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SELF-RELIANCE IN TANZANIAN
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TRANSITION FROM COLONIALISM TO SELF-RELIANCE
IN TANZANIAN EDUCATION

by
Louis Francis Dolan

A dissertation submitted in partial fulfillment
of the requirements for the degree of
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Doctoral Committee:

Professor Claude A. Eggertsen, Chairman
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ABSTRACT

TRANSITION FROM COLONIALISM
TO SELF-RELIANCE IN TANZANIAN EDUCATION

by
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The country of Tanzania in East Africa became an independent nation in 1962 after parts of it had been colonized by the Arabs in 975 A.D. and by the Germans in the 1880's, and after forty years under British rule as a Mandated Territory of the League of Nations and a United Nations Trusteeship. The leaders of the new Republic have initiated several manpower requirement surveys and have set goals for the advancement of the country. In the fear that the simple Africanization of the school system, which had been inherited from the British, would not produce the results which the surveys indicate are necessary, the Tanzanian government is attempting to build a new system of education.

The political structure of Tanzania is built on the pre-colonial system of Ujamaa (loosely translated as Socialism) and this is the guide for the new educational system. In line with the economic and social theory of Tanzania, education is looked upon as a means to advance the nation rather than to perfect the individual.

The Trusteeship Period in Tanzania (1923-1961) produced a system of education which was designed to further the ends

of the colonial, capitalistic Administering Authority. The new leaders of the country have sought a system which will further the new socio-economic goals of Tanzania and which will aid the socialist state in fulfilling these goals.

While the education system which now exists is the outcome of a growth which began in the German-times in Tanzania, the aim, organization and underlying theory of the new system are unlike the colonial trusteeship system. The changes in theory began to be implemented in the schools in 1961 and were synthesized in 1964, when a plan for economic and social development was produced which made clear the role which education was to play in the advancement of the country. In 1967, shortly after the political philosophy of Tanzania was expressed in the Arusha Declaration, the President, Mwalimu Julius K. Nyerere, himself an educator, applied this theory to education in Education for Self-Reliance.

The influences of the British Colonial Office and of the U.N. Trusteeship Council on Tanzanian education indicate, on examination, that the former looked to education as a means of developing Tanzania into a colony or a dominion in the British Commonwealth, whereas the latter considered education to be the means of transforming the tri-racial Territory into a racially integrated independent nation as soon as possible.

In preparing this study, the researcher examined documents published by the Tanzanian government, the British Colonial Office and the U.N. Trusteeship Council from 1920

to 1968, and plans, surveys, speeches and newspaper accounts which refer to Education in the Republic. His own experience as a teacher in Tanzania from 1950 to 1963 provided him with first-hand information as to how these educational policies were implemented by the local colonial administrators, and acquainted him with missionaries and government officials who were most generous in supplying him with difficult-to-obtain publications of the Tanzanian education department.

Tanzania seems to be producing an education system which is based on principles contrary to the tenets of European and American educators. Its success over the past seven years would indicate that it cannot be dismissed as an African novelty.

ACKNOWLEDGEMENTS

I would like to thank Fathers Mangan and Conan of Moshi, Tanzania, and several of my former Tanzanian students for assisting me in the documentation of this study. If hints of affection and admiration for the Tanzanian people are detected in this dissertation, I can say only that, while they were not intended, they are very genuine.

My sincere thanks to Professor Claude Eggertsen, the chairman of my doctoral committee, and to Professors L. Anderson, D. Crary and A. Loving, my committee members.

A vote of thanks for their constant kindnesses to: the Rev. Joseph Strzelewicz of Milan, Michigan, who provided me with a place to write this study; to Mrs. Oattie Rudel, his housekeeper and to Mrs. Joyce Tetens of Milan, who typed my manuscript.

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CHAPTER ONE

FROM IMPOSED OBLIGATIONS TOWARD SERVICE TO THE NATION-FAMILY

Tanzania, ¹ the setting for this study, is a republic on the east coast of Africa, a few degrees south of the Equator. It has been dominated by colonial powers since 975 A.D., when the coastal section was settled by Arabs. The Portuguese, under Vasco da Gama in 1498 visited the territory enroute to India. They settled and built a fort in 1592 in Mombasa just north of the present boundary of Tanzania. Fort Jesus in Mombasa became the center of the Portuguese holdings in East Africa, and a stopping-place for the Portuguese enroute to the colony of Goa in India. ² When the Arab sultan, Seyyid Said, moved the center of his sultanate from Muscat in Arabia to the island of Zanzibar in 1830, he

1. Tanzania has had many names: from 1880-1920 it was known as German East Africa; from 1920-1947 it was called Tanganyika Territory; from 1947-1961 its official name was Tanganyika. After independence in 1962 it was the Republic of Tanganyika until the union of Tanganyika and Zanzibar in 1964, when it became the United Republic of Tanzania. For uniformity and out of deference to the Tanzanian people, it will be referred to as Tanzania, whatever the period, wherever possible in this study.

2. Gervas Mathew, History of East Africa, Vol. I, Oxford (Clarendon Press), 1963; Freeman-Grenville, Medieval History of the Coast of Tanganyika. London (Oxford University Press), 1962; Tanganyika, Ministry of Culture and Youth, Antiquities Division, Annual Report 1961, Dar-es-Salaam (Government Printer), 1962.

claimed a coastal strip of about fifty miles of what is now Kenya and Tanzania. The Sultan and his people developed the port of Bagamoyo on the Tanzanian coast, with slaves as its principal export, and Dar-es-Salaam ¹ as a rest-station.

During the scramble for Africa in the 1880's Germany claimed the territory now known as Tanzania, and named it German East Africa. During World War I battles were fought in Tanzania between the Germans and the British. In 1919, after the defeat of the Germans, the British administered the colony until 1922, when the League of Nations appointed Great Britain as the Mandatory of the Mandated Territory of Tanganyika. In 1946, when the Mandated territories of the League of Nations passed to the United Nations, Britain became the Administering Authority of the Trusteeship Territory of Tanganyika.

Tanzania attained independence within the British Commonwealth of Nations in 1961, and declared complete independence, with republic status, in 1962. In 1964, Tanganyika united with the newly formed People's Republic of Zanzibar ² and the United Republic took the name Tanzania.

1. Dar-es-Salaam is an Arabic phrase meaning Haven of Peace.

2. Zanzibar is an island off the coast of Tanganyika in the Indian Ocean.

Tanzania may well become better known to the academic world as the producer of a truly African approach to education. The plan for this has been outlined by the President of Tanzania, Mwalimu ¹ Julius K. Nyerere, in his introduction to a Five Year Plan for economic and social development in Tanzania. ² Nyerere looks to education to provide, by 1980, Tanzanian doctors, teachers, administrators and other professionals to make the country self-sufficient in trained manpower. This may seem to be a wild dream in Tanzania in 1968, but planning for it is based on several manpower studies, ³ and the whole country is involved in making the dream a reality. ⁴

While other African leaders are concerned with the Africanization of colonial plans for education, and for

1. Mwalimu is the Swahili equivalent of teacher. Nyerere, the possessor of an M.A. in History from Edinburgh University, was a teacher before entering politics. He prefers the title Mwalimu to Mheshimiwa Rais (the Honorable President).

2. The United Republic of Tanganyika and Zanzibar, Tanganyika Five-Year Plan for Economic and Social Development: 1st July, 1964 to 30th June, 1969, Dar-es-Salaam (Government Printer), 1964. Volume One, p. VIII.

3. The Ford Foundation has sponsored two of these studies: The first was made by George Tobias in 1963; the second, together with a survey of resources available to implement the Five Year Plan, 1964-1969, was made by Robert L. Thomas in 1965.

4. Interview with Fr. Valerian Temu, a Tanzanian priest, October 23, 1968.

economic and social development, the government of Tanzania is attempting to establish new structural elements, which will reorganize all human and material resources in the country to achieve the maximum development possible within its financial ability and in accordance with the social and political aims of the country. ¹

This study attempts to examine educational change which occurred in Tanzania in the light of the colonial educational system which preceded it. The value of such an approach is in that it will deal with peculiarly African Tanzanian problems, which Tanzanians are attempting to solve with peculiarly African solutions. Perhaps neither Western Civilization nor Communism can supply these solutions, although both are offering advice to the recently-independent Tanzania.

Recently in Tanzania, American Peace Corps members, who have been assisting the Tanzanian Government in the fields of education, engineering and agriculture since 1962, have been labelled capitalists. It is becoming more and more evident that their services are no longer required since it is

1. A.Z.N. Swai, "Approach to Economic Planning," in the Tanganyika Five Year Plan for Economic and Social Development: 1st July, 1964 to 30th June, 1969, Dar-es-Salaam (Government Printer), 1964, Vol. I, p. VIII.

alleged that they are unable or unwilling to implement the concept of "African Socialism ¹" which was put forth by President Nyerere in the Arusha Declaration of January, 1967. It appears that as of the end of the year 1968, all Peace Corps members, except about eight, who are engaged in an agricultural project, will terminate their service in the Republic of Tanzania. ²

This study examines the growth of the Tanzanian system of education during the Trusteeship period and compares the forces which produced it with the aims and objectives of the system which has been developing since independence in 1962. Of particular interest in the study are the influences exerted on education in Tanzania by the British Colonial Office and the United Nations Trusteeship Council and by the first president of Tanzania, Mwalimu Julius K. Nyerere.

A study of the organization of education during the period of Trusteeship and that of Independence should indicate the similarities and dissimilarities in educational

1. "African Socialism" is perhaps a misleading translation of the Swahili word, Ujamaa. Ujamaa has the connotation of family-ness and seems to be a type of return to the pre-colonial concept of ukoo, which in translation means clan or extended family.

2. Interview, October 24, 1968, with Randall Casey, a Peace Corpsman in Tanzania until December, 1967.

theory during the two periods.

During the first period Europeans attempted to solve Tanzanian educational problems, since the country was being administered by Great Britain. During the second period Tanzanians are solving their own problems. Since the importance of problem-solving in educational matters must be measured qualitatively rather than quantitatively, the success of the independent government cannot be measured statistically but by the cooperation which it evokes among the citizens, and their involvement in the process of attaining self-reliance.

This study presents the hypothesis that after Tanzania attained independence, not only did the primary purposes of education move away from a Colonial Commonwealth context toward new socio-economic goals, but that the means by which these new goals were implemented moved toward African Socialism as understood in Tanzania in the 1960's and proposed by Mwalimu Julius Nyerere, and away from the more capitalistic commitment of the past.

The concern of this study is education in Tanzania. However, since a study of each and every educational practice which existed in the country from 1920 to 1968 would be impossible and useless, practices will be referred to from the point of view of their relevance to educational theory. In

some cases educational practices will be studied to ascertain whether they reflect the aims of education in Tanzania at a particular period of time.

The governmental administration in Tanzania and its evolution is interesting, but as such is outside the scope of this dissertation. Nevertheless, since political situations have influenced the aims of education, they provide background material for this study of education in Tanzania.

On the presumption that the best way to discover the thought-processes of a group of people is to observe what they do and say, this study examines the activity of the British Mandatory and later the British Administering Authority of Tanzania by observing the official pronouncements of the Colonial Office and the application of these to local circumstances by the British administrators in Tanzania. In this category are the Laws of Tanganyika, which refer to education, the school syllabi, the Tanzanian educational plans ¹ and the memoranda of the Advisory Committee on Native Education in

1. The British administrators produced the following plans involving education: 1947, A Ten Year Plan for the Development of African Education; 1951, A Revision of the Ten Year Plan; 1957, A Five Year Plan for African Education.

British Tropical Dependencies. ¹

The reports of the East African Commission ² evaluate the educational efforts of the colonial administrators in the three East African dependencies, ³ and so provide an indication of Colonial Office's satisfaction or dissatisfaction with the efforts of administrators. The Binns Committee report in 1952 ⁴ and the resultant Cambridge Conference on African Education provide a semi-official evaluation of education in Tanzania at that period, as does the report of the Phelps-Stokes Commission ⁵ for an earlier period.

The Mandate of the League of Nations to the British in 1922 ⁶ and the Trusteeship Agreement between the British

1. The Advisory Committee produced four memoranda to the Secretary of State for the Colonies: 1925, Educational Policy in British Tropical Africa; 1935, The Education of African Communities; 1943, Mass Education in African Society; 1948, Education for Citizenship in Africa.

2. 1921, Report on Tanganyika Territory; 1925, Report of the East Africa Commission; 1948, Report of the East Africa Commission; 1955, East Africa Royal Commission Report.

3. Kenya, Tanganyika and Uganda.

4. African Education: A Study of Educational Policy and Practice in British Tropical Africa, on behalf of the Nuffield Foundation and the Colonial Office, Oxford (University Press) 1953.

5. Thomas Jesse Jones, Education in East Africa, Report of the Phelps-Stokes Commission to East Africa London (Edinburgh House Press), 1925.

6. League of Nations, "The British Mandate for German East Africa," League of Nations Official Journal, Third Year, pp. 865-868.

and the United Nations ¹ indicate what these international organizations expected of the Administering Authority.

The reports of the Visiting Missions of the Trusteeship Council of the United Nations Organization ² provide a non-British evaluation of the progress of education in Tanzania. The British responses ³ to these reports of the Visiting Missions tend to indicate the insecurity of the Administering Authority.

An attempt to discover the thought-processes or the educational theory of the independent government of Tanzania included the examination of two educational plans ⁴ and three surveys of manpower development and education's part in implementing the planning which resulted from these surveys. ⁵ The proceedings of the National Education

1. Great Britain, the Colonial Office, Trusteeship Territories under United Kingdom Mandate, October, 1946, (Command Paper 6935) London (H.M.S.O.), 1946, pp. 1-6.

2. U.N. Visiting Missions went to Tanzania in 1947, 1951, 1954, 1957, 1960.

3. Recorded in the Official Records of the Trusteeship Council of the United Nations Organization.

4. U.N.E.S.C.O., Report of the Educational Planning to Tanganyika, June to October, 1962, (Doc.WS/1262.136) Paris (UNESCO), 1963; United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development 1 July, 1964 - 30 June, 1969, Vol. I and Vol. II, Dar-es-Salaam (Government Printer), 1964.

5. The manpower development surveys of: Guy Hunter, 1963; George Tobias, 1963; Robert Thomas, 1965.

Conference in 1967¹ supply an indication of what practicing teachers and administrators are doing to translate the theory of the new educational system into activity in their schools. Programmes for adults education² are of interest to indicate what is being done in that very important sector of education. Government papers and accounts of debates and of speeches of government officials about education indicate the official opinion on the matter. The writings and speeches of Mwalimu, the President of the Republic, Julius K. Nyerere, especially Education for Self-Reliance,³ give evidence of intelligent planning for the future through education.

President Nyerere's theories on education emanate from his application of African Socialism to Tanzanian life. His personal opinions can best be discovered in a collection of his speeches and writings which was published in 1966.⁴

1. Conference on the Arusha Declaration and the New Policy on Education for Self-Reliance, Held at the University College, Dar-es-Salaam, from Monday the 10th to Friday 14th of April, 1967.

2. Adult Education programmes are conducted at Kivukoni College, Dar-es-Salaam and throughout the country in Morogoro, Mwanza, Moshi, Dodoma and Mbeya.

3. Mwalimu Julius Nyerere, Education for Self Reliance, Dar-es-Salaam (Government Printer) 1967.

4. Julius K. Nyerere, Uhuru na Umoja - Freedom and Unity, Dar-es-Salaam (Oxford University Press), 1966.

Public reaction to Nyerere's theories will be examined in accounts and editorials which have appeared in East African and in British newspapers. ¹ The involvement of the ten million citizens of Tanzania in the building of their country is described in a book published by Radio Tanzania ² in 1968 which is intended as a source book for Citizenship classes for both children and adults.

The International Institute for Educational Planning of UNESCO has published five African research monographs which deal with Tanzania. ³ These monographs are valuable as source materials for this dissertation since they describe the careful study of a particular problem and offer the opinions of experts in the field of educational planning.

Two dissertations dealing with education in Sierra

1. In such newspapers as: The Standard-Tanzania, The Nationalist /Dar-es-Salaam/, Kiongozi /Tabora/, The Sunday News /Dar-es-Salaam/, Ngurumo /Dar-es-Salaam/, Uhuru /Dar-es-Salaam/, The Times /London/.

2. Ni Nchi Yako /It's Your Country/, Dar-es-Salaam (Printpak Ltd.) 1968.

3. UNESCO, International Institute for Educational Planning. African Research Monographs: #4, J.B. Knight, The Costing and Financing of Educational Development in Tanzania, 1966; #6, G. Skorov, Integration of Educational and Economic Planning in Tanzania, 1966; #7, J.R. Carter, The Legal Framework of Educational Planning and Administration in East Africa, 1966; #9, G. Hunter, Manpower, Employment and Education in the Rural Economy of Tanzania, 1966; #10, A.C. Mwingira and S. Pratt, The Process of Educational Planning in Tanzania, 1967.

Leone¹ are of interest in that they are concerned with an educational system which was controlled by the British Colonial Office, as was education in Tanzania during the Trusteeship period. The chronological period described in Sierra Leone, approximates the years in Tanzania to which the present study is devoted. Since education in both Sierra Leone and Tanzania was controlled by the British Colonial Office, the plans for education and its aims and objectives are similar. However, the needs of the West African, Sierra Leonian and the East African, Tanzanian, are quite different.

Several dissertation on education in Kenya present situations which are very close to those examined in this study. The country of Kenya is contiguous to Tanzania. It was subject to the same type of colonial control, and attained independence at approximately the same time as did Tanzania. However, Kenya was a British Colony, and Tanzania, after 1923 was a League of Nations Mandated Territory and a United Nations' Trust Territory. The difference is noticeable, not

1. Earl De Witt Baker, "The Development of Secondary Education in Sierra Leone," Ph.D. dissertation, University of Michigan, 1963 unpublished; Eugene Christian Anderson, "The Development of Government Policy for Education in Sierra Leone, 1882-1961," Ph.D. dissertation, University of Michigan, 1964. unpublished.

only in the amount of material aid and human assistance that was given to the Colony; but also in the intimidation to which the citizens of the Colony of Kenya were subjected. They reacted violently to this intimidation during the early 1950's with the Mau-Mau Rebellion.

Doro ¹ concludes that the development of Western political institutions in Kenya has led to a lack of cooperation among the races and a failure to achieve a common loyalty necessary for a democratic society. While Doro examines the failures of Western civilization to produce cooperation among the races in Kenya, this present study examines Tanzanian civilization as producing cooperation among the races in Tanzania.

Sheffield ² discusses education's role in producing a balance of African and Western culture and its importance in the national development of Kenya. He presumes that Kenya's development depends on attaining this balance. The present study makes no such presumption; rather it advocates

1. Marion Elizabeth Doro, "Kenya: A Case Study of the Development of Western Political Institutions in a Plural Society," Ph.D. dissertation, the University of Pennsylvania, 1959, [unpublished].

2. James Rockwell Sheffield, "Policies and Progress in African Education in Kenya, 1949-1963," Ed.D. dissertation, Columbia University, 1964, [unpublished].

the development of Tanzanian culture, which will be as acceptable to the West as well as to the Communist countries.

Indire ¹ presents a curriculum proposal which is aimed at providing education which is sufficiently diversified to provide the student with a preparation to accept responsibility in a self-governing nation in the modern complex world. This study examines the evolution of such a curriculum in Tanzania, based on the needs identified in the manpower surveys, which the Government sponsored in the early 1960's.

Urch ² describes a process which is being effected in the curriculum and organization of many national school systems in emerging Africa. The concept of Africanization of curriculum, according to Urch, is an adaptation of Western education to the needs of the Kenyan African student. His work is, perhaps, the closest of all the dissertations examined to the present study. However, there is sufficient difference in Kenyan and Tanzanian philosophy of education to

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1. Filemona Fundi Indire, "A Comprehensive High School Curriculum Proposal for Reviewing and Revising the Program of Chavakali Secondary School, Maragoli, Kenya," Ph.D. dissertation, Indiana University, 1962, [unpublished].
 2. George E.F. Urch, The Africanization of the Curriculum in Kenya, Ann Arbor (University of Michigan), 1968.

make the aims of education quite different in these two countries. Kenya is satisfied to adapt Western concepts of education to the needs of the Kenyan African. Tanzania is attempting to build a new educational structure with Ujamaa as its basis.

Stanley ¹ studied a sample of students from two traditional societies, the Buganda and the Kikuyu, during their attendance at Makerere University College, Kampala, Uganda. These university students were products of the British Colonial education policies in Uganda and Kenya in East Africa. Stanley attempted to discover the self-image, values and attitudes, role-behavior and conflicts of these students in the light of the changes which are taking place in their societies, and in their families, and in view of their exposure to Western civilization in secondary school and the university. It is felt that his investigation is related to the present study, since it provides a basis for understanding the African leaders of Tanzania.

Okediji ² presents a sociological inquiry, which is

1. Manfred Stanley, "The New Elect: A Study of an Emerging East African Intelligentsia," Ph.D. dissertation, New York University, 1965, [unpublished].

2. Francis Olouokun Ayoola Okediji, "Strangers and Their Social Adjustment on College Campuses: A Study of African Students in Two Midwestern Universities," Ph.D. dissertation, Indiana University, 1964, [unpublished].

an investigation of the patterns of social adjustment of African students attending Indiana and Purdue Universities during the academic year 1963-64. Most of the students observed are products of British colonial education. He examined the adaptation of Africans to Western civilization outside their own countries, and produced some examples of the Western-civilization-veneer, which the colonial powers have placed upon the inhabitants of the former possessions.

Johnson ¹ examined the understanding of students in the United States regarding Africa, south of the Sahara, including Tanganyika. She records and interprets the generalizations and stereotypes of sixth grade pupils and college students. Her dissertation on the generalizations of American students on African affairs indicates the need for more studies on Africa, and so justifies the presentation of this dissertation.

Muckenhirn, ² having studied the tradition connected

1. A. Elizabeth Johnson, "Discovering Generalizations Regarding Africa South of the Sahara, Held by Certain Sixth Grade Students and by Certain University Seniors, and Determining the Significance of these Generalizations for the Content of the Social Studies Curriculum," Ed.D. dissertation, Wayne State University, 1966, unpublished.

2. Erma F. Muckenhirn, Secondary Education and Girls in Western Nigeria, Ann Arbor (University of Michigan), 1966.

with the education of girls in Western Nigeria, presents a study of manpower needs in education for emerging societies.

The rare dissertations dealing with Tanzania¹ are not concerned directly with education. However they do supply the political background and information on the manpower planning movement which is having a marked effect on education in Tanzania.

These three dissertations on Tanzania provide background material for this present study. Chiang presents a general study of British policy in Tanzania and the relational components of this policy. It is the concern of this present study to present observations as to how this policy was related to education and its effect on the people of Tanzania. Rweyemamu in his discussion of nation-building in Tanzania touches on the part of education in the planning processes. The present study focuses on the changes which have taken place in education as a result of planning for

1. Chieh Yue Jesse Chiang, "British Policy in Tanganyika: A Study of Its Development in Relation to Changing Concepts and Needs, to the League of Nations Trusteeship Council," Ph.D. dissertation, the University of Washington, 1958, unpublished; Anthony Hubert Rweyemamu, "Nation-Building and the Planning Process in Tanzania," Ph.D. dissertation, Syracuse University, 1966, unpublished; Idrian Navarre Resnick, "The Economics of Manpower Development: the Tanzania Case," Ph.D. dissertation, Boston University Graduate School, 1967, unpublished.

nation-building. In a discussion of the economics of manpower development in Tanzania, Resnick treats the subject of school finance, a topic which will not be taken up in this present study.

These three dissertations are of value to the present work in that they present frames of reference for this researcher. Since British colonial policy regarding education was comparatively uniform in the African tropical dependencies the dissertations on Sierra Leone and Kenya are also an aid in this study. All of the dissertations examined are of value to one who wishes to examine the diversity of development in educational systems which occurred when the former colonies of Britain became independent nations. A lack of consistent development would indicate that, although the policies of the British Colonial Office were uniform for all of Great Britain's tropical African dependencies, the application of these policies by the local colonial authorities, based on their understanding of the native African's interests and aspirations, was a force which established the direction of education in the various countries.

In the attempt to discover why Tanzanian education has changed into a system designed to serve the political and

social commitment of the people of Tanzania to Ujamaa,
the first step must be an investigation of the evolution of
the Tanzanian school system.

CHAPTER TWO
EDUCATIONAL ASPIRATIONS
OF THE BRITISH COLONIAL ADMINISTRATION,
THE CHRISTIAN MISSIONS AND THE INDIGENOUS POPULATION,
1923-1968

Rapid changes in the political systems of Africa are having an observable impact on the economic and social life of the people in the newly-independent nations. Involved in these changes, both economic and social, is an adaptation of the educative process from a colonial setting to an independent way of life.

Many of the emerging nations have adapted their former colonial educational systems to their present needs by a process called "Africanization." In this process the aims of education are up-dated to meet the needs of the independent government, the organization becomes more African-oriented, and the system is administered by Africans rather than colonial Europeans.¹ Such considerations as education's very important place in the planning of the future of the new republic and the realization of the ends of this planning are

1. An example of this is described in: George E.F. Urch, The Africanization of the Curriculum in Kenya, Ann Arbor (University of Michigan), 1968.

often ignored. An analysis as to what the country wants to become, and what the country can become with the means available is thus neglected.

Attempts at radical change from colonial educational systems are rare in Africa. However the government of one country, Tanzania, maintains that it is effecting such a process of change in view of the present needs and future development of the republic.

This study is an attempt to examine the educational system in independent Tanzania in the light of the colonial British system, which preceded it, to discover whether Tanzania has in fact produced a system which is not merely an Africanized colonial system, but a truly Tanzanian system of education.

To fit these specifications, the system must plan for the future of the largely agricultural and mostly illiterate population of Tanzania first to exist without colonial assistance and then to emerge as citizens of a world power in the highly technical society, which dominates today's world. It is important too, if the educational system is not a product of "Africanization" alone, that the citizen of Tanzania enter this technical society as a Tanzanian and not as a pseudo-European or Asian.

The United Republic of Tanzania has stated in its plan

for economic and social development¹ that its educational policy differs in the short view from the humanitarian ideals of education, which attach great importance to the individualistic development of the human mind and which strive to have the greatest number of students possible benefit from education as a source of moral and aesthetic satisfaction. Tanzania, after three surveys² of the manpower-needs of the country and the possibilities of education in manpower development, proposes to use what limited funds it has, and can procure to pursue a policy of educational development matched with economic requirements.

The report of the UNESCO educational planning mission

1. The United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development, 1 July, 1964 - 30 June, 1969, Dar-es-Salaam (Government Printer) 1964, Vol. I, p. 13.

2. Guy Hunter, Education for a Developing Region, London (George Allen and Unwin) 1963, pp. 40-43; 63-69; 98-112; Republic of Tanganyika, Survey of High Level Manpower Requirements and Resources in Tanganyika, 1962-1967, prepared by George Tobias, consultant to the Government of Tanganyika for the Dar-es-Salaam (Government Printer) 1963; United Republic of Tanzania, Directorate for Development and Planning, Manpower Planning Unit, Survey of the High Level Manpower Requirements and Resources for the Five Year Development Plan, 1964-65 to 1968-69, prepared by Robert L. Thomas, Ford Foundation Manpower Adviser to the Directorate, Dar-es-Salaam, (Government Printer), 1965.

to Tanganyika in 1962 ¹ agrees in substance with the conclusions of the manpower surveys undertaken to that time. The report recommends ² that the manpower planning unit of the Directorate for Developing and Planning should be expected to muster factual information and opinion from all appropriate sources to help the Ministry of Education discover future necessary changes in educational programmes.

Although the report of the UNESCO educational planning mission recognized the contribution of the German colonial officials and of the British Trusteeship administrators to Tanzania's educational system, it recommended that a new direction in education be pursued. It proposed a coordination of government agencies in the planning and development of an educational system which would serve the new Republic in the process of nation-building.

While the Germans and the British had provided education for a relatively small number of native Tanzanians, their purpose was to give training to those who would help them create their own colonial societies. Beyond a few experiments undertaken by the British in the early 1930's,

1. UNESCO, Report of the Educational Planning Mission to Tanganyika, June to October, 1962, (Document WS/1262. 136) Paris (UNESCO), 1963.

2. Ibid., Recommendation 38.

there is little indication that the Europeans had considered planning an educational system in terms of Tanzanian society and its own peculiar needs and customs. The Tanzanian concept of Ujamaa or African Socialism, which permeated Tanzanian life before the coming of the Germans was supplanted in the schools by European education.

Tanzania was colonized by the Germans in the 1880's. The government records of German educational achievement in East Africa were destroyed or lost along with the other official documents after the German defeat at the end of World War I in 1919. Records, however limited, are extant in the older Catholic and Lutheran Missions in Tanzania. These ¹ indicate that the Imperial German government, seeing the value of the mission stations as future centers of education, encouraged the missionaries to open schools and aided in the financing of these schools, provided the missionaries remained in the territories assigned to them. ²

1. "Journal of the Roman Catholic Mission, Kilema, Kilimanjaro Region, Tanzania, 1892-1967," unpublished; "Journal of the Roman Catholic Mission, Kibosho, Kilimanjaro Region, Tanzania, 1893-1964," unpublished.

2. The German colonial administration had divided the colony into sections for Catholic or Protestant evangelization. A Catholic missionary was forbidden to evangelize in a Protestant section, and vice versa. The resulting patterns of sectionalized Christianity were still recognizable in 1963.

The official German position left education, for the most part, to the missionaries, ¹ with the result that in 1914 there were 6,200 pupils in government schools in German East Africa (Tanzania) and 110,200 pupils in mission schools. ²

In defense of the slow progress of education during the Trusteeship period, British colonial officials of the 1950's gave the impression that when the British came to Tanzania in 1919, they began formal education in the Territory. As an example of this, Sir Edward Twining, the Governor of Tanganyika, wrote in 1958 that when the British were entrusted with responsibility for the administration of Tanzania there had been little progress in any field and that the standard of living and of education was very low. He asserted that the people were living as their forefathers had lived in the past. ³

1. C.W. Furley and T. Watson, "Education in Tanganyika Between the Wars: Attempts to Blend Two Cultures," in the South Atlantic Quarterly, Vol. LXV, No. 4, (Autumn, 1966) p. 472; A. Smith, "The Missionary Contribution to 1914," in Tanganyika Notes and Records, No. 60 (March 1963).

2. Thomas Jesse Jones, Education in East Africa, Report of the Phelps-Stokes Commission to East Africa, London (Edinburgh House Press) 1925, pp. 178-181.

3. Sir Edward Twining, "Progress in Tanganyika under British Administration," East Africa and Rhodesia, Vol. 34, No. 1753 (May 15, 1958) p. 1158..

According to a German source ¹ the German system of education in East Africa had been highly praised by the British of an earlier time in an article in the Empire Monthly, Vol. XI, No. 117. It was alleged that the German system taught the native the advantages of civilization, gave him a sense of the dignity of work and taught him respect and reverence for the German kaiser and his representatives. It was asserted that the schools in German East Africa had proved their importance in the character training of the natives and the raising of the social level of the population.

The British civil officials who came to Tanganyika after the War admitted that the natives of Tanganyika were advanced far beyond those in the British colonies. ² They were particularly impressed by the fact that a government official could communicate with chiefs and village headmen (Akida) in writing and receive reports from them written in Swahili, whereas in the British colonies, the civil servant would have to risk the mutilation of his instructions to a

1. Martin Schlunk, Das Schulwesen in den deutschen Schutzgebieten, The School Systems in German Protected Areas, Hamburg (L. Friederichen and Co.), 1914, p. 38.

2. Great Britain, the Colonial Office, Report on Tanganyika Territory, July, 1921, (Command Paper 1428) London (H.M.S.O.), 1921, p. 40.

chief by having to send them verbally. ¹

The British Report on Tanganyika from the Armistice to 1920 states that although it is not quite clear whether the German education policy was designed definitely to develop the African and to improve his lot or merely to train him as an integral part of an efficient administrative machine, the success of the system can not be called into doubt. ²

As early as 1919 the British began to reopen the former German government schools. However, they failed to establish rapport with the main educating force in the country, the Christian missions. ³

That the British colonial system of education in Africa

1. Great Britain, the Colonial Office, Report on Tanganyika Territory, July, 1921, (Command Paper 1428) London (H.M.S.O.), 1921, p. 41; G. Hornsby, "German Educational Achievement in East Africa," in Tanganyika Notes and Records, No. 62, (March 1964).

2. Great Britain, the Colonial Office, Report on Tanganyika Territory, July, 1921, (Command Paper 1428) London (H.M.S.O.), 1921, p. 40.

3. O.W. Furley, and T. Watson, "Education in Tanganyika Between the Wars: Attempts to Blend Two Cultures," in the South Atlantic Quarterly, Vol. LXV, No. 4, (Autumn, 1966), p. 472. It is this writer's opinion that the conquering British were suspicious of the missionaries who had labored in German East Africa. Two Catholic bishops, the Vicars-Apostolic of Kilimanjaro and of Bagamoyo, both of Alsatian origin were expelled from the territory for alleged collaboration with the Germans, who, at the time referred to in the allegation, were the colonial administrators of Tanganyika. The fact that Alsace had been returned to the French after the War, having been annexed by the Germans after the Franco-Prussian War, was not considered.

was inferior to the German system seems incontestable. After the War, criticism of the system and educational policy in the colonies became more articulate and better organized.¹ Concern was voiced in appeals by the Foreign Mission Conference of North America to the Phelps-Stokes Fund,² and by the Education Committee of the Conference of Missionary Societies of Great Britain and Ireland to the Secretary of State for the Colonies. The first appeal resulted in the formation of the Phelps-Stokes Commission for the study of educational conditions in Africa; the second, aided by the findings of the Phelps-Stokes Commission, led to the appointment by the British Colonial Office of the Advisory Committee on Native Education in British Tropical Dependencies.

The Phelps-Stokes Commission visited East Africa in 1923, and published a report in 1925, which was edited by the chairman of the Commission, Dr. Thomas Jesse Jones.³ Among

1. David G. Scanlon, (Ed.), Traditions of African Education, New York (Teachers College, Columbia University), 1964, p. 90.

2. This Fund was set up by a bequest from an American lady, Miss Caroline Phelps-Stokes in 1911 to provide for the advancement and coordination of education among Negroes.

3. Thomas Jesse Jones, Education in East Africa, (Report of the Phelps-Stokes Commission to East Africa), London (Edinburgh House Press), 1925. Dr. Jones' connection with the Hampton Institute is evidenced in his devotion to vocational and technical education for the Negro African rather than academic education. Booker T. Washington, who was educated at Hampton Institute, voiced the same conviction in an earlier decade to the chagrin of W.E.B. Du Bois.

other things, the Commission recommended that the first educational task in Tanganyika in 1923 was to organize and maintain schools for the 800,000 native children in the Territory. It strongly recommended that the government should cooperate with the missions in this task, since the government was able to provide education for only 5,000 to 8,000 of the children, whereas the mission educational capability extended to more than 115,000 children,¹ Since the League of Nations' Mandate for Tanganyika to the British² required that the Mandatory undertake to promote to the utmost the material and moral well-being and the social progress of the inhabitants of Tanganyika, the Phelps-Stokes Commission recommendations became a matter of international discussion.

The Commission's report warns that the use of Swahili as a medium of instruction in the schools of the Territory would endanger the survival of the local vernacular languages and prevent the learning of English or some European

1. Thomas Jesse Jones, Education in East Africa, Report of the Phelps-Stokes Commission to East Africa, London (Edinburgh House Press), 1925, pp. 188-189.

2. The League of Nations, "The British Mandate for German East Africa, 1922," League of Nations Official Journal, Third Year, pp. 865-868.

language. ¹

It would seem that the Phelps-Stokes Commission had a number of biases to the Christian missions and to the Protestant ethic. As far as can be ascertained eight members of the Commission spent only a fortnight in the non-urban districts of Tanganyika. There is no evidence that any of the members of the Commission had the linguistic ability to communicate directly with the native citizens of the country, in spite of the fact that James Emman Kwegyir Aggrey was a member of the group. ²

Unfortunately, the tone of the Phelps-Stokes Report echoes the classical concept of the African as envisaged in the nineteenth century theory of social evolution: one who has everything to learn and nothing to teach either to his own children or to the rest of the world. It is disturbing

1. Thomas Jesse Jones, Education in East Africa, London (Edinburgh House Press), 1925, p. 193. In actual fact, in 1963 there were 180 local tribal languages spoken in Tanganyika. Most of these were unwritten, word-poor and spoken by only small groups of people. The Chagga, for example, a tribe of 400,000 people have three distinct dialects. Progress in the knowledge of English had advanced to the point that all secondary school instruction was given in this medium. The people's knowledge of Swahili had been a potent force of unification in the move toward independence from 1957-1961 and was an approach to nationalism in the country.

2. James Aggrey, the most distinguished African educationalist of the period, was from the Gold Coast in West Africa. There is no indication that he spoke Swahili or any other East African language.

that even Aggrey seemed to subscribe to the stereotype that the African was uncivilized and incapable of shaping his own destiny. The colonist, who has been ordained to bring the African to the benefits of civilization, alone was capable of shaping the progress of the Tanzanian. ¹

The Advisory Committee on Native Education in British Tropical African Dependencies made a careful study of the African educational structure and produced, in 1925, a memorandum entitled Educational Policy in British Tropical Africa. ²

This work is considered to be the foundation stone of educational effort in the British African colonies. ³ The Advisory Committee during the ensuing years, published three other policy statements on African education. ⁴ The con-

1. Melville J. Herskovits, The Human Factor in Changing Africa, New York (Vintage Books), 1967, p. 224-226.

2. Great Britain, the Colonial Office, Educational Policy in British Tropical Africa, (Memorandum Submitted to The Secretary of State for the Colonies by the Advisory Committee on Native Education in British Tropical African Dependencies, March, 1925) (Command Paper 2374) London (H.M.S.O.) 1925.

3. L.J. Lewis, Education and Political Independence in Africa, Edinburgh (Thomas Nelson and Sons), 1962, p. 14.

4. Great Britain, the Colonial Office, The Education of African Communities (Memorandum of the Advisory Committee on Native Education in British Tropical African Dependencies to the Secretary of State for the Colonies) (Colonial Paper 103) London (H.M.S.O.), 1935; Great Britain, the Colonial

sequential treatment of subject matter in these memoranda indicates a recognition that as the colonies emerge educational emphasis must change. As early as 1936, the Committee published a series of reports on higher education in East Africa, ¹ which laid the foundations for the later establishment of universities in British Africa. It is from these memoranda of the Advisory Committee and their application by the Trusteeship government of Tanganyika that the Educational policy of the Trusteeship Period can be discovered.

Although the Phelps-Stokes Commission had some very definite limitations it did evoke three principles that have been implemented by the British in the Memoranda of the Advisory Committee and by the government of the independent Tanzania. The first was that the school should be adapted

Office, Mass Education in African Society (Memorandum of the Advisory Committee on Education in British Tropical African Dependencies) (Colonial Paper 186) London (H.M.S.O.) 1943; Great Britain, the Colonial Office, Education for Citizenship in Africa, (Memorandum of the Advisory Committee on Education in British Tropical African Dependencies to the Secretary of State for the Colonies) (Colonial Paper 216), London (H.M.S.O.) 1948.

1. Great Britain, the Colonial Office, Higher Education in East Africa, (Report by the Commission Appointed by the Secretary of State for the Colonies, September, 1937) (Colonial Paper 142), London (H.M.S.O.) 1937; Great Britain, the Colonial Office, Report of the Commission on Higher Education in the Colonies, (Presented by the Secretary of State for the Colonies to Parliament, June, 1945) (Command Paper 6647), London (H.M.S.O.) 1945, pp. 103-119.

to the local conditions of the country. ¹ It was also advocated that education of adults and children should take place simultaneously, since education of the young only would tend to cause a gap between parents and their children. ² The commission recommended that education should become the bridge between tribal, traditional life and the new world of business and industry into which the children would eventually emerge. ³

The president of Tanzania, Mwalimu Julius Nyerere, in 1967, proposed very much the same ideals. ⁴ He expressed the conviction that education in the new republic should prepare children for the life that most of them would lead. He further stated that secondary education must be not only a selection process for the university, but a preparation of students for life and service in the villages and rural areas of Tanzania, and he advocated adult education programmes. In this opinion, President Nyerere certainly agreed with the principles of the Phelps-Stokes Commission. His

1. Thomas Jesse Jones, Education in East Africa, Report of the Phelps-Stokes Commission to East Africa, London (Edinburgh House Press) 1925, p. xv; p. 188.

2. Ibid., p. 190-191.

3. Ibid., p. xv.

4. Julius K. Nyerere, Education for Self-Reliance, Dar-es-Salaam (Government Printer), 1967, p. 15.

concluding remarks in this section of his educational plan, "in order to realize these ambitions, the schools must undergo a radical change,"¹ would indicate that although the principles were formulated in 1925, they had not yet been implemented in 1967.

The first memorandum of the Advisory Committee recommended, in agreement with the Phelps-Stokes Report, that the colonial governments should seek the cooperation of the mission societies in the African colonies² to assist in the education of the local peoples. In Tanganyika, the Governor, Sir Donald Cameron, invited representatives of the mission organizations to meet with him in Dar-es-Salaam, the capital of the territory to discuss the future of education in Tanganyika. On Monday, 5th October, 1925, the group met and Cameron solicited the aid and cooperation of the mission societies in discharging the educational duties of the government and proposed increased grants-in-aid to the mission

1. Julius K. Nyerere, Education for Self-Reliance, Dar-es-Salaam (Government Printer) 1967, p. 15.

2. Great Britain, the Colonial Office, Educational Policy in British Tropical Africa, (Memorandum Submitted to the Secretary of State for the Colonies by the Advisory Committee On Native Education in British Tropical African Dependencies, March, 1925) (Command Paper 2374) London (H.M.S.O.) 1925, pp. 3-4.

educational agencies. ¹

After the governor had made his appeal to the assembly, the Director of Education, Mr. Rivers-Smith, in his address, stressed the idea that the development of Tanganyika was not exclusively the work of any one section of the community, but that all must work together - government, central and local, the missionary and the settler. He emphasized that the government badly needed the help of the mission organizations in the work of education. ² He stressed, however, that there could be only one scheme of education in the territory, and called upon the delegates to assist the government in producing a single syllabus, which would develop the capacities of the native peoples for a fuller life and for social and economic service to their country. ³

At this meeting, there was produced what Cameron called the "charter of education for Tanganyika." Planning was done for the implementation of the other recommendations of the

1. "Report of the Meeting of Government Officials and Mission Representatives, Oct. 5-12, 1925, Dar-es-Salaam," unpublished.

2. Memorandum on Education in Tanganyika Since 1925, Kisubi, Uganda (Marianum Press) 1958, p. 10.

3. S. Rivers-Smith, "Education in Tanganyika Territory," in the Educational Yearbook 1931 of the International Institute of Teachers' College, Columbia University, New York (Columbia University) 1932, p. 167.

Colonial Office Advisory Committee, primary of which was the training of teachers, a project which was entrusted almost entirely to the mission organizations. ¹ Plans were made also for the supervision and inspection of schools and for the education of girls and women. The conference members in 1925 recognized that adult education was necessary not only for economic well-being and the development of political institutions, but also for the improvement of health and living conditions. ²

The conference of 1925 proved satisfactory both to the Government and to the mission organizations. The government promised financial aid and cooperation to the mission schools, and the mission organizations assured the government full cooperation in education. As a result of this cooperation and agreement, the Tanganyika government increased its capability of supplying education to the native population of Tanganyika by twenty three times. ³

1. Memorandum on Education in Tanganyika Since 1925, Kisubi, Uganda (Marianum Press), 1958, p. 11.

2. "Notes on the Meeting, October 5-12, 1925, Education Secretary, Moshi," [unpublished].

3. According to the Phelps-Stokes Report in 1924 there were 5,000 students attending government schools and 115,000 attending mission schools; the Christian missions were educating 95.8 per cent of the children who were being educated in Tanzania. An investigation of the Annual Reports of the Tanganyika Department of Education indicates that: in 1914, while the Germans were still administering the

One wonders how Sir Donald Cameron's quest for cooperation from the mission educationalists can be explained in view of the fact that in the same year, 1925, the East African Commission reported that mission education was unsatisfactory because its primary purpose was evangelization and that it was too literary and not devoted to the wider education of the African for life in Africa. ¹

The 1925 memorandum to the Colonial Office proposed that education in British tropical dependencies should be adapted to the mentality, aptitudes, occupations and traditions of the various peoples. In Tanganyika, the Education Department, under Mr. Rivers-Smith, recognized that missionaries, living in the native villages, were more apt to discover what adaptations should be made, than were government officials, recently come to the country, with little

territory, the missions were educating 110,200 of the 116,400 (94.8 per cent) of the school children in Tanzania and by 1938 they were providing education for 217,000 of the 225,000 (96.4 per cent) of the Tanzanian children who attended school. In 1954 the percentage of children being educated in Christian schools was 72.4 per cent, but by 1961 it had increased to 76.7 per cent. The U.N. Visiting Mission of 1960 called attention to the fact that more than two-thirds of the school children in Tanzania were attending schools conducted by the Christian missions. Cf. Appendix A, Table One, of the present study.

1. Great Britain, the Colonial Office, Report of the East African Commission, 1925, (Command Paper 2387) London (H.M.S.O.) 1925, p. 50.

expertise in the native languages, and residing in government centers, and so it sought the assistance of the missionaries in the production of the first school syllabus for Tanganyika under British control. ¹

Recognizing the value of the advice and cooperation of missionaries and other interested people in the development of Tanganyika education the 1927 Educational Ordinance and Regulations ² legislated that there should be an Advisory Committee for African Education in Tanganyika. The committee included, by right of office: the Directors of Education and Medical Services and by the appointment of the Governor: eight persons to represent the mission societies, two persons to represent the Chambers of Commerce and the Planters Association and two Africans. According to the 1927 regulations, the Advisory Committee was to meet in March and September of each year ³ to discuss plans for the advancement of Tanzanian education.

From 1927 to 1933 the cooperation of the Government and the missions produced good educational results in the

1. "Report of the Meeting of Government Officials and Mission Representatives, October 5 - 12, 1925," [unpublished].

2. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer) 1928, p. 2.

3. Ibid., p. 9.

territory, and the Advisory Committee fulfilled its function. However, at the Ninth Meeting on March 28, 1933,¹ difficulties arose on the questions of mission identification with government, the existence of the Bush Schools² and the grant-in-aid situation. The U.M.C.A.³ demanded that the missions be, in no way, identified with or subordinate to the government in educational matters, since this identification was affecting the authority of the church with the African people.

The Catholics were concerned about a circular of the Acting Director of Education of January, 1933, which seemed to threaten the existence of the Bush Schools, and to reduce the number of candidates who could be accepted into the Grade II Teacher Training Centers.⁴ At the meeting, the Catholic

1. "Notes on the Meetings of the Advisory Committee for African Education in Tanganyika," the Education Secretary, Moshi [unpublished].

2. Bush Schools were catechetical centers conducted by the Christian missions in Tanganyika. Their purpose was the religious instruction of children and adults, however, in order to accomplish this the fundamentals of reading and writing were taught. Their educational level did not exceed Standard Two in a regular school. The teachers were usually trained at the local mission, and not certified by the Government.

3. U.M.C.A. - the Universities Mission to Central Africa. A group of Anglican missionaries founded at the inspiration of David Livingstone.

4. "Proceedings of Ninth Meeting of the Advisory Committee on African Education, March 28-31, 1933," [unpublished]. Grade II teachers are required to do two years professional training after the completion of Standard VIII.

members cited the assurance of Mr. Rivers-Smith, the former Director of Education, which he had given at the 1925 meeting, that there was no intention of closing the Bush Schools, but rather of improving them. ¹ At the Tenth Meeting in November, 1934, Item 6 of the agenda was concerned with the control of the opening of new schools. ² This caused prolonged discussion since the missionaries felt that they should be able to open new schools at will provided their mission was able to support them. The governor issued a memorandum to the Tanganyika Advisory Committee in which he stated that approval for the opening of schools was a government function as is stated in Article 8 of the Mandate. ³ The Catholic missions referred the matter to the Colonial Office through the Archbishop of Westminster. The Colonial Office passed it on to its Advisory Committee, which referred it to a sub-committee engaged in the study of Kikuyu Schools

1. "Report of the Meeting of Government Officials and the Catholic Mission Representatives, Oct. 5-12, 1925," unpublished.

2. "Proceedings of the Tenth Meeting of the Advisory Committee on African Education, November 12-16, 1934," unpublished.

3. League of Nations, "The British Mandate for German East Africa, 1922," League of Nations Official Journal, Third Year, p. 866. Article 8 of the Mandate states that the Mandatory shall have the right to exercise such control as may be necessary for the maintenance of public order and good government.

in Kenya. Nothing more was heard of the complaint. ¹

The result of these disagreements in the Tenth Meeting was that, although by Tanganyika law the Advisory Committee was to meet twice each year, ² no meeting was called from November, 1934 until 7 February, 1944, when the Eleventh Meeting of the Advisory Committee for African Education in Tanganyika took place. ³ During the inactive years of the Advisory Committee, the regulations of 1928 were amended by the Governor-in-Council on January 4, 1935. ⁴ This amendment placed grants-in-aid to the missions at the absolute discretion of the Director of Education, and revoked all of the 1927 Educational Regulations, except those dealing with Provincial Education Committees. Since Regulation 3 gave the Advisory Committee its legal standing, it would seem that the committee had ceased to exist ⁵ when the regulations were revoked.

1. Correspondence in the Education Secretary's Office, Moshi and conversation with the Rt. Rev. Joseph Byrne, the Vicar-Apostolic of Kilimanjaro, who was a member of the Tanganyika Advisory Committee from 1944 to 1958.

2. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer) 1928, p. 9.

3. Conversation with Bishop Byrne.

4. Tanganyika Territory, Education (African) Regulations, Dar-es-Salaam (Government Printer) 1935.

5. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer) 1928, Regulation 3.

The 1936 amendment to the 1927 Ordinance,¹ in an attempt to finish the Bush Schools, changed the definition of school from that of the 1927 Ordinance to include these catechetical centers, and then legislated that no person would be permitted to open a new school after December 31, 1936 unless this school was registered with the Director of Education, who could refuse registration if, in his opinion, sufficient educational facilities existed in the neighborhood or for any other reason which he might deem good and sufficient.²

The subject of Bush Schools was discussed again at the Thirteenth Meeting of the Advisory Committee in 1946³ at which time it was decided to leave decisions regarding these schools to the Local Education Committees.⁴ In the 1947

1. Tanganyika Territory, Education (African) (Amendment) Ordinance, 1936, Dar-es-Salaam (Government Printer) 1936.

2. Tanganyika Territory, Education (African) (Amendment) Ordinance, 1936, Dar-es-Salaam (Government Printer), 1936, Section 8, No. 1-5.

3. Tanganyika Territory, Proceedings of the Advisory Committee on African Education, at the Thirteenth Meeting, Held at Dar-es-Salaam, 1st to 3rd July, 1946, Dar-es-Salaam (Government Printer) 1946, p. 3; p. 6.

4. Local Education Committees had grown out of the Provincial Education Committee concept of the 1928 Ordinance and Regulations. They were either tribal or regional and were advisory to the Provincial Education Officer.

revision of the laws of Tanganyika¹ institutions, at which instruction was wholly of a religious nature or at which only the minimum of secular teaching needed for religious instruction was given, were excluded from the definition of school, and so the Bush Schools were no longer subject to the Education Ordinance. Thus ended the controversy regarding the opening of these catechetical centers and the maintaining of them, which had existed between the government and the Christian missions for fourteen years.

The 1947 revision of the laws of Tanganyika reconstituted the Advisory Committee on African Education with the same composition of members as the 1928 Regulations had prescribed.² It reiterated the 1936 ban on opening unregistered schools, but since the Bush Schools were no longer considered to be schools, this citation was no longer a controversial matter. A 1950 amendment to the 1947 edition of the Education Laws of Tanganyika gave the Director of Education authority to pay grants-in-aid but made no mention of his having authority to withhold them.³

1. Tanganyika Territory, Laws of Tanganyika, 1947, London (Watmoughs Ltd. - Appointed Government Printer) 1950. Chapter 71 - Education (African) #2 (1) (1), p. 984.

2. Tanganyika Territory, Laws of Tanganyika, 1947, London (Watmoughs Ltd. - appointed Govt. Printer), 1950, p. 985.

3. Ibid., 987.

The 1954 revision of the education laws of Tanganyika¹ introduced a distinction in the registration of schools. Although it required registration for all schools, Part One Registration was reserved for regular schools and Part Two Registration included Bush Schools, in which the teacher was not licensed or certified, and in which the expense of operation was borne by the Christian mission. It would seem that the government accepted Bush Schools into the education system at this time, since provision was made for the children of the Part Two schools to enter Part One schools in Standard III.

During the grim years from 1934 to 1947, which the 1947 U.N. Visiting Mission referred to as "a doldrum period in Tanganyikan education," the missions² did not discontinue their educational activity, but rather increased it with the aid and encouragement of the native Tanzanians. The Administering Authority, in its determination to extend the government educational system without the cooperation and assistance of the missions, offered the mission-trained certified teachers increased salaries if they would teach in

1. Tanganyika Education (African) - Chapter 71 of the Laws, 1950-1954 Edition, Dar-es-Salaam (Government Printer) 1955, p. 2, Section 8.

2. After 1936, the missions were referred to in government publications as the Voluntary Agencies.

government schools rather than in mission schools. The government officers were chagrined when the vast majority of the teachers refused to abandon their mission employment. ¹

The innate sense of justice and fairness of the Tanzanian people is illustrated in an event which took place within the Chagga tribe of northern Tanganyika. When Native Authority schools ² came into being in 1942, the Chagga Tribal Council exempted the Christian Chaggas, who maintained their own schools, from paying tax (kodi) for the upkeep of the Native Authority schools. The council's reasoning was that both Christian schools and Native Authority Schools were Chagga schools. An extension of this attitude led the Chagga Tribal Council to supply educational materials to mission schools in 1951 and to extend aid to them wherever this was needed. ³

As a result of the poor relationship which existed between the British administrators and the church officials, the missions distrusted the colonial government and the government came to fear the influence which the missions had on

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1. Memorandum on Education in Tanganyika Since 1925, Kisubi, Uganda (Marianum Press) 1958 pp. 25-26.
 2. Native Authority schools were government schools under the authority of the local tribal council.
 3. Memorandum on Education in Tanganyika Since 1925, loc. cit.

the people of Tanzania. It would seem that this worked to the advantage of the native peoples, since as the independence movement grew, the missions, with their international connections, were able to enlist sympathy to the cause of Tanzanian independence in many places in the world. ¹

Relations between the churches and the independent government of Tanzania in educational matters are more cordial than they were during the Trusteeship Period. ² By mutual agreement, all primary schools are under local control and the post-primary schools are conducted on a regional, rather than a religious basis. The fact that more and more of the clergy of the country ³ are native Tanzanians, and that the government is Tanzanian, "Africanizes" the situation and creates a good relationship between the two groups.

Like the Kenya system, ⁴ Tanzania's education system

1. Interview with Bishop Byrne, August, 1956.

2. In 1968, nine of the nineteen Catholic Bishops in Tanzania are native Tanzanians. The Bishops' Council has designated them to deal with Government for the most part.

3. Miaka Mia Kanisa Katoliki Tanzania, 1868-1968, The Centenary of the Catholic Church in Tanzania/Dar-es-Salaam (Printpak Tanzania Ltd.) 1968, p. 32. In 1968, 401 of the 1,278 Catholic priests in Tanzania are native Tanzanians, as are 1,408 of the 2,181 Sisters in the Republic. It is estimated that more than 75 per cent of the Protestant clergy are native Tanzanians.

4. George E.F. Urch, The Africanization of Curriculum in Kenya, Ann Arbor (University of Michigan), 1968, pp. 21-41.

evolved through a period of friction between the missionary societies and the colonial government. Perhaps part of the blame for this can be traced to the fact that the missionaries exerted some proprietorship over the school system since they had begun education in the territory and sustained it through the dark days of apparent lack of interest on the part of the government. The new ecclesiastical leaders of Tanzania do not seem to be having difficulties of this kind with the new political leaders of the republic.

In the independent Tanzania, both churchmen and political leaders are committed to the principles of "African Socialism"¹ as expressed by President Nyerere in the Arusha Declaration² and as applied by him to education in Education for Self-Reliance.³ In view of their great ambition for the future of their country, churchmen and political

1. The term "African Socialism" presents a problem to Europeans and Americans but it would seem that the difficulty is one of semantics. The original Swahili texts use the word Ujamaa which would be more exactly translated as family-ness. Since no such word exists in English and since unity and mutual concern are included in the concept of Socialism, Ujamaa is translated Socialism. The Ujamaa of Tanzania seems to be a return to what existed before the Colonists came to the country. In the tribe or clan (ukoo) all were expected to work for the common good, and none were excluded from enjoying the benefits which the clan provided.

2. Mwalimu Julius K. Nyerere, "Azimio la Arusha," The Arusha Declaration in Kiongozi, Feb. 1967, p. 6 ff.

3. Mw. Julius K. Nyerere, Education for Self-Reliance, Dar-es-Salaam (Government Printer) 1967.

leaders are able to work together as Tanzanians without concerning themselves with trivia, as did their predecessors, the colonial government and the expatriate bishops and other church leaders.

The delegates and participants at the educational conference held at Dar-es-Salaam in April, 1967¹ experienced a harmony between church and state in educational matters that had never existed during the Trusteeship Period. Regional Education Officers and seminary professors alike had one concern: how they could make their schools better to serve the people of Tanzania.²

The evolution of the Tanzanian school system from 1923 to 1962 was affected most visibly by the local colonial administrators and the representatives of the Christian missions. However, two less proximate forces, at times diametrically opposed to each other, were shaping the destinies of Tanzanian education during the Trusteeship Period. The British Colonial Office controlled educational policy in Tanzania

1. Conference on the Arusha Declaration and the New Policy on Education for Self-Reliance, Held at the University College, Dar-es-Salaam from Monday 10th to Friday 14th of April, 1967, /mimeographed/.

2. Notes on the 1967 conference by Mother Mary Edmund, the Headmistress of Assumpta Girls' Secondary School, Kilimanjaro Region, Tanzania.

from 1920 to 1962 and the U.N. Trusteeship Council observed and evaluated educational progress in the Trust Territory from 1947 to 1961.

CHAPTER THREE
CONFLICTING PROGRAMMES
OF THE BRITISH COLONIAL OFFICE
AND THE U. N. TRUSTEESHIP COUNCIL

In the 1925 policy statement of the Advisory Committee to the Colonial Office ¹ it was asserted that education in the colonies should be adapted to the mentality, aptitudes, occupations and traditions of the various peoples. Perhaps Julian Huxley's expression of the same concept is more readily appreciated. ² He was of the opinion that education must be a training adapted to a particular kind of human being in a particular environment and that true education will awaken new ideas, new ambitions and new needs. ³ In his concern for East African education, Huxley presents a problem which, it would seem, was never really perceived by the British in Tanzania: the difficulty in educating the African native is in the fact that he lives emeshed in a rigid tribal tradition,

1. Great Britain, the Colonial Office, Educational Policy in British Tropical Africa, (Memorandum Submitted to the Secretary of State for the Colonies by the Advisory Committee on Native Education in British Tropical African Dependencies, March, 1925) (Command Paper 2374), London (H.M.S.O) 1925 p. 4; p. 6.

2. Julian S. Huxley, "African Education," in the Atlantic Monthly, Vol. 146 (April 1930) pp. 256-262.

3. Ibid., p. 258.

and to give an academic education without troubling about the real core of his life is to produce an imitation article. ¹

Huxley advised that education in East Africa should begin with very young children, otherwise it would be impossible to replace the tribal customs and sanctions with European knowledge. ² In his discussion of education in Tanzania, Huxley is not pessimistic. He cited examples of what he considers to be true education as going on in the country in 1930. He spoke of the genuine enthusiasm of an African nun, whom he had observed, as a means of educating a larger segment of the population to a knowledge of Christianity; he cited the school in Tabora for the sons of the chiefs as an example of an instrument of change for the whole country.

The 1925 memorandum looked to education to render individuals more efficient in their condition of life so that they would be able to promote the advancement of their own countries, agriculturally and industrially as well as regards health and citizenship. In Tanzania, the Governor, Sir Donald Cameron, seemed to have made an honest effort to implement the recommendations of the Advisory Committee. With

1. Julian S. Huxley, "African Education," in the Atlantic Monthly, Vol. 146 (April 1930) p. 256.

2. Ibid., p. 260.

the assistance of the missionaries, the Director of Education, Mr. Rivers-Smith and other education officials, sought to produce a syllabus which was adapted to the Tanzanian child in the 1930's. ¹

Cameron's theory on native education became more evident in his defence of the principle of Indirect Rule. ² He wrote in 1930 ³ that the first obligation of a British administrator was to teach the people to administer their own affairs, and he expressed the conviction that the best way to fulfill this obligation was to build a school system, which, while imparting European knowledge, would be built on traditional concepts. In this way he hoped to join European and African cultures in the lives of the coming generations of Tanzanians.

Attempts at an adaptation of European education to Tanzanian life led to a number of experiments between the

1. Memorandum on Education in Tanganyika Since 1925. Kisubi, Uganda (Marianum Press), 1958, p. 8.

2. Indirect Rule was the British colonial practice of allowing the local native rulers to continue, but subject, in all things, to the Colonial administration. It is a system attributed to Lord Lugard in Nigeria. It seems that the Germans followed the same system in Tanzania (1880-1919) after they gained control of the Tanzanian tribes.

3. Tanganyika Territory, Native Administration Memorandum No. 1 of Sir Donald Cameron, Dar-es-Salaam (Government Printer) 1930, p. 4.

years 1927 and 1932. The most famous of these is known as the "Malangali Experiment," which took place among the Hehe people of southern Tanzania from 1928 to 1931. ¹ Dr. W.B. Mumford, with the approval of Rivers-Smith, the Director of Education, studied the customs of the Hehe tribe and developed his school buildings, school organization, and the school curriculum from what he had learned of the tribal environment. Teaching was shared by European and African teachers and by Hehe tribal elders. In retrospect it would seem that what Mumford was actually doing was reviving the traditional Hehe system of education ² and modifying it to serve modern purposes.

"The Malangali Experiment" lasted only three years and was eventually rejected by the Hehe tribesmen themselves. When it came to an end in 1931, the period of serious experimentation in cross-cultural adaptation ended also.

1. A.R. Thompson, "Ideas Underlying British Colonial Policy in Tanganyika," in Tanzania: Revolution by Education, Arusha (Longman of Tanzania Ltd.) 1968, p. 27.

2. The Tanzanian tribes, in pre-colonial times had systems of education to instruct their young in the traditions of the tribe. They were, in no way, formal schools nor were they a form of continuing education. Possibly the only remnant of this is the circumcision schools which are still conducted by many tribes in which the young men are instructed in the tribal traditions about marriage and home life.

The syllabus of 1935¹ was the culmination of the plans of the 1925 meeting of the Tanzania British administrators and the mission representatives. There are indications that research had taken place and that the needs of the African people had been considered. In the introduction to the syllabus the necessity for instruction in agriculture and hygiene are stressed, and it is stated that all of the tribes of the Territory, except one, showed a low level of mathematical ability. One would expect that the syllabus would address itself to these deficiencies, but it did no such thing.

In 1935, the Advisory Committee to the Colonial Office issued a second memorandum.² In this attempt to apply the policy put forth in its 1925 memorandum, the committee presented a detailed explanation of the relationship which should exist between the school and the local community. It urged that educational agencies be brought into a close

1. Tanganyika Territory, Education Department, Syllabus of Instruction, 1935, Dar-es-Salaam (Government Printer), 1936.

2. Great Britain, the Colonial Office, Education of African Communities, (Memorandum of the Advisory Committee on Native Education in British Tropical African Dependencies to the Secretary of State for the Colonies) (Col. 103), London (H.M.S.O.), 1935.

relationship with those other agencies which were concerned with the general welfare of the people, particularly in the spheres of health and agriculture. ¹

The memorandum of 1935, Education of African Communities, ² recommended that selected individuals, including government officials, missionaries and Africans themselves, be trained at advanced levels to enlarge their knowledge of rural reconstruction and that experimentation be initiated in the field of the improvement of life in rural communities.

This second memorandum stressed the necessity of training teachers as the chief agents to disseminate new ideas in the African villages. The necessity of adult education was presented as an urgent need in order to avoid a sociological lag. ³

The Commission of the Colonial Office for Higher Education in the Colonies, reporting in 1937 on higher education

1. Great Britain, the Colonial Office, The Education of African Communities, (Memorandum of the Advisory Committee on Native Education in British Tropical African Dependencies to the Secretary of State for the Colonies) (Col. 103), London (H.M.S.O.), 1935, paragraphs 5, 6, 7.

2. Ibid., paragraphs 30-31.

3. Great Britain, the Colonial Office, Education of African Communities, (Col. 103), London (H.M.S.O.), 1935, paragraphs 16-17; 12-13.

in East Africa, ¹ repeated the sentiments of the 1935 memorandum. Improvement of health and agriculture were put forth as the primary need in East Africa. The commission recommended that this could best be achieved by general education for all, children and adults, and by training a sufficient number of qualified African experts in the fields of medicine, public health and agriculture.

This report examined the manpower requirements of Tanzania and proposed that since expatriate European professionals were expensive in the long run, it would be practical to begin to educate Africans to take over the posts, which they were presently filling. ²

In 1943, the Advisory Committee to the Colonial Office issued a third memorandum, Mass Education in African Society. ³ a document which stressed that education should be

1. Great Britain, the Colonial Office, Higher Education in East Africa, (Report of the Commission Appointed by the Secretary of State for the Colonies, September, 1937) (Col. 142), London (H.M.S.O.), 1937, p. 16.

2. Great Britain, the Colonial Office, Higher Education in East Africa, (Report by the Commission Appointed by the Secretary of State for the Colonies, September 1937) (Col. 142), London (H.M.S.O.), 1937, Paragraphs 15-20.

3. Great Britain, the Colonial Office, Mass Education in African Society, (Memorandum to the Advisory Committee on Education in British Tropical African Dependencies) (Col. 186), London (H.M.S.O.), 1943.

looked upon as a service of supreme importance, not only to the individuals who are being formally instructed, but also to the community of which these individuals form a part. ¹ It insisted that education could provide the means by which the people, as a community, would come to understand and appreciate the forces which had changed and were changing their lives so rapidly. It suggested that education could provide the African people with the ability to deal with the social pressures and pressures of political situations which had become the instruments of change and which pointed out the need to train leaders to direct these changes toward the advancement of the colonial peoples. ²

As native political leadership began to emerge in Tanzania, it became evident that it was not the tribal chiefs who would lead the country to independence, as had been anticipated in the 1925 memorandum of the Advisory Committee. New thinking with new political leaders tended toward the formation of a democratic state rather than a monarchical

1. Great Britain, the Colonial Office, Mass Education in African Society, (Memorandum to the Advisory Committee on Education in British Tropical African Dependencies) (Col. 186), London (H.M.S.O.), 1943, paragraph 5.

2. Great Britain, the Colonial Office, Mass Education in African Society, (Memorandum of the Advisory Committee on Education in British Tropical African Dependencies) (Col. 186), London (H.M.S.O.), 1943, Paragraph 15.

tribal system.¹ In view of this unforeseen development the Colonial Office's Advisory Committee issued, what was to be its final memorandum, Education for Citizenship in Africa, in 1948.² This document asserted that the goal, toward which all British colonies should aim, was responsible self-government and that people must be educated for citizenship by allowing them to exercise a type of citizenship in a controlled situation.

Without a doubt this emphasis on the necessity for education for self-government was prompted by genuine humanitarian reasons, however in Tanzania it had an added impetus and more meaning in view of the United Nations' Trustee Agreement of 1946.³

The agreement provided guidelines for the development of education in Tanzania,⁴ and proposed a system by which groups of U.N. experts would visit the Trusteeship Territories to observe, advise and to make recommendations to the

1. Charles Dundas, in the 1930's, feared that the Indirect Rule encouraged by Sir Donald Cameron would lead to increased tribalism and away from nationalism in Tanzania.

2. Great Britain, the Colonial Office, Education for Citizenship in Africa, (Memorandum of the Advisory Committee on Education in British Tropical African Dependencies) (Col. 216), London (H.M.S.O.) 1948.

3. Great Britain, the Colonial Office, Trusteeship Territories under United Kingdom Mandate, October 1946, (Command Paper 6935), London (H.M.S.O.) 1946, Tanganyika, p. 1-6.

4. Ibid., p. 5, Article 12.

U.N. Trusteeship Council. It was to be a different situation than that which had existed under the 1923 Mandate of the League of Nations; the Trust Territory of Tanganyika was now to receive international exposure, and Tanzanian educational progress was to be given outside evaluation.

The first Visiting Mission of the U.N. Trusteeship Council went to Tanzania in 1947. Its observations on education were not complimentary to the Administering Authority nor were its recommendations in accord with the plans of the British administrators.¹ The Visiting Mission regretted that African education in Tanzania had been in the doldrums for the past fifteen years. The Mission was not impressed with the Ten Year Plan for the Development of African Education,² which had been inaugurated by the British the very year of the Missions visit. The Visiting Mission noted that according to this plan only two hundred Tanzanian students would be receiving post-secondary education in 1956; the Mission felt that this reflected a lack of planning for the

1. "Report of the Visiting Mission to East Africa, 1947," on Tanganyika (T/218), U.N. Trusteeship Council, Official Records: Fourth Session (Nov. 8, 1948), Supplement #3, pp. 123-157.

2. Tanganyika Territory, A Ten Year Plan for the Development of African Education, Dar-es-Salaam (Government Printer), 1947, pp. 25.

future of the country.

The report of the Mission strongly advised the integration of education in Tanzania by the immediate phasing-out of the tripartite school system which provided segregated education for Europeans, Indians and Africans. ¹

The British Administering Authority of Tanzania dismissed the observations and recommendations of the Visiting Mission with the comment that they reflected the brevity of its visit and the lack of familiarity of the members with the problems they had been called upon to examine. ² Although this may be in part true, it seems fair to say that many of the problems to which the Mission had drawn attention had not figured as prominently among the Administering Authority's preoccupations as might have been desirable, during the period of the League of Nations Mandate.

Whatever complacency the British may have felt regarding the administration of Tanzania disappeared when the first U.N. Visiting Mission published its report in 1947. This first evaluation of the Tanzanian education system by non-

1. "Report of the Visiting Mission to East Africa, 1947," on Tanganyika (T/218), U.N. Trusteeship Council, Official Records: Fourth Session (Nov. 8, 1948) Supplement #3, Observations and Conclusions, pp. 155-156.

2. Geoffrey L. Goodwin, Britain and the United Nations, New York (Manhattan Publishing Co.), 1957, p. 363.

British authorities produced conclusions which tended to be adversely critical of the Administering Authority and the exposure of these conclusions to the international United Nations' Trusteeship Council, tended to make the British Administering Authority feel insecure and defensive.

Until 1947, the only non-British evaluation of education in Tanzania was the Phelps-Stokes Report of 1925.¹ The various reports to the Colonial Office through the years seemed to have missed the point of any proper evaluation. The 1921 report,² for example, after admitting that it did not understand what the German educational policy was, praised its efficiency. The 1925 report of the East African Commission³ recommended that the Christian missions be dismissed from the education scene with a vote of thanks and then delivered a tirade on the inadequacies of mission education. The report of the East African High Commission in 1948, avoiding any objective evaluation of the success of the

1. Thomas Jesse Jones, Education in East Africa, Report of the Phelps-Stokes Commission to East Africa London (Edinburgh House Press) 1925, pp. xiii + 401.

2. Great Britain, the Colonial Office, Report on Tanganyika Territory, July 1921, (Command Paper 1428) London (H.M.S.O.) 1921, p. 40-41.

3. Great Britain, the Colonial Office, Report of the East Africa Commission, April 1925, (Command Paper 2387) London (H.M.S.O.) 1925, p. 50.

schools in bettering the lives of the Tanzanian people, reported at great length, the advancement of the East African Literature Bureau and the Inter-territorial Language Commission. Julian Huxley in 1930¹ had criticized the type of work the literature bureau was doing, when he described the irrelevance of translating books like Treasure Island into Swahili, when these stories had no meaning to the Tanzanian, who had never been beyond the confines of his own village.

In its annual reports to the Council of the League of Nations, the British did not present an objective picture of the educational situation in Tanzania; rather they cited examples which confused rather than clarified. In the 1937 report,² the British stated that the reason that vocational and technical education was so severely limited was because Tanzanians, with the required educational qualifications for such training, did not apply for the courses offered in the vocational schools. They did not indicate what these qualifications were or seem to recognize the fact that since they had set them, they could modify them in order to attract

1. Julian Huxley, "African Education," in the Atlantic Monthly, Vol. 146 (August 1930) p. 263.

2. Great Britain, the Colonial Office, Report of His Majesty's Government to the Council of the League of Nations on the Administration of Tanganyika Territory for the Year, 1937, (Col. 148), London (H.M.S.O.) 1938, p. 124.

vocational candidates. His Majesty's Government justified the very limited programme for female teacher training by reporting that girls marry early in Tanzania and so teachers are lost. ¹

Enrollment statistics for government schools were published in the reports, but those for Voluntary Agency schools were not published. ² This would seem to have affected the objectivity of the reports since by 1937, the missions (Voluntary Agencies) were educating 214,000 children, while the enrollment in government schools was 9,524. The reports neglected also to indicate such facts as that in schools for European children the teacher-pupil ratio was 1 to 14; whereas in schools for African children the ratio was 1 to 29.

In the 1935 report to the League of Nations, ³ the British administrators reported on the work which was being done for female education, with no indication about how the

1. Great Britain, the Colonial Office, Report of His Majesty's Government to the Council of the League of Nations on the Administration of Tanganyika Territory for the Year, 1937, (Col. 148), London (H.M.S.O.), 1938, p. 129.

2. Ibid., p. 133.

3. Great Britain, the Colonial Office, Report of His Majesty's Government to the Council of the League of Nations on the Administration of Tanganyika Territory for the Year 1935, (Col. 113) London (H.M.S.O.) 1936, p. 106.

number of educated girls compared with the number of uneducated females in the country. The reports described the generous grants-in-aid which were given to the missions for the work of African education in Tanzania in 1935, for example, these grants-in-aid amounted to £19,171.¹ The Administering Authority failed to mention that the 1935 grants, when translated in terms of aid to individual Tanzanian children, came to about shs. 1 6d (about 20¢ in United States currency) per African child being educated. The Indian grants-in-aid came to about £3, shs. 6 (about \$10.00) per child for the same year,² while the per-child cost of European education was about £30 (about \$90.00).³

While the Administering Authority could not be accused of dishonesty, it seems to be evident that it did not tell the whole truth. Until 1947, when the first Visiting Mission of the Trusteeship Council of the United Nations Organization came to Tanzania these facts were known only to the

1. Great Britain, the Colonial Office, Report of His Majesty's Government to the Council of the League of Nations on the Administration of Tanganyika Territory for the Year 1935, (Col. 113) London (H.M.S.O.) 1936, p. 108.

2. Great Britain, the Colonial Office, Report of His Majesty's Government to the Council of the League of Nations on the Administration of Tanganyika Territory for the Year 1935, (Col. 113) London (H.M.S.O.) 1936, p. 112.

3. Ibid., p. 115.

Tanzanians and the British, and the Tanzanians had been given no opportunity to express their opinions on the situation.

If the British administrators were unhappy about the 1947 report of the Visiting Mission, the 1951 report ¹ did nothing to restore their good spirits. The 1951 group reiterated the 1947 remarks about segregated education, ² and indicated that there was no subject on which they had received more complaints during their visit than education. ³ Their evaluation of the Ten Year Plan for African Education ⁴ was: that the goal to enroll 36 per cent of the children of primary school age in the first four years of school by 1956 presented a target which was too low; that the ratio of one of five children who completed primary school being provided a place in a post-primary school was not sufficient to provide for the future needs of the country which would require large number of educated citizens; and that certain advanced tribes like the Chagga and the Haya had tribal councils which were willing and able to extend education within their

1. "Report of the U.N. Visiting Mission to the Trust Territories of East Africa 1951," on Tanganyika (T/946 and Cor. 1), U.N. Trusteeship Council, Official Records: Eleventh Session (3 June - 24 July, 1952), Supplement #3.

2. Ibid., p. 39.

3. Ibid., p. 40.

4. Ibid., p. 41 - 42.

tribes, but were prevented from doing so by the Ten Year Plan.

The 1951 Visiting Mission also commented on the comparative backward state of the education of girls; the lack of facilities for vocational and technical education; the lack of adult education, especially in view of the great amount of illiteracy in the country and the disparity of government per capita education grants for European, Indians and Africans.

The Administering Authority's observations on the report of the 1951 Visiting Mission ¹ were that it hoped that the Mission had not failed to note that educational facilities were largely confined to the more advanced and enlightened section of the country and that, in some regions the people had no genuine desire for education. The British, in response to particular areas of criticism of the Visiting Mission, maintained that these situations were due to a lack of finances and that in some cases the Mission had not observed attempts at correcting the very situations which they criticized. They said that the target of the Ten Year Plan

1. "Observations of the Administering Authority on the Report of the Visiting Mission, 1951," (Document T/977), U.N. Trusteeship Council, Official Records: Eleventh Session (3 June - 24 July, 1952), Supplement #3, pp. 60-63.

for the Development of African Education was limited because of the lack of staff, finance and materials. The colonial administrators indicated that the Nuffield Foundation was making a study to examine ways in which educational opportunity could be increased in Tanganyika and that they would await the foundation's report before initiating any new educational plans.

To the criticism that post-primary education (Standards V-VIII) was too limited, the British replied that they felt that an expansion at that time would lower the standard of education in the secondary schools. The Administering Authority stated that the charge that the Ten Year Plan was restricting education among the more advanced tribes, the Chagga and the Haya, was untrue and that the administrators were actually encouraging these tribes to provide funds for increased education from their tribal treasuries.

The British agreed, with reservations, to the remarks in the report about the education of girls, technical education, adult education and the integration of education. Regarding the remarks on technical education, they asserted that agriculture teachers were being trained to provide agricultural education for the Tanzanian people. They maintained that the Visiting Mission had missed observing a very successful experiment in adult education which was

being carried on in the Pare Mountains, while the U.N. group was visiting the territory.

The Administering Authority agreed with the Visiting Mission of 1951 that the integration of education must take place in the Country, but the British felt that the process must necessarily be a gradual one. They asserted that only the better educated could profit by such integration and as a proof of this contention cited the racial harmony which existed at Makerere University College in Uganda.

In 1951, the Ten Year Plan for the Development of African Education was revised.¹ Although a revision had been provided for in the original plan in 1947,² educators in Tanzania felt that much of the actual revision, especially the introduction of the middle school concept, which was to provide upper-elementary education for large numbers of children, was due to the reports of the Visiting Missions of 1947 and 1951.

The Binns Commission, a group of British educators

1. Tanganyika, Education Department, Notes on the Ten Year Plan for African Education, for Guidance of District Education Officers, (A Revision of the Ten Year Plan), Dar-es-Salaam (Government Printer) 1951, pp. 8.

2. Tanganyika Territory, A Ten Year Plan for the Development of African Education, Dar-es-Salaam (Government Printer) 1947, pp. 25.

sponsored by the Colonial Office and the Nuffield Foundation, visited East Africa in 1951 and 1952. Their conclusions and recommendations about education and the proceeding of the Cambridge conference on education, which discussed their findings, was published in 1953.¹ The Binns Commission maintained that education in Tanzania must be looked upon as a public service and not a privilege for the very few. Each citizen should feel that he has the right to expect a plan for education's development by which he will have as good a chance as his neighbor to benefit from it.²

Apparently unaware of the 1925 meeting of the governor of Tanganyika and the mission representatives and the formation of the Tanganyika Advisory Committee, the commission recommended that eventually all grant-in-aid schools should become at the same time state schools and religious schools, with governing bodies representative of the local African authorities and the African church.³

Like many of the British reports, the work of the Binns Commission seems to be more a justification of the Tanzanian

1. Nuffield Foundation and the Colonial Office, African Education: A Study of Educational Policy and Practices in British Tropical Africa, Oxford (the University Press) 1953, pp. 189.

2. Ibid., p. 63.

3. Ibid., p. 65.

educational system than an objective evaluation of it. Very few case studies were made and the recommendations were vague and without any attempt to set up a time-table for improvement.

In 1954 the third Visiting Mission of the United Nations arrived in Tanzania. By this time, the Tanzanian people had begun to realize the function of these Missions and the effect of their reports. Local political leaders, with Julius Nyerere at their head, discussed the future of their country with the members of the 1954 Visiting Mission, who expressed the opinion that Tanganyika could be independent in less than twenty years.¹ The British took particular exception to this prediction and remarked that a rigidly fixed timetable would be inimical to the harmonious development of the territory and they suggested that a period of less than twenty years was based on erroneous assumptions as to the capability of the people of Tanzania for development and as to the level of advancement in certain areas of the country.² The report of this Mission became known as the

1. In actual fact, the country attained independence in seven years. Geoffrey L. Goodwin, Britain and the United Nations, New York (Manhattan Publishing Co.) 1957, p. 365-366.

2. United Nations Yearbook, 1955, New York (Columbia University Press) 1956, p. 281.

Mason Sears ¹ Report and was spoken of in Tanzania among the European community with venom as a threat to the development of the country. ²

The 1954 Visiting Mission expressed the conviction that the roots of an integrated society cannot go very deep until the individuals who belong to it meet on common ground in the formative years of childhood, that is at school. ³ The Mission criticized the revised Ten Year Plan in that it provided, not for advancement by 1956, but for making plans to begin advancement at that time. ⁴

The Mission commended the efforts of the Chagga tribe as evidenced in their new commercial high school in Moshi, and implied that the government could do more in the advancement of technical and vocational education. It discovered that Tanzanian children knew very little about the United Nations and the system of Trusteeship by which their country was governed and so it recommended that a study of the United Nations Organization be included in the school syllabus and

1. Mason Sears, an American, was a member of the Mission.

2. Personal observation.

3. "Report of the U.N. Visiting Mission to East Africa, 1954," on Tanganyika (T/1143), U.N. Trusteeship Council Official Records: Fifteenth Session (25 January - 28 March, 1955) Supplement #3, p. 102.

4. Ibid., p. 103.

that the children be made aware of the fact that Tanzania, unlike the Colony of Kenya, was a Trust Territory and that the British were the temporary rulers until the United Nations felt that the country was ready for independence. ¹ The Mission pointed out also that provision should be made for higher education in Tanzania, since Makerere College in Uganda would be unable to accommodate Tanzanian students as their numbers increased in the future. It was suggested that the relationship between the United Nations Organization and the people of Tanzania would be strengthened if groups of Africans from Trust Territories could visit each other and go to the U.N. headquarters in New York. ²

Britain in responding to the report of the Visiting Mission ³ disagreed with many of the observations of the Mission's members. Primarily, the Administering Authority

1. "Report of the U.N. Visiting Mission to East Africa, 1954," on Tanganyika (T/1143), U.N. Trusteeship Council Official Records: Fifteenth Session (25 January - 28 March, 1955) Supplement #3, p. 104-105.

2. "Report of the U.N. Visiting Mission to Trust Territories in East Africa, 1954," on Tanganyika (T/1142), U.N. Trusteeship Council, Official Records: Fifteenth Session (25 January - 28 March, 1955) Supplement #3, p. 106.

3. "Observations of the Administering Authority on the Report of the Visiting Mission 1954," (T/1162), U.N. Trusteeship Council Official records: Fifteenth Session (25 January - 28 March, 1955) Supplement #3, pp. 134-135.

was disturbed by the encouragement which had been given to Tanzanian politicians and particularly to the Tanganyika African National Union of which Julius Nyerere was president. In its reply to the 1954 report, Britain's sensitivity at having Tanganyika's progress evaluated by the United Nations Organization and its lack of planning for the independence of the Trust Territory in the near future became evident.

It would seem that the unpleasant situation created by the report of the 1954 Visiting Mission could have been rectified in the U.N. Trusteeship Council, had the disagreement remained in the realm of diplomacy. However, the governor of Tanganyika, Sir Edward Twining, was angered that Tanganyikan natives would dare to complain to the U.N. Visiting Mission about situations which, to his mind, were being resolved in the best possible way. He made a sweeping statement to the effect that the Tanganyika Africans had neither a national organization nor an articulate spokesman, who spoke for the majority of the people. This roused Nyerere's anger and prompted him to put his complaints against the British administration into writing and to petition for an invitation to appear before the Trusteeship Council in New York to plead the cause of Tanzanian independence.

Nyerere received the invitation to go to the U.N.

headquarters and, since he was teaching at St. Francis' College, Pugu, at the time, he requested a leave of absence of a month to go to New York. ¹ Father Walsh, the Catholic Education Secretary General, approached the Education Department for permission, since Pugu was a government-aided school. The Chief Secretary of Tanganyika asked Father Walsh to refuse Nyerere permission to go to New York on the grounds that he represented a subversive movement. Father Walsh replied that if T.A.N.U. ² was a subversive movement, the government should deal with it, but it was not the function of a Christian mission to make such a judgement. The next day permission was granted to Nyerere to take his leave of absence. The members of T.A.N.U. were solicited for contributions to cover the cost of air passage for the trip by Kambona, ³ and Bomani. ⁴ Julius Nyerere left for New York at the end of February, 1955.

1. Judith Listowell, The Making of Tanganyika, London (Chatto and Windus), 1965. pp. 163-164. This book has come to be looked on as the unofficial history of the movement toward independence in Tanzania. Miss Listowell's book is based on personal experiences and inquiry.

2. Tanganyika African National Union.

3. Oscar Kambona, after holding several positions of importance in the new Republic of Tanganyika, was accused in 1967 of having financial interests which conflicted with his position as Minister for Regional Development and sought self imposed exile in England.

4. Paul Bomani is presently the Minister for Economic Affairs and Development Planning for the United Republic.

The hearing of the cause of Tanzanian independence was scheduled by the U.N. Trusteeship Council for the first week of March, 1955. On March 6, Mr. Arthur Grattan-Bellew, the Attorney-General of Tanganyika and member for Legal Affairs and Tanganyika's special representative to the United Nations, was called and asked to state the British position on the independence of Tanganyika.

While Mr. Grattan-Bellew admitted that the native population of Tanganyika was keen on the advancement of its country, he asserted that the Tanganyikan native was not unusually adaptable to new situations and that a change in the government structure would require considerable preparation if the change was to be beneficial to the Tanganyikan people. He said, in effect, that it was the opinion of the Administering Authority that Tanganyika was a long way from independence. Mason Sears, who had been a member of the 1954 Visiting Mission, attempted unsuccessfully to have the Attorney-General outline a specific time-table for the independence of the country.

The next day, Julius Nyerere was invited to appear before the U.N. Trusteeship Council. As a petitioner, he explained that, not only did the African population in Tanganyika not oppose the recommendations of the Visiting

Mission, but they looked upon them as their only hope. ¹
Nyerere presented T.A.N.U.'s case for the independence of Tanzania in the near future as of benefit to the harmonious development of the tri-racial territory, and as the logical consequence of the British administration of the country for the past thirty years. ²

The impression created by Nyerere at the Trusteeship Council did much to convince the members that they were dealing with a responsible representative of the people of Tanzania, and it was influential in assisting them in forming their opinions about the future of the country. Nyerere had made his point without vilifying the Administering Authority and this was not the usual tactic of petitioners from Trust Territories. ³ Nyerere's argument, that the fact that Tanzania was now ready for independence was proof of the excellent job Britain had done in administering the Trust Territory, was particularly impressive to the members of the U.N.

1. The British press had asserted that the Tanganyikan people did not favor the recommendations of the 1954 U.N. Visiting Mission.

2. "Hearing of Mr. Nyerere, Representative of the Tanganyika African National Union," U.N. Trusteeship Council Official Records: Fifteenth Session, 592nd Meeting, Monday, 7 March, 1955, pp. 219-228.

3. This fact in addition to the implication that the British Governor of Tanganyika approved T.A.N.U.'s plans for independence won the day for Nyerere.

Trusteeship Council.

If Julius Nyerere's appearance at the Trusteeship Council had augmented Tanzania's prestige in the eyes of the world and had launched him as an international figure, it would seem also to have increased Britain's insecurity and Sir Edward Twining's anger.

T.A.N.U., in the late 1950's was experiencing difficulty in communicating with the people of Tanzania, since the only newspaper which served the entire country, was British controlled and would not publish material which would further the independence movement. A Catholic national weekly newspaper, Kiongozi,¹ undertook at this time, to report the activities of T.A.N.U. and it became the semi-official organ of Nyerere and the other new leaders. The Catholic Missions in nearly every section of Tanzania were the local agents for Kiongozi and they took up the cause of Tanzanian independence by distributing the newspaper.²

It was estimated that the circulation of Kiongozi was about five thousand and that six people read each copy. The number of people to whom these 30,000 readers related the

1. Kiongozi is the Swahili word for Leader. The newspaper was published by the White Fathers in Tabora.

2. The British revoked Kiongozi's mailing privileges and so local distribution became necessary.

message defies estimation, since most news in Tanzania is spread by word-of-mouth. ¹

The cooperation of the missions with the new political leaders, especially by allowing the mission newspaper to become a vehicle to disseminate ideas which were aimed at the end of British rule, occasioned reprisals on the part of the Administering Authority. Chief among these ² retaliations was the government's refusal to grant permission to the missions to open new schools. This action of the colonial administrators had several effects: it widened the breach between the British and the various mission organizations; it produced a kind of ecumenical solidarity among the various mission groups and it further alienated the local people, who perhaps had very little interest in independence up to this point, from the Administering Authority.

President Nyerere told Judith Listowell that the Republic of Tanzania owed very much to Governor Twining and his opposition to the nationalist movement; perhaps it owed its very existence to Twining and his anti-T.A.N.U. bias. ³ If

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1. Interview with Rev. S. Lasko, Oct. 24, 1968.
 2. Ibid.
 3. Judith Listowell, The Making of Tanganyika, London (Chatto and Windus), 1965, p. 166.

Twining had been more cooperative as Sir Andrew Cohen ¹ had been in Uganda, freedom may have come much later, since the people would have had no figure to oppose. Much of Twining's opposition, it would seem, was a result of his opinion that Nyerere was a rebel, an upstart and a rabble-rouser. Perhaps if Governor Twining had known Nyerere better he would have changed his opinion, although it is difficult to imagine a colonial governor with other than an opinion of this type about a native leader who is attempting to bring his people to independence.

In view of the turmoil which the U.N. Visiting Mission of 1954 occasioned, it is no wonder that the visit caused concern to the British and to the colonial governor, Sir Edward Twining. As the story is retold blame is heaped upon Mason Sears, the American member of the Mission, ² who was the unofficial spokesman of the group. Perhaps he will one day become a Tanzanian national hero.

After these events, the report of the East African

1. Sir Andrew Cohen was the colonial governor of Uganda in the late 1950's and early 1960's, who finished the nationalist movement in that country by falling in with it and agreeing with it to such an extent that there was nothing left to fight for.

2. Judith Listowell refers to Mason Sears as the leader of the Visiting Mission. This is incorrect.

Royal Commission, in 1955, was anti-climatic.¹ The report covered the period from 1953 to 1955 and produced no new thinking on the educational situation in Tanzania. It did indicate, in agreement with the Binns Commission, that the influence of the Voluntary Agencies (missions) in education should be curtailed. Although its members did little to evaluate educational progress, they did present a startling picture of the wastage² which was taking place in the schools of Tanganyika. Of the 36 per cent of school age

1. Great Britain, the Colonial Office, East Africa Royal Commission 1953-1955 Report, (Command Paper 9475) London (H.M.S.O.) 1955, pp. 174-185.

2. "Wastage" refers to students not materials; the term rate of attrition is equivalent. The problem of educational wastage is examined in: UNESCO, Report of the Educational Planning Mission for Tanganyika, June to October, 1962, (Document WS/1262.136) Paris (UNESCO) 1963, pp. 15-17. The Report pointed out that while 56 per cent of the school-age population was enrolled in Standards I and II (267,118) of 480,000) only 43 per cent was enrolled in Standards III and IV (196,713 of 460,000). A sharp decrease in enrollment took place after Standard IV: only 9 per cent of the school-age population was enrolled for Standards V and VI, (39,638 of 440,000), and 6 per cent for Standards VII and VIII (27,849 of 420,000). The sharp decline in enrollment after Standard IV was due to a lack of sufficient places in the middle schools. In the secondary school category, the report indicates that of the 1,619 students who entered Standard IX in 1958, only 687 graduated in 1961. This would be about 31.2 per cent survival or a 68.8 rate of wastage. Of these 687, 166 were accepted into the Higher Certificate program or 24.2 per cent. Appendix A, Table Six, of the present study presents statistics on the rate of attrition which was occurring in the schools of Tanzania from 1958 through 1968.

children who entered Standard I, 50 per cent would be eliminated by the end of Standard IV; 80 per cent would be eliminated by the Standard IV examination. In other words, 10 per cent of the children who entered the first standard would find a place in middle school, and 80 percent of these would be eliminated before completing Standard VIII. As a result, less than one percent of the children of school age in Tanzania completed Standard VIII in the early 1950's.

The Administering Authority, fearing for its future, amended the education laws of the Territory in 1956 to include as grounds for the suspension or removal of a teacher the use of his position to encourage disrespect for or disobedience to the lawfully constituted Government of the territory or any validly constituted local government or native authority, or for any laws or orders properly promulgated. ¹ For some time the government had tried to persuade the missions, both Protestant and Catholic, to forbid their teachers to enter politics, meaning by that, to join T.A.N.U. The Catholic Bishops refused as a group; one Lutheran district in the north did forbid its teachers to join the

1. Tanganyika, Chapter 71, The Education (African) Ordinance, Regulations, (Government Notice No. 192 of 29/6/56), Dar-es-Salaam (Government Printer), 1956. Paragraph 14, A, 6.

political party, however the ban was ignored and finally was withdrawn. ¹

Shortly before the arrival of the fourth Visiting Mission of the U.N. Trusteeship Council in 1957, the British administrators of Tanzania introduced a new plan for the development of African education in the territory. ² This new plan continued the development outlined in the 1950 revised plan and established the middle schools as feeders for the secondary schools, which now were to begin with Standard IX and continue through Standard XII. The junior secondary schools ³ of the 1947 plan and the 1950 revision were upgraded and became equivalent to the School Certificate level schools in Britain.

The report of the 1957 Visiting Mission of the U.N. ⁴ recorded many complaints of the Tanzanian people against the

1. Judith Listowell, The Making of Tanganyika, London (Chatto and Windus), 1965, p. 246.

2. Tanganyika, Draft Five Year Plan for African Education, 1957-1961, Dar-es-Salaam (Government Printer) 1957.

3. Junior secondary schools had provided education from Standard VIII through Standard X.

4. "Report of the Visiting Mission to the Trust Territories in East Africa 1957. Report on Tanganyika Document T/1345," U.N. Trusteeship Council Official Records: Twenty First Session (30 January - 26 March, 1958) Supplement #2, pp. 72-75.

middle school system. Parents felt that these intermediate schools were lacking in academic subjects and that they did not teach sufficient agriculture or vocational education to be of any use to the child when he had completed Standard VIII.¹ Many Tanzanian parents felt that the Standard VI District Schools had been more productive and had served more children in a more economical way.

The Administering Authority was justifiably proud that the enrollment target of the 1947 Plan² had been exceeded by 1957 and it was not pleased when the U.N. Mission pointed out that the two previous Visiting Missions had indicated that they felt that this target had been set too low. The U.N. visitors noted also that enrollment in schools differed widely along tribal lines, and hinted that increased school enrollment was due to the influence of the Christian missions on the tribes, rather than to the colonial administration's concern for the education advancement of the Tanzanian

1. The complaints against the middle schools were similar to those which one hears in the United States against junior high schools.

2. The target of the 1947 Plan was to increase the enrollment of primary schools from 16 per cent of the children of school age to 36 per cent.

people. ¹

The Visiting Mission faithfully recorded the arguments of the Administering Authority in favor of segregated education in Tanzania, ² but it reiterated the recommendations of the earlier U.N. representatives that the progress of the country depended on integrated education. It reported that the middle school plan was now a reality, but that an insufficient number of middle-schools created a critical situation.³

1. As an example of this divergence the Northern Province was cited. The Chagga tribe, which had been greatly influenced by Christian missionaries, sent 83 per cent of its children to school, whereas the Masai who lived only about fifty miles away from the Chagga, but who were little influenced by Christianity, had only about 12 per cent of their children in school.

Indications of the validity of the contention of the Visiting Mission seem to appear in the annual reports of the Tanzanian Provincial Commissioners, in which school attendance is given as a percentage of the total school-age population in each District of the Provinces of the country. Table Two of Appendix A of this study provides these statistics for the Northern Province of Tanganyika for the year 1959.

2. The arguments of the British were that segregated education: a) was accepted as an educational principle by primary school educators; b) facilitated the move toward universal education; c) ensured that appropriate education was being provided for the children of overseas experts, whose presence in Tanzania were necessary for the advancement of the country.

3. "Report of the Visiting Mission to the Trust Territories in East Africa 1957. Report on Tanganyika, Document T/1345," U.N. Trusteeship Council Official Records: Twenty First Session (30 January - 26 March, 1958) Supplement #2, p. 64.

The 1957 Tanganyika development plan projected that by 1962, 200 new middle schools would be opened for boys and 38 for girls and that the opening of these schools would result in an increase of 10 per cent more of the boys who finished Standard IV being able to enter Standard V and 4 per cent more of the girls. ¹

The response of the British colonial authority ² to the report of the 1957 Visiting Mission is indicative of the fact that Colonial Office and the U.N. Trusteeship Council had divergent views as to the role of education in Tanzania. The Visiting Mission had suggested an increase in the number of middle schools so that increasing numbers of young Tanzanians would receive a Standard VIII education and so be able to go on to secondary school and higher education whereas the British felt that there should be an increase in primary schools to educate more children to the Standard IV

1. The 1957 Plan envisioned that within the next five years there would be places for 30 per cent of the boys finishing Standard IV to enter middle school; in 1957 there was room for only 20 per cent of these boys. The increase of the number of middle schools for girls would supply places for 16 per cent of the girls as compared with 12 per cent in 1957. The projected increase, then, in middle school education would be 33 1/3 per cent for boys and 25 per cent for girls.

2. "Observations of the Administering Authority on the Report of the Visiting Mission 1957," (Document T/1362) U.N. Trusteeship Council Official Records: Twenty First Session (30 January - 26 March, 1958) Supplement #2, pp. 109-110.

level. In the view of the U.N. Trusteeship Council this plan would fail to provide Africans, educated in the professions, to replace the British when independence would come.

The colonial administration, in reply to the observation on the divergence of school enrollment among the various tribes said that since compulsory education did not exist in Tanzania there was no way of compelling children to attend school. The British felt that the criticism by Tanzanian parents against the middle schools was unfounded, and that while agricultural and practical training were neglected before the advent of the middle school, the middle schools were trying to rectify this lack in the training of the Tanzanian child.

When conditions in the Trust Territory of Tanganyika were examined by the Trusteeship Council in 1958¹ Mason Sears² questioned the intention of the Administering Authority about the future of the territory. He stated that whatever the plan of Great Britain was for the future of Tanganyika the reports of the Visiting Missions in 1954 and

1. "Examination of Conditions in the Trust Territory of Tanganyika," U.N. Trusteeship Council Official Records: Twenty First Session (30 January - 26 March, 1958) p. 194.

2. Mason Sears was a member of the Visiting Mission of 1954. He was blamed by the British for encouraging Tanzania leaders to plan for an early independence.

1957 indicated that the people of Tanzania were not informed of or involved in the plan. He asserted that in the interest of political stability a statement should be made by the Administering Authority about the future of the country and that this statement should include a time-table of the events that would lead to independence. The council noted that progress toward integration of education had been very slow, and urged the British to take action on this matter.

Apparently the constant references of the representatives of the United Nations to the integration¹ of education in Tanzania had some effect on the colonial administration. In 1958 an integration of the school inspectorate for the three school systems was introduced.² At the same time, the parents of European children attending school outside the Territory, were given a grant of £100 per year for each child. This would seem to favor European children over the other children in school in Tanganyika. In the year 1958,

1. By "integration" the Visiting Missions meant the introduction of a single system of education to serve the African, Indian and European-school population of Tanzania. The 1957 Mission proposed that this single racially integrated school system should replace the three racially segregated systems which existed until 1962.

2. Tanganyika, Summary of the Department of Education 1958, Dar-es-Salaam (Government Printer) 1958, p. 1.

770 parents received this grant. ¹

By 1958 the government of Tanzania had accepted as an objective the development of a single system of education for the country, and had appointed a committee to examine how this development could take place within the financial provision envisaged in the existing development plans for education. ² The recommendations of this committee included: a proposal that schools which did not integrate should not receive government assistance; that entrance to secondary school should depend on success in a competitive examination with no regard for the race of the examinee; and that primary education for all should include Standard VIII. ³ The committee maintained that for an integrated system to function smoothly it would be necessary to have a governing body appointed for each secondary school and teacher training college and that a Unified Teachers' Service should be established, which would include all the teachers in Tanzania. It proposed the following timetable for the events which

1. Tanganyika, Summary of the Department of Education 1958, Dar-es-Salaam (Government Printer) 1958, p. 7.

2. Tanganyika, Report of the Committee on the Integration of Education 1959, Dar-es-Salaam (Government Printer) 1960, Introduction.

3. Ibid., pp. 9-11.

would lead to the integration of education in Tanzania: the establishment of the governing bodies of the schools by 1961; the introduction of the secondary school competitive entrance examination late in 1961; the introduction of a uniform method for the assessment of government aid by 1 January, 1962 and the introduction of the integrated system of education on 1 January, 1962.

The Legislative Council¹ of Tanzania considered the report of the Committee on the Integration of Education and examined the issues which arose from its recommendations. The government then published principles which would govern the future integration and development of education in the territory.² The Legislative Council rejected only one of the recommendations: that there should be a Junior Certificate Examination after Standard X.

The recommendations of the Committee on the Integration of Education were referred to by the U.N. Visiting Mission of 1960, which expressed the hope that they would be imple-

1. In 1958 and 1959 the first election for Legislative Council was held. The 1960 Legislative Council was the first non-colonial group of lawmakers in the history of Tanzania.

2. Legislative Council of Tanganyika, The Basis for an Integrated System of Education, Dar-es-Salaam, (Government Printer) 1960.

mented and that the first day of 1962 would usher in the long-anticipated integration of the races in the schools of Tanzania. ¹ The Visiting Mission was enthusiastic in its encouragement of the shift of emphasis to secondary education, which was a major feature of the new development plan which was being prepared while the Mission was in Tanzania. ² It had been the contention of the previous Visiting Mission (in 1957) that if the country was to be prepared when independence came, young Tanzanians must be trained to replace the British administrators and the emphasis on an increase in secondary education would provide the beginning of this training.

The report of the United Kingdom on Tanganyika for 1960 ³ indicated that while the colonial authority and the Trusteeship Council were expressing their lack of agreement

1. "Report of the U.N. Visiting Mission to the Trust Territories in East Africa 1960; on Tanganyika Document T/1532," U.N. Trusteeship Council Official Records: Twenty Sixth Session (14 April - 30 June, 1961) Supplement #2, p. 31.

2. Tanganyika, Development Plan for Tanganyika 1961-2 to 1963-4, Dar-es-Salaam (Government Printer), 1962, pp. 64-92.

3. "Examination of the Annual Report of the Trust Territory of Tanganyika Under United Kingdom Administration, 1960," (Document T/1525), U.N. Trusteeship Council Official Records: Twenty-sixth Session, (4 May, 1960), Agenda Item 3 (b).

in 1957 about whether the emphasis should be on primary or middle school education, the following enrollment pattern was emerging during the 1956-1958 period: enrollment in Standard I, a 3 per cent decrease; completion of Standard IV, a 12 per cent increase; enrollment in Standard V (Middle School), a 2.6 per cent increase. It was also noted that there was an increase of 19.4 per cent in the number of students who completed Standard VIII. The emphasis on secondary education in the 1961 plan recognized this emerging pattern and attempted to provide education at the level at which it was most sought. In responding to the report of the Visiting Mission of 1960, the Administering Authority stated that it looked to the new development plan (of 1961) to double the enrollment in both secondary and senior secondary schools. ¹

In his address to the first elected Legislative Council of Tanganyika in 1960 the British governor, Sir Richard Turnbull, ² expressed the opinion that the future of Tanzania

1. "Observations of the Administering Authority on the Report of the Visiting Mission 1960," (1100th Meeting of the Trusteeship Council), U.N. Trusteeship Council Official Records: Twenty-sixth Session (14 April - 30 June, 1961), Supplement #2, pp. 52-53.

2. Sir Edward Twining retired at the end of his third term as governor of Tanganyika. He was succeeded by Sir Richard Turnbull (in June, 1958). Turnbull guided the country to a peaceful independence in 1961.

depended on the education of its citizens and that government policy must look toward the implementation of the recommendations on integrated education and the establishment of an eight year system of primary schooling. He pointed out the great need for vocational education in the towns and proposed evening courses in these subjects. He said that a University College would be established in Tanzania as soon as this would be possible. ¹ Governor Turnbull maintained that the only factor which could hold back the advance of education would be financial; Tanganyika is a poor country. ²

As the time of independence for Tanzania drew near, the British Colonial Office and the U.N. Trusteeship Council indicated increasing agreement as to the role of education in the territory. It would seem that the new governor, Sir Richard Turnbull had done much to reconcile these two forces, and to bring about a peaceful independence in 1961. Sir Richard exhibited a rare talent for reconciling opposing factions and had effected a peaceful relationship with the leaders of the independence movement. His genuine interest

1. Address of H.E. the Governor of Tanganyika to Legislative Council on 11 October, 1960, Dar-es-Salaam (Government Printer) 1960, pp. 6-8.

2. "Speech of Sir Richard Turnbull at the Symposium on the Conservation of Nature and Natural Resources in Modern African States," Given at Arusha on the 5 September, 1961. [mimeographed].

in the well-being of the people he had been appointed to govern impressed even Julius Nyerere, who in a letter to Sir Richard after the Governor had left Tanzania wrote: ¹

In spite of my original contention that all colonial Governors were the same to me, my first meeting with you had persuaded me that one Governor, at least deserved to be given a chance....a 'reasonable' Governor is sufficiently rare a phenomenon to unsettle even the most orthodox of nationalists.

After 1961 Tanzania's relationship with the United Nations Organization changed from that of a Trust Territory to the status of a member-nation. Tanzanian education, which had been so widely criticized by the Visiting Missions of the Trusteeship Council, had been greatly improved as a result of the pressure brought to bear on the Administering Authority by the reports of these Missions. In May, 1961, representatives of the Education Department of Tanganyika were instrumental in setting the goals of African educational development, ² at the UNESCO conference in Addis Ababa. The newly-independent nation requested and received an educational planning mission from UNESCO in 1962. ³ Tanzania was

1. Judith Listowell, The Making of Tanganyika, London (Chatto and Windus), 1965, pp. 424-425.

2. UNESCO Conference of African States on the Development of Education in Africa, Addis Ababa, 15-25 May, 1961, Outline of a Plan for African Educational Development (Document UNESCO ED/180), Paris (UNESCO) 1961.

3. UNESCO, Report of the Educational Planning Mission for Tanganyika, June to October, 1962, (Document WS/1262.136) Paris (UNESCO) 1963.

ably represented at the UNESCO Conference of African Ministers of Education in Abidjan in 1964 by Mr. Eliufoo, the Minister of Education.¹

Tanzania continues to maintain close ties with the United Nations Organization, and is considered by that international group to be one of the most forward-looking of the new republics on the continent of Africa.

The British Colonial Office and the U.N. Trusteeship Council influenced not only the growth or evolution of the Tanzanian school system, but also its organization. In as much as the structure of any project develops from the system's aims and objectives, alterations in the organization of the Tanzanian school system occurred as the territory developed from a German colony to an independent nation during the Trusteeship Period.

1. UNESCO, Conference of African Ministers of Education Abidjan, 17-24 March, 1964, (Document UNESCO/ ED/205).

CHAPTER FOUR
ORGANIZATIONAL PATTERNS
FOR CHANGING GOALS, 1923-1968

Since the organization of the school system in Tanzania was the product of many influences and since this organization may be expected to reflect the educational theory which produced it, the focus of this study of educational aims and objectives in Tanzania now moves to an examination of the structure of the school system in the territory from 1923 to 1968.

The materials for this chapter include syllabi, Tanzanian education laws, plans for social and economic development and the Tanzanian manpower development surveys, which have had a great effect on education in the republic since independence. The conference of African states on the development of education in Africa, which was held in Addis Ababa in 1961, set up goals for the advancement of African education and provided a guide for the new leaders of Tanzania in the field of education. The report of the conference was useful to them in establishing a concept of the educational advancement of their own country as compared to that of the other African countries. The reports of this conference of

representatives of the several African countries, which was sponsored by UNESCO for the purpose of discussing educational planning and advancement in the new republics, was consulted as source materials for this section of the present study. ¹

The organization of the Tanzanian school system during the Trusteeship Period may be expected to reflect the stated aim of the British Administering Authority which was that the British wished to lay the foundations for a school system by supplying a set of principles to serve as a guide for education in the future. ² At the end of the Trusteeship Period in 1962, the British felt that they had completed this task by presenting the Tanzanian with a concept of education in which formal schooling was recognized as the means of creating a society, independent both economically and politically. ³

The writings of President Nyerere and the development planning of the new republic indicate that the colonial administration had convinced the citizens of Tanzania that

1. UNESCO, Conference of African States on the Development of Education in Africa, Addis Ababa, 15 - 25 May, 1961: Outline of a Plan for African Educational Development, (Document UNESCO/ED/180): Final Report on the Conference; UNE UNESCO, Conference of African Ministers of Education, Addis Ababa, 17 - 24 March, 1964 Report of the Conference, (Document UNESCO/ED/205).

2. L.J. Lewis, Education and Political Independence in Africa, Edinburgh (Thomas Nelson and Sons, Ltd.), 1962, p. 93.

3. Ibid., pp. 91-94.

formal education was the key to economic independence. The circumstances of the shift of leadership in the country from the hereditary tribal chiefs to the educated new leaders shortly before the time of independence would seem to support the statement of the British that formal education was the means to political independence.

A non-British educator,¹ in an evaluation of the Tanzanian school system during the period of Trusteeship, while admitting that the British had prepared the people of Tanzania for the future, pointed out that the colonial administrators had failed to include in the educative process the passing-on of the tribal heritage and that they seemed to have neglected the training of the local people to cope with their present difficulties. The Colonial Office Advisory Committee had set down a threefold aim of education in 1925.² It would seem that the neglect of the past and the present in the process of education, if there was such a neglect, would produce an educated class which would be out of touch with

1. K.A. Busin, Purposeful Education for Africa, The Hague (Mouton and Co.), 1964, pp. 96; 21.

2. The aims of education as expressed in the 1925 Memorandum of the Advisory Committee were: the preservation and transmission of the heritage of the past; training to cope with the present problems; and a preparation for the future.

the tribal verities of the past and so with the uneducated majority of Tanzanians, and would be impractical and unrealistic in its approach to the solution of recurring problems. There is no evidence that the leaders of the Republic of Tanzania are out-of-touch or impractical.

The objectives set down by the Colonial Office Advisory Committee in 1925 and reiterated by the Binns Commission in 1952 were excellent, but there was a wide gulf between these expressed goals and what was actually practiced and achieved. The British Administering Authority seemed to lack a true concept of the pace of the change which was taking place in the country; the disagreement with the Visiting Mission of 1954 about when independence could take place is an example of this lack of realization that Tanzania was advancing rapidly.¹ A low priority had been given to education in the territory, since the colonial administrators regarded education in terms of how it would profit them and their administration rather than as an investment in the future of the country. They failed to see education as a

1. The Visiting Mission expressed the opinion to Nyerere and other Tanzanian politicians that the country could attain independence within twenty years. The British disagreed. In actual fact the country attained independence within seven years.

process which would ennoble individual citizens and through them the whole country. Rather they looked to the schools to provide for their manpower requirements. ¹ It appeared that the colonial administrators feared that educated Africans would give them trouble and that they might organize to attempt to replace the British with independent native rulers.

The confusion and lack of cooperation within the British colonial administration in the early days of the Trusteeship becomes evident as one examines the contradictory reports regarding education, which were published in a single year at the beginning of Britain's administration of Tanzania.

In 1925, the East African Commission reported that the economic and social progress of the territories in East Africa was bound up with the evolution of a more widely extended and better system of education. ² The commission dismissed mission education with the remark that its primary

1. The independent government seems to follow the British in this concept of the purpose of education.

2. One wonders what the commission had in mind in view of the fact that The British Report on Tanganyika from the Armistice to 1920 openly admitted that although it was not quite clear what the German aims of education had been, their system had proved to be far more successful than those in the British colonies.

purpose was evangelization and that it was not devoted to the wider purpose of education of Africans for life in Africa. In 1925 the Advisory Committee to the Colonial Office suggested cooperation with the mission societies in its Educational Policy in British Tropical Africa. In 1925 the Phelps-Stokes Report on East Africa praised the educational work of the various denominational missions as being well adapted to the Tanzanian African, and the real basis of the educational system in the Trust Territory.

In 1925 the governor of Tanganyika, Sir Donald Cameron, invited the mission representatives to meet with the colonial education officers. At this meeting the governor sought the cooperation of the Christian mission organizations to work with the Tanganyika Education Department in developing a plan of education for the country.

Without a doubt these various official and semi-official statements created confusion rather than cooperation in educational matters in the territory. The opinion of the local authority prevailed and Governor Cameron and his Director of Education, Mr. Rivers-Smith, received the cooperation of the Christian missions in the work of planning an education system in Tanzania.

The 1925 East African Report agreed with the Phelps-Stokes Report in its statement that the Swahili language

should not be emphasized in education since its advancement would be to the detriment of the native vernaculars and would take away the incentive to learn a European language. It was fortunate that Rivers-Smith did not agree with these recommendations,¹ for the bond which joined the 120 tribes in Tanzania together in the late 1950's when independence was being sought, was the ability of the greater part of Tanzania's population to communicate in Swahili.

On March 31, 1927, Governor Cameron, with the advice and consent of the Tanganyika Legislative Council, enacted an ordinance to assist the education of African people of the territory. This ordinance, which began the systemization of educational legislation in the country,² came into being as the result of complaints about the haphazard manner in which directives had been interpreted by local education authorities, and because of the confusion caused by the varying opinions expressed by the several branches of the British Colonial Office. It was so comprehensive and basic that it survived for the next 35 years and all educational

1. In the first syllabus, published in 1928, the medium of instruction was Swahili.

2. Tanganyika Territory, An Ordinance to Assist the Education of Africans, (Government Notice No. 11 of 1927), Dar-es-Salaam (Government Printer), 1927.

legislation in Tanzania from 1927 to 1962 was made as amendments to or interpretations of the 1927 Education Ordinance.

The ordinance of 1927 defined the educational terminology which had developed in the Tanganyikan school system to the point of giving basic definitions for such words as "African" and "school". It established the Advisory Council for African Education in Tanganyika; it regulated the grants-in-aid which were being paid to the Christian mission societies; it stabilized the rules for school registration and it established the authority of the government officials to visit and to inspect all schools and to close down any school which was being conducted in a manner which contravened the provisions of the ordinance. ¹

In the 1927 ordinance it was announced that it belonged to the Governor-in-Council to make regulations which were deemed necessary to carry out the process of education in Tanzania. ² Governor Cameron wasted no time in providing educational regulations, and by December, 1927, 70 regulations had been published, ³ which interpreted and enforced

1. Tanganyika Territory, An Ordinance to Assist the Education of Africans, (Government Notice No. 11 of 1927), Dar-es-Salaam (Government Printer), 1927, pp. 3-8.

2. Ibid., p. 9.

3. Tanganyika Territory, The African Education Regulations, 1928, (Government Notice No. 163 of 1927), Dar-es-Salaam (Government Printer), 1927.

the 19 provisions of the ordinance. A one volume edition of the ordinance, regulations and outline syllabi for the primary and central schools and for the teacher training centers was published in 1928. ¹

The strong government control of education in Tanganyika, which the ordinance and regulations established, caused discontent among the mission groups when the governor restricted the proliferation of Bush Schools in the 1930's, but it also protected the schools in Tanzania from being used as sounding-boards for radical revolutionaries. ²

The Tanganyika Advisory Committee for African Education, established by the 1927 ordinance, provided a forum at which government officials and mission representatives could continue and up-date the discussion of educational problems in the territory, which had proved so successful at their 1925 meeting. The regulations provided that two meetings of this committee should be held each year and that the Director of Education was empowered to call extraordinary meetings at any time if the need arose. ³ The Tanganyika Advisory

1. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928.

2. In Kenya, where school control was not so well defined, Independent Schools came into being in the 1940's and it seems that they played a major part in the organization of the Mau-Mau Rebellion of 1952 - 1954.

3. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, p. 9.

Committee fulfilled its function for six years until November, 1934, when serious disagreements arose between the government officials and the mission representatives about an attitude which the colonial administration had created in the minds of the African people that missionaries, who conducted schools, were employees of the Administering Authority and about the right of the Christian missions to conduct Bush Schools.¹ The tenth meeting of the committee was held in November, 1934, and the eleventh meeting was not called until February 7, 1944. Apparently it took ten years for tempers to cool sufficiently that discussion could be resumed, but even after that period the trust and cooperation, which had characterized the first six years of its existence, was never fully restored in the Advisory Committee.²

Until the beginning of the independence movement in 1956, the amendments to the ordinance and regulations of 1927 dealt in great part with the question of Bush Schools and the right of the missions to open them and the legality

1/ Bush Schools were schools of religious instruction conducted by the Christian mission in which reading and writing, sufficient to read religious materials, were taught. They advanced the pupils to approximately Standard III in the government-assisted schools.

2. Conversation with Bishop Byrne who was a member of the Advisory Committee from 1944 to 1958.

of the government action exercised to prevent their existence. An amendment in 1935,¹ made shortly after the disagreement between the government and the missions in educational matters, revoked all of the 1928 Regulations except those dealing with Provincial Education Committees. In 1936 an amendment was promulgated,² which changed the definition of "school" from that indicated in the 1927 ordinance to include the Bush Schools and which legislated that any schools in the territory would be closed if they did not come up to the government registration specifications by December 31, 1936. In the 1947 revision of the Laws,³ the Bush Schools were excluded from the Tanganyika educational legislation and in the 1954 revision these catechetical centers were again brought under the registration law, but a separate type of registration was created for them.⁴

Second to the Bush School question in Tanzanian school

1. Tanganyika Territory, Education (African) Regulations, Dar-es-Salaam (Government Printer) 1935.

2. Tanganyika Territory, Education (African) (Amendment) Ordinance, 1936, Dar-es-Salaam (Government Printer) 1936.

3. Tanganyika Territory, Revised Edition of the Laws, 1947, London (Watmoughs Ltd. -Appointed Government Printer), 1950, pp. 984-985.

4. Tanganyika, Education (African) - Chapter 71 of the Laws, 1950-54 Edition, Dar-es-Salaam (Government Printer), 1955, p. 2.

legislation, in the number of regulations supplied, was the reckoning of the grants-in-aid which were paid to the missions by the government to assist in paying the teachers salaries. The 1927 regulations made the amount of these grants dependent on a teacher-efficiency rating to be provided by government school inspectors. If the teacher was rated as 75 per cent efficient the mission would be paid two-thirds of the teacher's salary by the government; if the teacher was rated as less than fifty per cent efficient no grant-in-aid was to be given to assist the mission in paying the teacher's salary. ¹ The last grant-in-aid regulation made before independence increased the grant to 95 per cent of the teacher's salary and paid only for teachers whose work was deemed satisfactory. ²

The first real departure from the 1927 Education Ordinance and Regulations came in 1962, when the newly-independent republic enacted a new education ordinance, which devolved the responsibility for primary education on Local Authorities, empowered the Minister of Education to set up

1. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, pp. 20-21.

2. Tanganyika, Department of Education Triennial Survey for the Years 1955 - 57, Dar-es-Salaam (Government Printer), 1958, pp. 4 - 5.

Boards of Governors for post-primary institutions and revised the rules governing grants-in-aid, the registration of teachers and approval of owners and managers of schools. ¹

After January 1, 1962, which marked the introduction of integrated education, a Unified Teaching Service and the new Education Ordinance in Tanzania, many of the issues, which had been the cause of disagreement between the government and the missions, disappeared and the integration of the schools became, in fact, not only racial, but also religious and political. While some of the old terminology remains, all the schools in Tanzania are, in practice, government schools. ² It would seem that in a country which has a national commitment to Ujamaa, the situation could not be otherwise.

In its discussion of educational legislation in

1. Republic of Tanganyika, Annual Report of the Ministry of Education, 1962, Dar-es-Salaam (Government Printer), 1964, pp. 2-3.

2. The United Republic of Tanzania, Annual Report of the Ministry of Education, 1966, Dar-es-Salaam (National Printing Co.), 1967, p. 15. The report makes distinctions between government and voluntary agency schools and public schools, and indicates that in 1966 there were 98 secondary schools in mainland Tanzania, of which 70 were public schools and 28 private, including 11 seminaries. Of the 70 public schools, 34 were government-operated and 36 were under the auspices of the voluntary agencies.

Tanzania and in the subsequent treatment of syllabi and development plans this dissertation is concerned with African education only, but the reader should be aware that from the German colonial period until 1962 three education systems existed simultaneously in the country. The European and Indian school systems were governed by separate bodies of legislation. Toward the end of this chapter the subject of the "Integration of Education" will be pursued and the effect of this integration, which took place on January 1, 1962, will be discussed.

The structure of the African Tanzanian school system grew out of the organization initiated by the Germans and implemented by Mr. Rivers-Smith and the delegates who attended the 1925 meeting for educational planning. The 1927 edition of the educational ordinance and regulations presented legislation for a school system which included primary schools, central schools and training centers for teachers.¹ The primary village school consisted of four standards, which were referred to as Substandards I and II and Standards I and II. The local dialects were used as the medium of instruction

1. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, pp. 28-32.

during the substandard years and Swahili was employed for Standards I and II. ¹

The course in the central school which would be entered after the completion of Substandard II at a village school, extended over six years and, while the local languages and Swahili were used in the first four standards, the emphasis shifted to English in the upper standards since the central school was planned with a view to preparing its students to advance to higher education, for which they would need a firm grasp of a European language. ² In the 1928 syllabus, plans were presented for future vocational schools, which would be conducted as departments of the central schools. A seven year course for girls was presented in the 1928 ordinance but this remained, for the most part, in the planning stage for the next ten years.

The Grade II teacher training centres, which had been established to prepare teachers for the village schools, accepted boys who had completed the course at a village school and provided two years of professional training for these future teachers. ³ The educational results which these

1. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, pp. 28 - 29.

2. Ibid., p. 29.

3. Ibid., p. 32.

teachers were able to accomplish after only six years of formal schooling was truly surprising.

Young men were admitted to the Grade I teaching training centres, who had completed the six years at a central school after they had finished the two sub-standards at a village school. Their instruction at the centre involved a professional teaching course which extended over four years and included an emphasis on English and the beginnings of specialization in subject areas which the Grade I teachers would teach in the central schools.

In their 1935 report to the League of Nations, the British described the school system, which the 1927 regulations had influenced, as one based on the firm foundation of the vernacular ¹ primary school, which produced vernacular teachers and prepared the students for training in industry, secondary school and eventual university training. ² In 1935 most of these claims were still in the realm of theory,

1. The term "vernacular" has acquired a specialized meaning in the official publications of the Tanzanian government. By "vernacular" in Tanzania, Swahili is usually meant although Swahili is native to very few people in the country and its classification as an African language fails to recognize its Arabic ancestry.

2. Great Britain, the Colonial Office, Report of His Majesty's Government to the Council of the League of Nations on the Administration of Tanganyika Territory for the Year 1935, (Col. 113), London (H.M.S.O.), 1936, p. 106.

but education had advanced in such a way that its structure could be extended and improved.

The 1935 syllabus¹ was the product of considerable research on the part of missionaries and education department officers, and the resultant adaptation of educational concepts to the people of Tanzania and a projection of educational advance for the future is evident. Although the period of educational experimentation was drawing to a close in 1935² and there was no serious attempt to integrate African tribal instruction and European academic knowledge, the 1935 syllabus, in recognizing the need for an adaptation of European knowledge to the African mentality, established a policy which is still being pursued in Tanzania. The fact that this adaptation was based on research of the aspirations and the needs of the Tanzanian people rather than on what the Administering Authority thought best for these people presents a picture of colonialism at its best.

Several new organizational concepts were introduced in

1. Tanganyika Territory, Education Department, Syllabus of Instruction 1935, Dar-es-Salaam (Government Primary School), 1936.

2. W.B. Mumford, "Malangali School," in Africa, Vol. III, No. 3 (July, 1930), pp. 278 - 285; Idrian Resnick (Ed.), Tanzania: Revolution by Education, Arusha, Tanzania (Longmans of Tanzania Ltd.), 1968, pp. 27 - 29.

the 1935 syllabus.¹ The beginning of secondary schools in Tanzania was projected for the near future, the primary school structure was changed to include Primary Swahili Schools which would provide education through Standard VI and Primary English Schools which would provide students with a Standard VIII education and would make them eligible to enter secondary school. The village schools, which offered lower-primary education through Standard IV, continued operation and, in fact, provided education for the bulk of the Tanzanian school population for the next twenty-five years.

The Primary Swahili Schools prepared the student for entrance into the training programmes provided by the government departments or for admission to a Grade II teacher training centre, where he received three years of professional and academic training before being awarded a certificate, which indicated that he was prepared to teach in either a village school or a Primary Swahili School. Graduation from a Primary English School made the student eligible to enter Standard IX at a secondary school and eventually to attend a university or to enter a Grade I teacher training

1. Tanganyika Territory, Education Department, Syllabus of Instruction 1935, Dar-es-Salaam (Government Primary School), 1936, pp. 4 - 26.

college after completing Standard X, where he would be prepared for a teaching career in the Primary English School or in secondary education. A special syllabus was provided in 1935 for the education of African female teachers, who were to be trained to implement the provisions of both the 1928 and the 1935 syllabi for the instruction of girls. ¹

Instruction in vocational subjects was provided for in syllabi produced in 1936, ² which laid the foundations for vocational and technical education in Tanzania. Although the Handyman Course was intended as a preparation for young adults who wished to be trained to make ordinary repairs in their own homes, it provided the instructional background of many Tanzanian craftsmen in the years to come. The Syllabus for Carpentry and Joinery, on the other hand, included theoretical instruction, mathematics and practical work and was, in fact, an apprenticeship course; few Tanzanians applied for admission to this instruction since most were unable to meet the entrance requirements which had been set.

1. Tanganyika Territory, Education Department, Syllabus of Instruction 1935, Dar-es-Salaam (Government Primary School), 1936, pp. 27 - 38.

2. Tanganyika Territory, Education Department, Syllabus of Instruction in Carpentry and Joinery, Dar-es-Salaam (Government Primary School), 1936; Handyman Course by W.H. Percival, Dar-es-Salaam (Government Primary School), 1936.

In studying the educational structure in Tanzania one recognizes a step-by-step progression from very modest planning in 1928 to the present complex school system. The British administrators of the territory looked to long-range planning rather than over-ambitious, grandiose schemes as the proper mode of operation in the field of education. Although it seems to the author that they are to be commended for their wisdom in this matter, segments of the colonial population considered such moderation as the means of preventing their advance. The improvement in educational structure from 1928 to 1935 provided the basis for more improvement in 1947, when new syllabi were published which coordinated educational aims with the goals of Tanzania's first development plan. ¹

With the introduction of the junior secondary school, which provided instruction from Standard VII through Standard X, students from both the Primary Swahili Schools and the Primary English Schools became eligible to advance to

1. Tanganyika Territory, A Ten Year Plan for the Development of African Education, Dar-es-Salaam (Government Printer), 1947. This plan has as its basis the educational requirements outlined in the Appendix E of the Tanganyika Development Commission's report, A Ten Year Development and Welfare Plan for Tanganyika Territory, and as such identified education's part in development planning in the territory in the late 1940's.

secondary education. The 1947 syllabi ¹ provided for two primary school courses: the literacy course, which terminated after Standard IV and the full course which continued through Standard IV. Post-primary educational structure in 1947 included junior secondary schools, which provided an academic education through Standard X and senior secondary schools, which continued this education through Standard XII and which were so designed that an advance to Standard XIV ² could be provided in the future. A type of vocational education was offered after Standard VI for two or three years and provision was made for the graduates of these industrial schools to continue their education in proposed technical schools which would provide them with a secondary school equivalent education.

The introduction of middle schools in Tanzania in 1952 necessitated a further reorganization of the structure of the Tanzanian school system. Since middle school education began with Standard V and continued through Standard VIII, all

1. Tanganyika Territory, Department of Education, Syllabus for African Schools, Primary; Syllabus for African Schools, Secondary; Syllabus for African Schools, Teacher Training, Dar-es-Salaam (Government Printer), 1947.

2. In the British system of education, a student must complete Standard XIV (two years beyond the American high school graduation) to be admitted to a university and be awarded a bachelor's degree after three years.

the primary schools were limited to producing Standard IV graduates and the secondary schools were able to cancel their Standard VII and VIII classes and to continue their educational offerings through Standard XII. A reorganization of this kind required a new set of syllabi and these were published in 1952. ¹

Further changes in the structure of the Tanzanian school system occurred in 1962, when the new Education Ordinance encouraged all primary schools to introduce an eight-year course of instruction ² and in 1966, when this eight-year primary course was reduced to seven years because of the lack of funds on the part of the local authorities to maintain the eight year schools. ³

The changes which occurred in the structure of the Tanzanian school system between 1928 and 1968 were necessitated by the development which was taking place in the

1. Tanganyika, Department of Education, Muhtasari ya Mafundisho kwa Vyuo vya Primary vya Waafrika 1952, /A Syllabus of Instruction for African Primary Schools, 1952/; Provisional Syllabus for Middle Schools, Dar-es-Salaam (Government Printer), 1952.

2. Republic of Tanganyika, Annual Report of the Ministry of Education 1962, Dar-es-Salaam (Government Printer), 1964, pp. 2 - 3.

3. The United Republic of Tanzania, Annual Report of the Ministry of Education 1966, Dar-es-Salaam (National Printing Co. Ltd.), 1967, p. 29.

school curriculum during this period. In 1928 the structure was designed to accommodate a system which included village and central schools and teacher training centers; by 1966 the national school system included seven-year primary schools, secondary schools, senior secondary schools, agricultural, industrial and commercial high schools, advanced teacher training colleges and a university-college. Each of these units of the school system had its own curriculum which had to be accommodated in the structure of the total educational organization of the republic.

The 1928 regulations proposed a primary school curriculum,¹ which for the village schools included the study of reading, writing, arithmetic, drawing, hygiene and handicrafts. It proposed that by the end of Standard I (the third year of schooling) the local tribal languages should be replaced by Swahili as the medium of instruction. The syllabus for the central schools, which began with Standard III (the fifth year of schooling), while continuing the subjects taught in the village school, introduced the study of English in Standard III and maintained a heavy emphasis

1. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, pp. 28 - 41.

on the study of English through Standard VI (the eighth year at school). The 1928 syllabus was presented in outline form and seemed to be a copy of a British school syllabus with a few references to vernacular languages rather than the presentation of a curriculum, which, after research and experimentation, was considered to be adapted to the Tanzanian school child. One must not forget that the 1928 syllabus was the first attempt in Tanzania to codify the activities which were planned for the school children of the country and that it was not considered by its authors, to be the final product of the 1925 school planning group.

In contrast to the 1928 syllabus the 1935 presentation of proposed curricula¹ gave every indication that it was the product of experience and research in the field of Tanzanian interest and ability by both the government education officers and the missionaries, who assisted in its production. The primary school syllabus presented a curriculum which was flexible enough to allow for modifications to suit local conditions, which may be very diverse in Tanganyika, but sufficiently rigid to establish standards of proficiency to be required before the pupil would be

1. Tanganyika Territory, Education Department, Syllabus of Instruction, 1935. Dar-es-Salaam, (Government Printer), 1936.

permitted to pass to a higher standard. The 1935 syllabus recognized the importance of agriculture in Tanzania and the necessity of both theoretical and practical instruction in hygiene and proposed such instruction. The social studies sections of the syllabus focused on East Africa rather than the whole of the continent or on Europe and proposed courses of studies which would provide the student with basic knowledge of the history and the geography of his own country and the countries which surround it. There was a proposal in this section of the syllabus for the study of local tribal and village history and methods were described by which material might be gathered. ¹

In the introduction to the 1935 syllabus it was pointed out that research, done in preparation for the publication of the syllabus, indicated that, with the exception of one tribe, ability and achievement in mathematical subjects was very low in the territory. ² The syllabus

1. Tanganyika Territory, Education Department, Syllabus of Instruction, 1935, Dar-es-Salaam (Government Printer), 1936, pp. 5 - 10.

2. Personal Observation. The author feels that the validity of this statement requires some qualification. As a mathematics teacher in Umbwe Secondary School, Tanzania, from 1952 to 1954, he investigated the causes of the high school boys' slow progress in the field of mathematics. He discovered that the following influences caused confusion and so impeded progress: the Metric System had been assimilated into Tanzanian life during the German colonial period;

encouraged the application of arithmetic to East African needs and interests in an attempt to remedy this shortcoming.

There were indications in the 1935 syllabus that a more realistic approach was to be taken in the education of girls in Tanzania. The 1928 syllabus seemed to plan for an education which would have prepared them for life in an English drawing-room, in 1935 emphasis was placed on home nursing, instruction in child care, the care of the sick, needlework and agriculture.

After the completion of Standard II a course in General Knowledge was introduced as the vehicle for providing the children with information needed in their particular area of the country as well as a means of supplying elemental information about biology and physiology. The purpose of the General Knowledge course, which had been introduced as a means of fulfilling the needs of children in the various sections of the country, seems to have been defeated by the

several different currencies had been used in the territory and problems were presented to the students regarding objects of which they had no conceptual background, e.g. linoleum, skyscrapers and large ships. As late as 1954, arithmetic problems involving the English pence, which is not used in East Africa, were set for the Tanzanian school children. It is this writer's opinion that although mathematical achievement was low, mathematical ability could not be measured objectively without considering these several variables in an evaluation.

publication of a scheme-of-work ¹ which tended to discourage the local teacher from structuring a course which applied to the pupils in his class. ² The 1947 syllabus, ³ on the other hand, attempted to correlate the various subjects in the curriculum and to accomplish this end it allowed the local teacher freedom to prepare his own schemes-of-work.

In the preparation of the 1947 syllabus several important considerations, which twenty years of experience since the publication of the first syllabus had given to the officers of the education department, guided its authors in the production of the new syllabus. Attempts at integrating European education with tribal instruction, which had been given to Tanzanian children before the coming of the white man, had failed, and schools like Moshi and Tabora,

1. Universities Mission to Central Africa, Maelezo ya Muhtasari wa Mafundisho ya Afya na Maarifa Mengine, /An Explanation of the Syllabus of Instruction for Health and Other General Knowledge Subjects/, by Miss B. East, Dar-es-Salaam (Government Printer), 1936.

2. Personal Observation. As a school inspector and later as an instructor in a teacher training center, the author observed that teachers were evaluated on the basis of how well they covered the scheme-of-work rather than on their efficiency in presenting material which the children understood. It is his opinion that these schemes-of-work stifled the teacher's individuality and creativity.

3. Tanganyika Territory, Department of Education, Syllabus of Instruction for African Schools, Primary, Dar-es-Salaam (Government Printer), 1947.

which followed the English public school system, had been successful and had survived. African tribal elders from all over the country appealed to the Education Department to provide the highest possible standards of education for their children, and the education requested was strictly academic with an emphasis on instruction in English. ¹

In 1951 a new primary school syllabus was in preparation. ² This syllabus attempted to make school more meaningful for those children who were destined to be excluded after the completion of Standard IV by proposing a sound basic training in the first four years of primary school, which would include instruction in reading, writing, arithmetic and general knowledge. The new syllabus, which was published in 1952, ³ aimed at implementing the provisions of the 1947 - 1956 plan for the development of education in Tanzania by providing a four-year primary school course for as many children as possible and by preparing some of these

1. These requests are described in the Annual Reports of the Education Department of Tanganyika, beginning with the 1939 report and carrying on through the 1962 report.

2. Tanganyika, Annual Report of the Education Department, 1951, Dar-es-Salaam (Government Printer), 1952, p. 20.

3. Tanganyika, Department of Education, Muhtasari ya Mafundisho kwa Vyuo vya Primary vya Waafrika, /Syllabus of Instruction for African Primary Schools/, Dar-es-Salaam (Government Printer), 1952.

children for entrance into middle school. The sound basic training in the three r's and in general knowledge proposed in 1952, was designed to serve both the child who left school after Standard IV and those who would continue their education through Standard VIII in middle school.

In 1935, the central schools, which had provided upper-elementary education with an emphasis on English conversation, translation, reading, writing and composition,¹ were replaced by upper-primary schools, which included Standard V through VIII and prepared students for entrance into secondary school.² The 1947 development plan encouraged the transformation of these upper-primary schools into the middle schools of the 1950's.

Since 1962, when the new education ordinance³ suggested that all primary schools should be of eight years duration and that they would be administered by the Local Authorities rather than by the central government, the primary school curriculum has varied in accordance with the

1. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, pp. 34-39.

2. Tanganyika Territory, Education Department, Syllabus of Instruction, 1935, Dar-es-Salaam (Government Printer), 1936, pp. 15-20.

3. Republic of Tanganyika, Annual Report of the Ministry of Education, 1962, Dar-es-Salaam (Government Printer), 1964, p. 4.

needs identified by the Local Authorities. The 1963 syllabus ¹ presents curriculum guide-lines to these Local Authorities and the national government retains the right to coordinate and evaluate these local programmes so that primary school graduates from all sections of Tanzania will be acceptable in the 95 secondary schools which the national government operates. ²

The middle schools, which were organized in the 1950's, were an attempt on the part of the Administering Authority to extend the four-year education of the village school by another four years for the greatest number of students possible. ³ The middle schools were not strictly academic institutions, but tended to adapt their curricula to the employment-bias of the region in which they were located. When middle school graduates were unable to obtain places in secondary schools because of the limited number of places available the middle schools were criticized as second-rate

1. Tanganyika, Ministry of Education, Approved Primary School Syllabus for Standards I - VIII (Swahili - medium Schools), Dar-es-Salaam (Government Printer), 1963.

2. The United Republic of Tanzania, Annual Report of the Ministry of Education, 1966, Dar-es-Salaam (National Printing Co. Ltd.), 1966, p. 25.

3. Tanganyika, Department of Education, Muhtasari ya Mafundisho katika Middle Schools, /Syllabus of Instruction for Middle Schools/, Dar-es-Salaam (Government Printer), 1955, p. 1.

institutions by the people of Tanzania, who made such charges to the U.N. Visiting Missions. It is the opinion of this writer that these charges were unjust and that during their ten years of existence, 1952 to 1962, the middle schools served the school population by providing upper-elementary education for a large number of students and by presenting the conviction that real education was not limited to academic subjects alone.

Since the purpose of the middle school was to train the student to live a more productive life in his own locality, the middle school syllabus of 1955 encouraged biases in the curriculum toward the predominant interests in the local communities. In agricultural areas the bias was toward agriculture, in pastoral regions toward animal husbandry and in urban areas toward commerce and industry.¹ In the girls' middle schools the bias was toward homecraft.

The academic subjects presented in the middle schools included: arithmetic and practical geometry, English, Swahili, general knowledge and general science. These subjects provided middle school graduates, who would go on to

1. Unfortunately the over-emphasis of this practical work in some of the middle schools defeated their purpose and made them into vocational schools.

secondary school, with an academic foundation for their secondary school studies. For those who would not continue school after Standard VIII these academic subjects provided a theoretical base for any further instruction which they might receive. Agriculture, animal husbandry or commercial subjects were taught to both groups. ¹

The middle school plan was a good one and its success depended on the interest and intelligence of the Grade I teachers who were called upon to implement it. Because the majority of these teachers exhibited real enthusiasm the middle schools served a great number of Tanzanian children in the decade from 1950 to 1960. Although the decision, made in the early 1960's to continue all primary schools through Standard VIII, was an attempt to serve even more school children in the developing country rather than a criticism of the middle school system, it did ~~mark~~ the end of these intermediate schools in Tanzania.

Secondary education in Tanzania has been traditionally British-orientated. Until the application of the Arusha Declaration to education by President Nyerere, ² secondary

1. It would seem that this emphasis in the syllabus on the biases of the various communities was an attempt to stabilize the Tanzanian population.

2. Julius Nyerere, Education for Self-Reliance, Dar-es-Salaam (Government Printer), 1957.

education was looked upon as the stepping-stone to a university education or to employment in the government service, which until 1962 was operated by British officers.

Beginning with the first syllabus of 1928 and carrying through a 1957 revision ¹ of the 1955 secondary school syllabus the emphasis in the post primary school curriculum has been on academic subjects; competence in the English language was presented as a major goal of the post-primary school graduate. The 1947 secondary school syllabus ² attempted to adapt an academic curriculum to the needs of the Tanzanian child and to prepare the secondary school system for a change-over from a Standard VII to X system to a Standard IX to XII system after the middle schools would begin to operate. The 1955 syllabus ³ was designed to adjust the secondary school curriculum to complement the middle school course of studies and to provide for the advance of some of the secondary schools to include Standard

1. Tanganyika, Department of Education, Provisional Syllabus of Instruction for Secondary Schools, 1955, Dar-es-Salaam (Government Printer), 1957.

2. Tanganyika Territory, Education Department, Syllabus of Instruction for African Schools, Secondary, Dar-es-Salaam (Government Printer), 1947.

3. Tanganyika, Department of Education, Provisional Syllabus of Instruction for Secondary Schools, 1955, Dar-es-Salaam (Government Printer), 1955.

XIV. 1

The heavy emphasis on academics, which characterized the 1928 post-primary school syllabus and which carried through the 1947 and 1955 syllabi, included courses in: biology, chemistry, physics, arithmetic, algebra, geometry, history, geography, Swahili literature and composition and English literature and composition. After 1947 the Education Department insisted that English be employed as the medium of instruction in secondary education in an attempt to perfect the student's knowledge of this language.

After Tanzania gained independence in 1962 the secondary school system was expanded to provide post-primary education for an increased number of students on the advice of the UNESCO planning mission ² and a new provisional syllabus has been in experimental use since 1964. It is expected that the permanent secondary syllabus, which is due for publication in late 1969 or 1970, will reflect the

1. In the British system of education a student who has finished Standard XII is eligible to sit for the School Certificate Examination and one who has completed Standard XIV for the Higher Certificate Examination. A holder of the Higher Certificate may complete a bachelor degree course in a British university in three years.

2. A UNESCO educational planning mission came to Tanzania in 1962 at the request of the new independent government. The mission worked in Tanzania from June to October, 1962, and published their report as UNESCO Document WS/1262. 136.

admonition of the president of Tanzania, which he expressed in Education for Self-Reliance, that the secondary school should be considered as a place for training students who will return to their own villages to be of service to the local population rather than as a stepping-stone to the university and eventual power and wealth.

The advance or up-grading of all of the types of schools considered in this section of the study depended on the advance of the teacher training centers just as the very existence of the primary, middle and secondary schools demanded that such centers exist. In the first teacher training syllabus of 1928¹ curricula was offered for two types of teachers: Grade I teachers, who would staff the central schools and Grade II teachers, who would conduct the village schools. The Grade I teacher candidates in 1928 were required to complete eight years at the village and central schools before being admitted to the four year professional programme at the teacher training center, which, besides providing training in the theoretical and practical aspects of education, was aimed at specialization in subject-matter fields. The Grade II teacher-candidate was required to have

1. Tanganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, pp. 30-39.

finished the four year course in the village school before being admitted to the two year professional course at the training center.

Although the 1928 syllabus indicated ¹ that the Advisory Committee on education did not wish to see a class of teachers perpetuated with such limited qualifications as those possessed by the Grade II teachers, this group of teachers exists up to the present and indeed has been the mainstay of education in Tanzania ² during the past forty years. The 1928 syllabus for Grade II teachers provided a curriculum which was both academic and professional and seemed to have encouraged imitation rather than creativity.

In 1935 the Grade II Vernacular Teachers Course was extended to a three-year course which required the applicant to have completed six years of primary school. ³ Although the curriculum for Grade II teachers in 1935 differs little from that of 1928, the extension of the period of their education from six to nine years allowed the candidate more

1. Thaganyika Territory, Education Ordinance and Regulations, Dar-es-Salaam (Government Printer), 1928, p. 30.

2. The author feels that the educational results, which these teachers, who had only six years of formal education themselves, produced, were excellent.

3. Tanganyika Territory, Education Department, Syllabus of Instruction, 1935, Dar-es-Salaam (Government Printer), 1936, p. 11.

time to perfect himself in the academic and professional knowledge which is necessary before one enters the classroom.

The 1947 teacher training syllabus ¹ extended the course for Grade II teachers to four years and divided the candidate's training into two sections: the first two years were devoted to the academic subjects prescribed in the secondary school syllabus for Standards VII and VIII and the last two years were spent in professional training. This division facilitated the presentation of methods courses and permitted an increase in the amount of time allotted to supervised teaching.

The advent, in the early 1950's, of the middle school, which provided Standards VII and VIII subjects, permitted the Grade II teacher training centers to concentrate on a two year professional course and provided expanded facilities for Grade II candidates.

After 1935, Grade I teacher-candidates were required to have completed Standard X at a secondary school before beginning the two year professional course at the training center. Specialization was again referred to in the 1947

1. Tanganyika Territory, Syllabus of Instruction for African Schools, Teacher Training, Dar-es-Salaam (Government Printer), 1947.

syllabus for Grade I teachers. ¹ The syllabus indicated that these teachers were expected to qualify to teach English and beyond that, to specialize in either mathematics, science or history and geography to qualify them to teach in Standards IX and X of the secondary school.

The 1962 report of the Ministry of Education ² indicated that by the time of independence there were three classes of teachers in Tanzania: Grade A teachers, who had completed Standard XII before beginning their professional training, Grade B teachers, who had completed Standard X before entering the training center and Grade C teachers, who had completed Standard VIII before attending the teacher training center. The professional course was of two years duration for all three grades of teachers. The 1966 report ³ lists two further classifications of teachers: Diploma teachers, who had completed six years at secondary school and two years of teacher training and Graduate teachers, who had university degrees and were qualified teachers.

1. Tanganyika Territory, Syllabus of Instruction for African Schools, Teacher Training, Dar-es-Salaam (Government Printer), 1947, pp. 34 - 36.

2. Republic of Tanganyika, Annual Report of the Ministry of Education, 1962, Dar-es-Salaam (Government Printer), 1964, p. 8.

3. The United Republic of Tanzania, Annual Report of the Ministry of Education, 1966, Dar-es-Salaam (National Printing Co. Ltd.) 1967, p. 31.

The upward trend in the quality of the teachers in Tanzania is observable and it is recognized as an important component in the achievement of the goals of the 1964 development plan.

Vocational education in Tanzania has not progressed at the same rate as academic schooling. Although the first syllabi for vocational schools were produced by the education department in 1936¹ and repeated in the syllabus of 1947, vocational schools, as such, have operated on a very small scale in the country. One wonders whether it was the on-the-job-training provided to interested Tanzanians by many of the Christian missions or the fact that the Africans were not convinced that formal vocational training was important in their non-industrial country that militated against the success of industrial education.

In supplying a short history of education in Tanzania, the Ministry of Education stated that the failure of the middle school system in the country was due to the over-emphasis of the vocational aspects of its syllabus in a colonial setting and at a time when national feeling was

1. Tanganyika Territory, Education Department, Syllabus of Instruction in Carpentry and Joinery, Dar-es-Salaam (Government Primary School), 1936; Handyman's Course by W.H. Percival, Dar-es-Salaam (Government Primary School), 1936.

beginning to rise.¹ Perhaps this indicated the general opinion of Tanzanians regarding vocational education.

The planning for industrial education evidenced in the 1936 syllabi failed to attract qualified students, while during the same period, the late 1940's and the decade from 1950 to 1960, the academic schools were overcrowded and were able to accept only ten per cent of the students who applied for admission. As a result of this situation the education department inaugurated an investigation to discover why the Tanzanian people were attracted to academic rather than vocational education. The investigation revealed that the Tanzanian looked upon education as the means of becoming socially and economically equal to the white man. The trend toward the extension of secondary education, which had its beginning in the late 1940's and continues to the present, seems to have strengthened this conviction of the local people.

Vocational education schools have attracted more pupils since the independent Ministry of Education replaced the crafts courses with a full four-year secondary technical course. In 1966 there were 2,449 students at the three

1. The United Republic of Tanzania, Annual Report of the Ministry of Education, 1966, Dar-es-Salaam (National Printing Co. Ltd.), 1967, p. 12.

technical secondary schools in Tanzania. ¹

From 1947 to the present, education in Tanzania has been regulated by a series of development plans and the curricula and structure of Tanzanian schools have been designed in view of these plans. The first development plan was introduced in 1947 and extended through 1956. ² Its goals included: the extension of school enrollment in the primary schools from 16 per cent of the primary school age population to 36 per cent of this group; the introduction of the middle school system and the upgrading of the secondary schools to include Standard XII. The goals of this development plan, which had been set in 1947, were exceeded in every case by 1956.

The development plan, which covered the period from 1957 to 1961, ³ was published a short time before the independence movement became powerful. Since it was part of a British plan, which was designed to prepare Tanzania for independence in thirty or forty years it became irrelevant as

1. The United Republic of Tanzania, Annual Report of The Ministry of Education, 1966, Dar-es-Salaam (National Printing Co. Ltd.), 1967, pp. 26 - 27.

2. Tanganyika Territory, A Ten Year Plan for the Development of African Education, Dar-es-Salaam (Government Printer), 1947.

3. Tanganyika, Draft Five Year Plan for African Education, 1957 - 1961, Dar-es-Salaam (Government Printer), 1957.

the move to "independence by 1962" became the goal of the Tanzanian people in the late 1950's.

References to education in the development plan of 1961 to 1964¹ emphasized the necessity of providing secondary education for more Tanzanian students and the importance of education in community development. That its provisions were implemented is evidenced by the increase in the number of places provided for secondary school students during this period.

The educational goals expressed in the 1964 - 1969 plan,² are high and aim at providing all of the professional and technical personnel, which the new republic requires, from among the citizens of Tanzania.

These development plans referred to African education only and provision for European and Indian education in Tanzania was regulated by separate bodies of legislation. These racial distinctions in Tanzanian education, which had been observed and commented upon unfavorably by each of the U.N. Visiting Missions, were a cause of concern to the

1. Tanganyika, Development Plan for Tanganyika, 1961-2 to 1963-4, Dar-es-Salaam (Government Printer), 1962, pp. 64 - 92.

2. The United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development, 1 July, 1964 - 30 June, 1969, Dar-es-Salaam (Government Printer), 1964.

African people, who began to voice their objection to them in the late 1950's. As the independence movement became stronger and racial questions more volatile a committee was appointed in 1958 to study the problem of segregation in the schools of Tanzania and to offer a plan by which a single integrated system of education could be developed. The committee published its report in 1959¹ in which it strongly advised the integration of schools as soon as possible. The committee further suggested that for uniformity among the races all primary schools should be extended to include Standard VIII, and that entrance to teacher training centers should be open to all races and that all teachers be subject to a Unified Teachers' Service. It proposed that the integrated education system should be introduced on 1 January, 1962.

The first elected Legislative Council of Tanganyika debated the report of the Committee on the Integration of Education and accepted all of its recommendations except one.² Legislative Council published its conclusions in

1. Tanganyika, Report of the Committee on the Integration of Education, 1959, Dar-es-Salaam (Government Printer) 1960.

2. Legislative Council did not accept the recommendation to introduce a Tanganyika Junior Certificate Examination to be held after Standard X in the secondary school.

1960.¹ The governor, Sir Richard Turnbull, in his address at the opening of the 1960 session of Legislative Council² expressed the agreement of the executive branch of the Tanganyika government with the recommendations of the Committee,³ and the racially integrated school system began to function on January 1, 1962.

In May, 1961, a conference of African states on the development of education in Africa was held in Addis-Ababa. Since many African states had attained independence by this time or were in process of attaining it, as was Tanzania, the delegates were looking for a way to upgrade their educational systems in order to provide leaders for the new republics. All seemed to agree that education was the key to survival once colonial protection and guidance were no longer available. Their educational goals were high and they presented two targets: a short term plan which would be completed by 1966 and a long range plan which would not be completed until 1980. The short term plan provided for: an annual

1. Legislative Council of Tanganyika, The Bases of an Integrated System of Education, (Government Paper No. 1 of 1960) Dar-es-Salaam (Government Printer) 1960.

2. Address of H.E. the Governor of Tanganyika to Legislative Council on 11 October, 1960, Dar-es-Salaam, (Government Printer) 1960, pp. 6-8.

3. All of the Visiting Missions of the United Nations Trusteeship Council - 1947, 1951, 1954, 1957, 1960 - had strongly recommended that an integration of education take place in Tanzania.

increase at the primary level of an additional 5 per cent of the beginning school-age group; secondary education should be provided for 9 per cent of that age-group by 1966, and higher education should be provided for as many qualified students as possible. ¹ In order to implement these plans it would be necessary that there be three times as many primary school teachers and five times as many secondary school teachers in 1966 as there were in 1963. ² The long range goals of the Addis Ababa Conference in 1961 ³ aimed at universal primary education for African countries by 1980, with 23 per cent of the school-age group attending secondary schools and 2 per cent engaged in higher education.

The members of the conference reckoned that in 1961 the primary school attendance average for the participating countries was 40 per cent of the age-group; that 2 per cent of the age-group attended secondary school and that 0.2 per cent were being educated beyond the secondary school level. Intermediate goals of the conference would be to raise

1. Conference of African States on the development of Education in Africa, Addis Ababa, 15-25 May, 1961, Outline of a Plan for African Educational Development, (Document, UNESCO/ED/180) Paris (UNESCO) 1961, p. 18.

2. UNESCO, Final Report of the Conference of African States on the Development of Education in Africa, Addis Ababa, 15 to 25 May, 1961, Paris (UNESCO) 1961, pp. 44-56. Cf. Appendix A. Tables Three and Four, of this dissertation.

3. Ibid., pp. 54-56.

primary school attendance to 51 per cent of the age-group by 1965, and to 71 per cent by 1970; to increase secondary school attendance to 9 per cent by 1965 and to 15 per cent by 1970, and to involve 0.3 per cent of the population in higher education by 1965 and 0.4 percent by 1970.

From figures made available by the Tanzania Ministry of Education it is evident that Tanzanian primary school enrollment kept well ahead of the Addis Ababa goals as applied to that country. Beginning in 1961 when 8,000 more Tanzanian children were enrolled in school than the Addis Ababa goal called for, to 1966 when Tanzanian primary school enrollment exceeded the Addis Ababa goal by 22,500 pupils, there is every indication that the government of independent Tanzania saw the value of educational planning and the implementation of such planning. ¹

Although Tanzania has made a commendable effort to fulfill the short-term goals set in Addis Ababa, Mr. Eliufoo, the Tanzanian Minister of Education, has had some doubts about the advisability of committing the country to the long range plan. At a conference of African Ministers in 1964 he suggested that the targets be reviewed and that UNESCO

1. Confer Appendix A, Table 3, of this study.

assist in a research project to determine whether primary education for the great majority was sufficient to rid the country of superstition and ignorance. ¹ Mr. Eliufoo was of the opinion, as were the other leaders of Tanzania, that while universal primary education was an ideal to strive for, the immediate need of his country was high-level manpower development and this required a greater emphasis on secondary and higher education.

Since the first survey of manpower, which was made in 1951, ² Tanzania had been aware that there were few Africans who would be able to fill the positions which the white colonialist held, and that little was being done to prepare them for these posts. After independence in 1961 three surveys of manpower needs and potential were made. ³

1. UNESCO, Conference of African Ministers of Education, Abidjan, 17-24 March, 1964, (Document/UNESCO/ED/205), Paris (UNESCO), 1964, p. 22.

2. Tanganyika, A Preparatory Investigation of the Manpower Position 1951, Dar-es-Salaam, (Government Printer) 1951.

3. Guy Hunter, Education for a Developing Region, London (George Allen and Unwin Ltd.) 1963; Tanganyika, Survey of High-Level Manpower Requirements and Resources in Tanganyika, 1962-1967, prepared by George Tobias, consultant to the Government of Tanganyika for the Ford Foundation, (1963, Government Paper No. 2) Dar-es-Salaam (Government Printer) 1963; The United Republic of Tanzania, Directorate of Development and Planning, Survey of the High-Level Manpower Requirements and Resources for the Five-Year Development Plan, 1964-5 to 1968-9, prepared by the Manpower Planning Unit under the direction of Robert L. Thomas, the Ford Foundation Manpower Advisor to the Directorate, Dar-es-Salaam (Government Printer) 1965.

The first by Guy Hunter was made in view of Tanzania's dominion-status within the British Commonwealth. It lacked the scientific depth of the other two surveys but since its concern was all of East Africa - Kenya, Tanganyika and Uganda - it did have value as an instrument of comparison of the preparedness of these three countries as they attained independence. Mr. Hunter's later study in 1966 was a valuable addition to Tanzanian educational literature; ¹ however it was not a survey of manpower needs and potential.

One of the first actions of the independent Tanganyika government was to request the assistance of the Ford Foundation in identifying the size and shape of the country's prospective high-level manpower resources and requirements and to assist in devising educational programmes that would be designed to provide for the manpower needs, which had been identified. In May, 1962, the Ford Foundation assigned ~~Dr.~~ George Tobias as a consultant to the government of Tanganyika for the purpose of making such a survey and devising manpower programmes.

Mr. Tobias concluded that the secondary school system in Tanganyika was the key to meeting manpower needs between

1. Guy Hunter, Manpower, Employment and Education in the Rural Economy of Tanzania, (African Research Monograph Series, UNESCO), Paris (UNESCO) 1966.

1962 and 1967. He proposed that within this period, plans should be made for 9,000 students to complete Standard XII; 1,000 to complete Standard XIV and 1,150 to earn university degrees. He noted that in the following occupations the five year requirement, 1962-1967, would involve more than a 100 per cent increase over the 1961 employment levels teachers, engineers, agricultural technicians, lawyers, social scientists, medical personnel, and metal and electrical craftsmen. Mr. Tobias pointed out that in 1961 only 4.4 per cent of Tanganyika's population of 9,440,000 was employed. This accounted for about 16.7 per cent of the adult male population; the number of employed male adult Africans had declined between 1957 and 1961. In order to meet the manpower requirements of the five-year period, 1962-1967, the number employed would have to increase by 86 per cent. This would require that the secondary school system be developed as quickly as teachers and facilities could be made available, and this development should be granted first priority in any planning for education in the country. 1

In preparation for the publication of the 1964-1969 five year plan for economic and social development in

1. Tanganyika, Survey of High-Level Manpower Requirements and Resources in Tanganyika, 1962-1967, (1963 Government Paper No. 2), Dar-es-Salaam (Government Printer); 1963, pp. 3, 9, 13, 42.

Tanzania ¹ a new survey was made by Robert Thomas in 1964. ²
The necessity for the Thomas survey was to provide supply-demand projections for all specific high-level occupations under the conditions for development laid down in the 1964-1969 plan, and for the same five years covered by the plan. Since the Tobias survey had been recognized as a valuable guide to educational planning for secondary, technical and university education in preparation for the 1964 Five-Year Plan, the Thomas report was conducted within the same framework, with the same terms of reference and by the same basic method as was the Tobias report and so the Thomas report complemented the Tobias report. Whereas the 1962 Tobias report developed a thesis on the need for a broad manpower programme and made recommendations for its implementation, the 1964 Thomas report concentrated almost entirely on the projections of supply and demand for the high-level occupations.

1. United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development, 1 July, 1964 - 30 June, 1969, Dar-es-Salaam (Government Printer) 1964, Vol. I, pp. 114; Vol. II, pp. 151.

2. The United Republic of Tanzania, Directorate of Development and Planning, Survey of the High-Level Manpower Requirements and Resources for the Five-Year Development Plan, 1964-5 to 1968-9, prepared by the Manpower Planning Unit under the direction of Robert L. Thomas, the Ford Foundation Manpower Advisor to the Directorate, Dar-es-Salaam, (Government Printer), 1965.

The importance to education of these manpower surveys lies in the new philosophy of education for self-reliance of President Nyerere, in which the aim of education is identified as the fulfillment of the needs of the country rather than the enhancement of the individual. The filling of the high-level manpower requirements takes precedence over the personal preferences of the students.

A study of the occupational preferences of a sample of 3,146 Tanzanian secondary school students in Standards IX to XI ¹ made by E.L. Klingelhofer of the University College Dar-es-Salaam, ² in 1966 provided an indication of what these students would like to do in the future. Since education is virtually the only means by which a young person can upgrade himself, the Tanzanian secondary school students have high ambitions and they hope that their education will provide entrance for them into the professional class of the agrarian society in which they live. The preference of the boys is indicated by the fact that the medical and engineering professions were the first choice of 48.7 per cent of the group with law and agricultural management claiming 7.8

1. About 20 per cent of the total school population enrolled in Standards IX to XI, in Tanzania in 1966.

2. E.L. Klingelhofer, "Occupational Preferences of Tanzanian Secondary School Pupils," in the Journal of Social Psychology, No. 72 (August 1967) pp. 149-159.

and 6.9 per cent of the first choices. Doctor, lawyer, and engineer were also popular second choices along with university professor, secondary teacher and agriculture manager. The bulk of the first and second choices of the girls went to doctor, airline stewardess, radio announcer and nurse.

The fact that only 0.1 per cent of the boys chose the occupations of carpenter and farmer as their first choice, and only 0.5 chose factory worker and policeman was indicative of their aspirations. Perhaps the fact that only 1.5 per cent of the girls chose housewife as a first choice was even more indicative. The choice of the teaching profession by 13.2 per cent of the boys and 18.8 per cent of the girls as their first choice indicated that the position of teacher was a respected one in Tanzania. However the breakdown of "teacher" into levels, indicated the ambition of the students. Primary school teacher was the first choice of only 2.7 per cent of the boys and 3.8 per cent of the girls; secondary school teacher accounted for the first choice of 5.2 per cent of the boys and 7.6 per cent of the girls while 5.3 per cent of the boys and 8.4 per cent of the girls indicated that university professor was their first choice.

Klingelhofer indicated that 80 per cent of the students named the occupation to which they gave first choice as the type of work which they thought they would probably be able

to take up, indicating considerable overlap between the aspirations and the expectations of the students.

A comparison of these preferences to some of the manpower needs identified in the Thomas report ¹ indicated a discrepancy between national needs and the individual preferences of the secondary school students. The Klingelhofer study indicated that the professions, except that of secondary school teacher, had been overchosen by the secondary school students by a factor of at least six in relation to the needs identified by the Thomas report, and that some occupations were greatly oversubscribed. For example student preference for the position of radio announcer was probably 75 times greater than the need identified, whereas other occupations were greatly undersubscribed and the quotas will have to be filled with people who are not strongly motivated to those fields.

Mr. Klingelhofer gave strong indications that in 1966, after five years of independence, Tanzanian secondary school pupils were pushing toward professional occupations regardless

1. The United Republic of Tanzania, Directorate of Development and Planning, Survey of the High-Level Manpower Requirements and Resources for the Five Year Development Plan 1964-5 to 1968-9, Prepared by the Manpower Planning Unit under the direction of Robert L. Thomas, the Ford Foundation Manpower Adviser to the Directorate, Dar-es-Salaam, (Government Printer), 1965.

of manpower needs and that they gave little consideration to most of the subprofessional, clerical or skilled manual occupations. The results of the Klingelhofer study ¹ indicated that both the Asian and the African boys and girls, who were included in the sample, had a fairly even level of interest. It would seem that the consistency of choice of Africans and Asians reflected the influence of the secondary schools in integrating the two races. ² The discrepancy between national needs and individual preferences demonstrated by the Klingelhofer Study may seriously affect the implementation of manpower planning as proposed by the

1. The boys who responded to the questionnaire showed preference for the professions of doctor and engineer, which, combined, received 48.7 per cent of the first ranks with lawyer and modern farmer getting 7.8 and 6.9 per cent respectively. Doctor, engineer and lawyer are also popular second choices followed by university teacher, secondary teacher and modern farmer. The bulk of the first and second choices of the girls goes to doctor, airline stewardess, radio announcer and nurse.

2. The consistency of choice of the four Asian Communities and the 25 African tribal groups whose members were part of the sample, probably reflect the influence of the secondary school in two ways: a) the strict competitive selection for entrance into secondary school standardized the intake. Only 4 per cent of the school-age population is able to enter secondary school; only 12 per cent of the applicants eligible are accepted. b) the secondary educational system has been superimposed on the traditional cultures and there is a large number of expatriate teachers. It is plausible to speculate that European values have been assimilated by both Asians and Africans and have determined the order of preferences which goes so heavily to the higher professions.

Thomas report.

While the findings of the Committee for the Integration of Education in 1959 led to the support of Governor Turnbull and Legislative Council in 1960 to an eight year primary school system, the Tobias report of 1962 and the report of the UNESCO educational planning mission for Tanganyika¹ convinced the new independent rulers of Tanganyika of the urgent necessity for the expansion of the secondary school system.

The educational development plan of 1961-1964² provided for the introduction of an integrated school system on January 1, 1962; for the development of an eight year primary system, which would eliminate the middle schools; for the expansion of the secondary school system; for the organization of higher education in Tanzania and for the introduction of a Unified Teachers' Service. This would seem to be an overly ambitious plan for a country to implement during its first four years of independence, but the Tanzanian government was able to fulfill the goals of the plan by 1964, when even

1. UNESCO, Report of the UNESCO Educational Planning Mission for Tanganyika, June to October, 1962, (Document WS/1262.136), Paris (UNESCO) 1963, pp. 15-18.

2. Tanganyika, Development Plan for Tanganyika, 1961-2 - 1963-4, Dar-es-Salaam (Government Printer) 1961, pp. 78 - 85; Cf. Appendix A, Table Six of this study.

more ambitious planning was done.

The educational goals set by the new five year plan ¹ to be accomplished between 1964 and 1969 include: a 202 per cent increase (from 175 to 528) in the number of Tanzanians who would enter the University of East Africa; an 88 per cent increase (680 to 1280) of students entering Form 5 in the Higher School Certificate course; a 35 per cent increase (5250 to 7070) in the enrollment of the first year of secondary school, Form 1; a 369 per cent increase (320 to 1500) in the number of students entering Grade "A" teacher training courses ² and an 86 per cent increase (188 to 350) in the enrollment of new students in vocational courses. ³ Primary education and Grade "C" teacher training had been placed under the jurisdiction of local educational authorities and their increased enrollment was dependent on the ability of these local authorities. A report of the Minister of Education on December 7, 1968 indicates that the goals set in 1964, were being surpassed in Tanzania. ⁴

1. United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development 1 July, 1964 - 30 June, 1969, Dar-es-Salaam (Government Printer) 1964, Vol. I, p. 67.

2. Grade "A" teachers receive two years professional training after completing Standard XII.

3. Confer Appendix A, Table Five of this dissertation.

4. The Minister of Education, Mr. Mgonja, "Revolution in Education," in The Standard (Tanzania), of December 7, 1968, Republic Day Supplement, pp. vii and viii.

The major long-term objective of the Tanzanian government in 1964 was that the country should be self-sufficient in trained manpower by 1980. The realization of this goal requires a carefully planned expansion of education in the country. The five year plan, 1964-1969,¹ is a part of the longer-term plan and it has its own more immediate goals: the expansion of technical education; the training of administrators and the development of rural adult education programmes. The 1964 development plan eliminated the last standard of the primary school, in a move toward economy in primary school education.²

The educational policy of independent Tanzania indicates that the government intends to use education to prepare students for professions and occupations in accordance with the manpower needs of the country. The policy is stated in the plan itself.³

1. The United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development, 1 July, 1964 - 30 June 1969, Dar-es-Salaam; (Government Printer), 1964, Vol. I, pp. 114; Vol II, pp. 151. Cf. Appendix A, Table Five, of this dissertation.

2. Ibid., Vol. II, p. 111. The structure of the school system after 1964 is identical with the 1962 system except that the primary school consists of seven rather than eight standards.

3. Ibid., Vol. I, p. 13.

This educational policy admittedly differs in the short run from the humanitarian ideals which attach great importance to moulding human minds and strive to have the greatest number possible benefit from education as a source of moral enrichment and aesthetic satisfaction...With available financial resources for economic and social development of the country as scarce as they are, the Government has henceforth decided to pursue a policy of educational development matched to economic requirements.

One cannot fail to see the effect of the 1961 Addis Ababa conference on educational planning in Tanzania after 1961, and while the Addis Ababa goals, as applied to Tanzania, seem to have been met in most cases this is not the case in Africa as a whole.

An educational conference held in Nairobi, Kenya, on July 16 - 26, 1968, of 25 African ministers of education evaluated educational development in the light of the goals set in Addis Ababa in 1961.¹ Working documents, prepared by UNESCO indicated that while there was an increase of 150 per cent in enrollment in higher education, the shortfalls in annual increases in primary and secondary enrollment suggested that primary schools were losing the battle against illiteracy. UNESCO noted also that a lack of attention to advanced training in science, technology and agriculture.

1. "News in Brief," in the Africa Report. Vol. 13, No. 7, (October, 1968), p. 25.

seemed to indicate that the goal of self-sufficiency by 1980 would not be reached in the majority of the African nations.

The conference advocated reforms of primary education and the training of more African secondary school teachers. It suggested that there should be more emphasis on scientific and technical training in the school curricula of the new African republics.

While reading, writing and arithmetic are still the basis of the primary school curriculum in Tanzania, the application of these subjects is aimed toward life in an independent, self-reliant Tanzania. The history and geography classes in the lower schools are designed to give the young student a knowledge of his own country and the African republics which are its neighbors.

The Swahili language¹ is taught as a means of communication and of unity among the 10,000,000 citizens of the new Tanzania. This unity and communication is presented to the school children as a basic ingredient in the nation-building process in which Tanzania plans to involve herself for the next decade.

1. "A Swahili - English Dictionary is Published in the United States," in the East African Journal, Vol. V, No. 6 (June, 1968), p. 8. This article indicates that the Swahili language is the spoken tongue of some forty million people residing in eastern and central Africa, ranging from the Western Congo eastward to the Indian Ocean.

In secondary education the emphasis is on service to one's country. This unselfish service is expected of high school graduates who return to their own villages as well as those who pursue higher studies in the universities. When it became apparent to President Nyerere in 1966 that many of the Tanzanian university students did not accept service to others as the goal of their educations,¹ he made it clear to the students that this concept of service was an essential component of the political philosophy of Ujamaa to which the country had committed itself and that it was his opinion that a man, who had been educated at the nation's expense and who refused to serve the citizens of the nation, was a traitor to his people.²

In examining the plans for education, which have existed since 1947 in Tanzania, it seems that one can not help but recognize that the goals of the plans since 1961 were aimed at the present and near-future development of the republic. The sense of urgency indicated in both the 1961 -

1. In 1966 the Tanzanian government proposed to apply the National Service Act to university graduates, by requiring them to give eighteen months of service to the nation. Many of the university students protested this proposal.

2. "Jeshi la Kujenga Taifa," The Nation-Building Army, in Ni Nchi Yako, It is Your Country, Dar-es-Salaam (Printpak Tanzania Ltd.), 1968, pp. 249 - 277.

1964 plan ¹ and the 1964 - 1969 plan ² has produced goals which are aimed at rendering Tanzania self-reliant by 1980.

The manpower development surveys, which have been undertaken in Tanzania since 1962, have given a new direction to education in the republic by coordinating the areas of emphasis in the schools with those identified by the manpower surveys as being vital for the advance of the country.

In his application of the Arusha Declaration to education, ³ Mwalimu Nyerere presented an educational theory which was quite different from the theory of the British during the Trusteeship Period. The president indicated that in independent Tanzania, education should be looked upon as a method of preparing citizens for service to other citizens in order that all the citizens together might engage in the task of building a self-reliant Tanzania. Nyerere cautioned the educated that they must not regard education as the means of acquiring power and wealth, but that they should realize that their education was provided by

1. Tanganyika, Development Plan for Tanganyika 1961-2 to 1963-4, Dar-es-Salaam (Government Printer), 1962, pp. 64 - 92.

2. The United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development, 1 July, 1964 - 30 June, 1969, Vol. I, pp. vii - xvi; 1 - 7; 63 - 68; 82 - 87.

3. Julius K. Nyerere, Education for Self-Reliance, Dar-es-Salaam (Government Printer), 1967, passim.

the nation so that the needs of the state might be served. President Nyerere clearly indicated that education in Tanzania in the 1960's and 1970's must be considered as a preparation for service to the nation, which is being built, rather than as a means of individual improvement.

At the beginning of this chapter, reference was made to Busia's evaluation of the success of the Trusteeship government's education system.¹ He pointed out that while the British had attempted through education to prepare the Tanzanian for the future, as the Administering Authority foresaw the future, they had neglected the two other essential purposes of education: the passing on of the heritage of the past and training to cope with the present. Busia says also that the hectic expansion of educational facilities going on in independent Africa focuses attention on intermediate objectives and is limited to meeting present needs.² One hopes that Tanzania is not giving its intermediate objectives precedence over the ultimate goals of human dignity, and freedom and social justice, which constituted the basis of the Tanzanian independence movement.

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1. K.A. Busia, Purposeful Education for Africa, The Hague (Mouton and Co.), 1964, pp. 96; 21.
 2. K.A. Busia, Purposeful Education for Africa, The Hague (Mouton and Co.), 1964, p. 106.

CHAPTER FIVE
EDUCATION FOR SELF RELIANCE

On March 9, 1967, the government of Tanzania published a document, which was a synthesis of the educational theory which had been developing since independence and a outline of the place of education in the future of the republic. Although President Nyerere was the author of Education for Self-Reliance,¹ its contents express the view of the entire government administration of Tanzania since it is an application of the Tanzanian political philosophy of Ujamaa to education and it provides the theoretical basis for the new Tanzanian school system.

The background of this plan of the chief executive goes back to 1954 when Nyerere founded T.A.N.U.² as a political party and was encouraged by Mason Sears and the other members of the 1954 U.N. Visiting Mission in the contention that independence and self-reliance for Tanzania in the near future were a possibility. Nyerere, an M.A. from Edinburgh University, was at that time, a teacher at St. Francis College, Pugu, Dar-es-Salaam; he gave up his post at Pugu to

1. Julius K. Nyerere, Education for Self-Reliance, Dar-es-Salaam (Government Printer), 1967.

2. The Tanganyika African National Union.

continue his work in the independence movement. He was the founder and chief-spokesman of Tanzania's first political party, T.A.N.U., and in this later role he became the bane of the British administrators of the U.N. Trust Territory of Tanganyika.

Nyerere, the teacher, from the beginning of his political career, was convinced that the advance of his country depended on the development of education and he has never lost sight of this conviction. His first attempt to rectify the inequities, which existed in Tanzanian education, was to write a letter in June, 1955, to the chairman of the Tanganyika Unofficials Members (of Legislative Council) Organization protesting the distribution of the Custodian of Enemy Property Funds ¹ equally to the European, Asian, and African school systems in the country. The decision to give £800,000 to each group did not take into consideration the fact that while there were some 8,000,000 Africans there were only 22,000 Europeans and 80,000 Asians in the country. Nyerere pointed out that the per capita grant was: for the Europeans, Shs. 720 per child; for the Asians, Shs. 200 per child;

1. Funds realized by the sale of enemy property in Tanzania confiscated by the British during World War II. The British government ceded this money to the Tanganyikan government.

and for the Africans, Shs. 2 per child. ¹ When his protest was ignored he reported the matter to U.N. Trusteeship Council in 1956. ² Although no one could accuse Nyerere of being a racist, he was realist enough to be convinced that inequities such as those which dealt with educational finance did create a race problem in Tanzania, ³ and that the economic division between the rich and the poor in his country coincided almost exactly with the division between the races. His description of African Socialism, ⁴ written in 1962 is repeated and applied in the Arusha Declaration ⁵ of 1967, and its application to education, Education for Self Reliance, ⁶ which was published about a month after the

1. The Colonial Office Reports on Tanganyika to the League of Nations and the Annual Reports of the Education Department of Tanganyika indicate that this disparity had been the practice of the administrators of Tanzania, since 1923. In 1932 the per pupil expenditure of the government was: European, Shs. 17.11; Asian, Shs. 9.22; African, Shs. 0.25. In 1955, the year of Nyerere's protest, the per pupil grant was: European, Shs. 5050.00; Asian Shs. 654; and African Shs. 182. It is difficult to understand how the British could have maintained that there was no disparity. Cf. Appendix A, Table Nine of this dissertation.

2. Statement by Julius Nyerere to the 579th Meeting of the Fourth Committee Trusteeship Council of the United Nations Organization, 20 December, 1956.

3. Julius Nyerere, The Race Problems in East Africa, 1951, unpublished.

4. Julius Nyerere, Ujamaa - The Basis of African Socialism, Dar-es-Salaam (T.A.N.U. Publicity Section) 1962.

5. "The Arusha Declaration," in The Nationalist, Dar-es-Salaam, No. 873, February 6, 1967, pp. 1, 2, 8.

6. "Revolution in Education," in The Standard (Tanzania), No. 11,311, March 10, 1967, pp. 1, 4.

publication of the Arusha Declaration. There is no doubt that Nyerere was convinced that Ujamaa could solve the racial and economic disparity, which existed in his country.

Nyerere has tried to make it clear that the socialism, which he envisions as the basis of Tanzania's struggle for self-reliance, is not racialism, but an organization of society for the service of all the citizens regardless of color, size, shape or ability, and that citizens with greater ability should be trained through education to serve all the citizens. He maintains that, to accept such a form of government, it is necessary for the Tanzanian to believe that all human beings are equal and that every individual has a right to dignity and respect whatever his social, economic or educational position. ¹ Nyerere is an idealist, in a sense a visionary, but, in spite of this, he and his political party, T.A.N.U., brought the country of Tanzania to independence and are engaged in rebuilding a society for self-reliance in the twentieth century.

Julius Kambarage Nyerere, the son of Chief Nyerere Burite of the Wazanaki, was born near Musoma, Tanzania, on the shores of Lake Victoria in 1922. When he had finished

1. Mwalimu Julius K. Nyerere, "Socialism is not Racialism," in The Nationalist [Dar-es-Salaam], 14th February, 1967, p. 1.

primary school he was sent to the Government Secondary School at Tabora, the school for the sons of chiefs, which Julian Huxley had praised and which the U.N. Visiting Missions considered to be one of the major accomplishments of the British in their forty years as administrators of the Trust Territory. When he had completed high school at Tabora he studied for two years at Makerere College in Uganda and returned to teach at St. Mary's School in Tabora. In 1949, he entered Edinburgh University and graduated as a Master of Arts in 1952. In July, 1954, Nyerere founded the Tanganyika African National Union and was elected president of this political party. In 1955 when he was faced with the choice of teaching or politics he chose the latter.

Mwalimu Julius Nyerere, unlike many leaders of the new African republics, admits that the people of Tanzania owe much to the British colonial authority which administered the country from 1920 to 1961. He cites his own educational background and that of the other leaders of Tanzania as evidence that the British sought the advancement of the people of the country. He reminds the citizens of the republic that the foresight of Governor Cameron in 1925 was instrumental in preparing Tanzania for independence in 1962. He points out that the insistence of Mr. Rivers-Smith in developing Swahili as the medium of instruction in the schools

resulted in a language-link among the 120 tribes in the country, which became a unifying factor in the move toward independence. While Nyerere feels that the insistence of the British type of education in the territory tended to make the educated people less Tanzanian, he also recognizes that without it the country would not now be in a position to develop its own system of education and he encourages the secondary school graduates to accept places in British universities. As Chancellor of the University of East Africa, which consists of three university-colleges in Uganda, Kenya, and Tanzania, Nyerere fosters the British system of higher education, upon which the university is built. Perhaps his address on the occasion of the celebration of the independence of his country,¹ in which he insisted that the Tanzanian movement towards independence was not a movement which was against anyone but rather one which was for the Tanzanian people, best typifies Nyerere's attitude toward Tanzania's former colonial administrators.

Mr. Nyerere presented the case for Tanzanian independence to the Trusteeship Council of the U.N. in 1955 in New York, and in 1956 and 1957 he was called to U.N. headquarters to address the Fourth Committee of the organization.

1. December 7, 1961 at Dar-es-Salaam.

In making his case to the U.N. Trusteeship Council, Nyerere never attempted to vilify the British Administering Authority, but rather presented the matter of Tanzanian independence as a desirable result of the Great Britain's forty years as Trustee of the territory.

He was elected a Member of Parliament in Tanganyika's first election in 1958-59; in 1960 he became the first Chief Minister of the country. Following the Constitutional Conference, he was sworn in as Prime Minister in May, 1961. In the first presidential election in Tanzania in 1962, Nyerere received 97 per cent of the votes; he was sworn in as first President of the Republic of Tanganyika on December 9, 1962. He was reelected in September, 1965, when he received 96 per cent of the popular vote. With such a mandate of the people, Nyerere and the other officials of the new republic looked upon as Ujamaa (African Socialism) as the most practical way of reorganizing the largely agricultural society of Tanzania to take its place in the world as a free nation.

Since 1961, when Tanganyika became a dominion in the British Commonwealth, Ujamaa (tribal familiness) has been applied to the various facets of Tanzanian society and its application to education has produced a system which is truly Tanzanian and radically different from the British colonial system of education, which had existed in

Tanganyika, and from the Africanized colonial systems, which the other newly independent countries of Africa have adapted.

Some of the effects of this new concept of education have already been discussed, since they have had an impact on organization and goals of the Tanzanian school system. In Education for Self-Reliance, President Nyerere explained that since independence three of the most glaring faults of Tanzania's educational inheritance have been tackled: racial distinctions within education were abolished; there has been a great expansion of educational facilities made available to the children of Tanzania; and the education provided in the schools is now much more Tanzanian in content.¹ He stated his conviction that universal primary education is still a long way off in Tanzania and that such primary education, as does exist, is being organized as a complete education in itself, rather than as a steppingstone to secondary school, since so few of the primary school leavers find places in secondary schools. In the new Tanzania, secondary education must be looked upon, not as a selection process for the universities and teachers' colleges, but as a preparation for life and service in the rural areas of the country. Since higher education can be provided for only the very few,

1. Julius K. Nyerere, Education for Self-Reliance, Dar-es-Salaam, (Government Printer) 1967, p. 4.

the chosen ones must realize that they are being trained for service to the many.

President Nyerere pointed out that the Tanzanian educational system must foster the social goals of living together and working together for the common good and it must emphasize co-operative endeavors, not individual advancement. It must produce good farmers and prepare people for their responsibilities as free workers and citizens in a free and democratic rural society.

Nyerere, the teacher, maintained that in order for education to transmit to the next generation the accumulated wisdom and knowledge of Tanzanian society it has been necessary to evaluate the purpose of education during the Trusteeship Period and to attempt to discover whether its objectives were identical with those which are desired for education in an independent Tanzania. Without criticism of the colonial administrators he suggested that the aim of education before 1961 was to inculcate the values of the colonial society and to train individuals for the service of the colonial state. He added that in encouraging and emphasizing the individualistic instincts of mankind, it offended against the Tanzanian tribal concept of Ujamaa and so did not transmit the values and knowledge of Tanzanian society from one generation to the next. In truth, colonial education was an attempt to change

traditional African society into British colonial society. He continued to say that before any changes could be made in the Tanzanian education system it had been necessary to find out what kind of society the citizens of the new republic wished to create, and it had been discovered that they wanted the new society to be based on principles, which had been characteristic of Tanzanian society before the coming of the colonists: equality and respect for human dignity; sharing of the resources which are produced by the efforts of all the citizens; and work by everyone and exploitation by none.

With these guiding principles in mind the school curriculum was examined and it was decided that for the majority of Tanzanian citizens the essential features of education should be to teach people: to read and write Swahili fluently, some knowledge of arithmetic, and to acquire the skills necessary for them to earn a living. Work was begun in 1962 on the production of a new syllabus designed to implement these changes in the Tanzanian curriculum. The new curriculum was to be determined by what skills and values Tanzanian children ought to be taught in order to live in a society where there would be equality, respect for human dignity, sharing of resources and no exploitation of the people.

Besides curriculum changes, the government of the republic felt that two other matters demanded attention. The first was school organization, and it was felt that this must be planned with a realistic attitude toward the economic situation of the country. In other words, Nyerere has felt that every penny spent on education was money taken away from some other needed activity and that more money could not be spent on education until there was an increase in the national income. Tanzania looks upon education in line with manpower planning as an investment in the future of the country which can be made to the extent that funds are available. ¹

The second problem facing the new Tanzania was the matter of primary school leavers who were unable to find places in the secondary schools and who were too young to enter the labor market. ² A tentative solution to this difficulty was a proposal to raise the primary school entry age so that the child would be older when he finished the seven standards of the primary system.

1. In 1964 the primary school system was shortened from eight to seven years as an economic measure.

2. This is a real problem in a country where 87 per cent of the primary school graduates are unable to get a place in a secondary school.

The new syllabus¹ incorporates the idea that since education beyond the primary stage must be looked upon as a preparation for service to one's country, it is important that the student must not be divorced from the society which he will serve by the process by which he is educated. The educated Tanzanian should be convinced that formal education is only a small part of the whole educative process, and that the other citizens who are less educated have much to offer to the advancement of Tanzania.

The Tanzanian concept that the educated citizens are trained to serve the less educated, although based on the pre-Christian concept of Ujamaa, is reminiscent of the "Parable of the Talents" in the New Testament, in which it is implied that those who have been given more talent must use it in the service of all their neighbors and not merely as a means of advancing themselves. The educated Tanzanian is looked upon as a citizen who has been given the opportunity to be of greater service to his country.

1. Tanganyika, Muhtasari ya Shule za Primary - Zenye Mafunzo kwa Kiswahili / Primary School Syllabus for Swahili-medium Schools/ Dar-es-Salaam (Government Printer) 1964. Five sections, each containing from 12 to 25 pages. The primary syllabus was produced in 1963 and 1964 in loose-leaf form; the secondary school syllabus is still in the loose-leaf stage.

Nyerere, in the concluding paragraphs of Education for Self-Reliance,¹ expressed the opinion that the values and subject-matter which are taught in the schools of the new Tanzania must be aimed at producing students who will look upon themselves as "members and servants" of a country in which justice and equality are of paramount importance.

But it is no use our educational system stressing values and knowledge appropriate to the past or to the citizens in other countries; it is wrong if it even contributes to the continuation of those inequalities and privileges which still exist in our society because of our inheritance. Let our students be educated to be members and servants of the kind of just and egalitarian future to which this country aspires.

In February, 1966, Mr. Rashidi Kawawa, the Second Vice-President of Tanzania² reported to T.A.N.U. and to the nation about the educational advances which had taken place in Tanzania's schools since independence. He cited enrollment as a tangible indication of this improvement: in 1960, 116,574 children began Standard I, in 1966, 159,200 found places in Standard I; in the secondary system in 1960, 10,133

1. Julius K. Nyerere, Education for Self-Reliance, Dar-es-Salaam, (Government Printer) 1967, p. 26.

2. Speech given by the Second Vice-President of Tanzania, the Honorable Rashidi M. Kawawa on the 21st February, 1966 at T.A.N.U. Headquarters of the Educational Progress in the Country. [unpublished]. The First Vice President of the United Republic is Abeid A. Karume, who resides in Zanzibar.

students were enrolled in the secondary schools of the country, in 1966, there were 23,800 secondary school pupils in Tanzania. The increased school enrollment since the country's commitment to Ujamaa gives some indication of the success of school systems in independent Tanzania: between 1960 and 1968 ¹ there was a 37 per cent increase in the number of pupils who began school; an increase of 14.4 per cent in primary school enrollment; and an increase of 180.4 per cent increase in secondary enrollment.

Even more striking is the record of the increase in the number of Tanzanian students in universities. ² A 1966 list of university students shows that 1,823 of them were studying overseas and 819 in East Africa. ³ The December, 1968, report of the Minister of Education indicates that by that time 1,481 Tanzanian university students were enrolled in the University of East Africa and more than 1,400 in overseas

1. Mr. Mgonja, the Minister of Education of Tanzania, "Revolution by Education, in The Standard Tanzania, the Republic Day Supplement, December 7, 1968, pp. vii and viii.

2. The Annual Reports of the Tanzanian Department of Education indicate that in 1945 there were three Tanzanian students enrolled in universities; in 1950 there were 49; in 1952, 65; in 1957, 282; in 1962, 554; and in 1966, 2,642. Cf. Appendix A, Table Seven, of this dissertation.

3. United Republic of Tanzania, List of Post-Secondary Students Studying Outside the Country and at the University College, Dar-es-Salaam (Government Printer) 1966.

universities. The increased enrollment in institutions of higher education ¹ is indicative of Tanzania's determination to translate manpower planning into the lives of the people.

Although these school statistics are convincing of the success of the new educational system of Tanzania, the enthusiasm of the people for the new school system is an indication of its appeal to them. Adult education has become a reality in every part of the country, ² teachers are actively engaged in translating the Arusha Declaration and Education for Self-Reliance in relation to school activities and to the lives of their pupils. ³ The Christian missions have adapted themselves to Ujamaa and the African clergy, both Protestant and Catholic, are fully committed to the

1. The enrollment of Tanzanian students in universities increased 840.4 per cent between 1957 and 1966 and 926.3 per cent between 1957 and 1968. Cf. Appendix A, Table Eight, of this study.

2. E.N. Gladden, "Adult Education in Tanganyika: the Story of Kivukoni," in the International Journal of Adult and Youth Education (UNESCO), Vol. XV, No. 4 (1963) pp. 171-178. Adult education in Tanzania was systematized in 1959 with the establishment by T.A.N.U. of Kivukoni College in Dar-es-Salaam. Programmes were developed, new methods were perfected and textbooks were prepared. By 1966 adult education existed in every corner of the Republic.

3. A report of some of these activities is presented in: I.M. Sarikoki, "Self Reliance Activities in Tanzanian Schools," in the Tanzania Education Journal, Vol. 3, No. 10, (September, 1967), pp. 10-12.

principles of the Arusha Declaration.¹

The 1967 and 1968 Republic Day Supplements of The Standard (Tanzania)² gave full reports on the accomplishments and aspirations of education in the republic, and they pointed out the advances made in spite of the financial difficulties and of the personnel shortages which Tanzania is suffering in its first years of independence. The republic recognizes that, in order to fulfill the goals which she has set for herself in the development plan of 1964-1969, sacrifices must be made in other fields so that the educational system may progress.

It is clear that planning for the educational development of Tanzania is not the work of Nyerere alone but is the product of the foresight and abilities of many men, who work together as a team with Mwalimu Julius Nyerere as the team-leader. For the most part, these men have been working together since the late 1950's when they committed themselves

1. "Religious Superiors For Arusha Declaration," in the News Bulletin of the Tanzania Catholic Secretariat, FNB 11/1967 (August 23, 1967) pp. 1; 3. /mimeographed/; interview with Father Valerian Temu, October 23, 1968.

2. Mr. S.N. Eliufoo, Minister for Education, "Education: A New Era Begins," in The Standard (Tanzania) Republic Day Supplement, December 6, 1967, pp. 11-v; Mr. Mgonja, Minister of Education, "Revolution by Education," in The Standard (Tanzania) Republic Day Supplement, December 7, 1968, pp. vii and viii.

to bringing the country to independence. Most of them are educated men, who see education as the key to Tanzanian self-reliance.

To some non-Tanzanians, it seems that Tanzania has become a type of dictatorship. Nothing could be further from the truth; there is one leader, and Mwalimu is not only the president of the republic, but also, in a sense, the father of his country and, as such, has achieved considerable stature in Tanzania itself and over the continent of Africa. An examination of the democratic government of Tanzania leaves no doubt that its smooth functioning depends on the administrative abilities of many men. Nyerere, himself, is sometimes disturbed that the other administrators of Tanzania are less well known than he is, but this seems to follow a pattern which exists in any well organized democracy.

The president's principal assistant, Rashidi Mfaume Kawawa, the Second Vice President of the United Republic,¹ is as devoted to the progress of education as is Nyerere. Mr. Kawawa, after graduating from Tabora Secondary School, became one of the organizers of the labor movement in his country. He joined Nyerere's political party, T.A.N.U., in

1. The First Vice-President of Tanzania, Abeid A. Karume, administers the island-republic of Zanzibar.

1955, in its very infancy. Mr. Kawawa was elected to the Legislative Council of Tanganyika in 1958, and he succeeded Nyerere in the post of Prime Minister, when the latter resigned in early 1962 to devote himself to the re-organization of T.A.N.U. and to prepare the way for the declaration of republic-status, which was made on December 8, 1962.

The Ministry of Education of Tanzania was guided from its beginning in 1962 until late in 1968 by a cultured and concerned member of the Chagga Tribe, Solomon N. Eliufoo. Mr. Eliufoo, a graduate of Bethany College in Kansas and of Bristol University in England, became the first Minister of Education of the new Republic after teaching for several years in his native land. In 1968 he suffered a stroke and was forced to resign from the very active life which he had led as the head of his ministry. The author was acquainted with Mr. Eliufoo and is convinced that much of the progress which took place in education in Tanzania was due to the intelligent administration and supervision of the first Minister of Education. He was succeeded in 1968 as head of the Ministry of Education by Mr. Chediak Yohane Mgonja, who had been educated at Makerere College in Uganda and London University and who had served as a member of Tanzania's Mission to the U.N. in New York from 1962 to 1965, and as leader of the Mission from 1966 to 1968. His philosophy

of education seems to be very close to that of Mr. Eliufoo.

As leader of the Tanzanian Mission to the U.N. Mr. Mgonja succeeded Mr. Nsilo Swai, a fellow tribesman of Mr. Eliufoo, who became the Minister for Industries, Mineral Resources and Power in 1965. Mr. Swai, who was educated in Uganda, Bombay, Delhi and Pittsburgh, has expressed the conviction that the industrialization of Tanzania is dependant on the advance of education in the new republic.

Tanzania's executive cabinet includes two brothers, Paul and Mark Bomani, who are among Mr. Nyerere's most trusted advisors. Paul Bomani, the Minister for Economic Affairs and Development Planning, was the first member of T.A.N.U. to be a member of Tanganyika's Legislative Council; he was appointed to this position in 1954 by Sir Edward Twining, the former governor. Mr. Paul Bomani was T.A.N.U.'s sole representative in the Tanganyika government from 1954 until the election of 1958. As Minister for Development Planning, Mr. Paul Bomani is responsible for the implementation of the Five Year Development Plan, 1964 - 1969.

Mr. Mark Bomani, the Attorney-General of Tanzania, qualified in Law and was admitted to the Bar at Lincoln's Inn in Great Britain. He has done a very creditable job since his appointment to the cabinet post in 1965.

The only European member of Tanzania's cabinet is

Derek Byrneson, the Minister of Agriculture, who campaigned with Nyerere in the election of 1958 and was elected as the European representative of the Northern Province. In the 1965 election he polled 37,770 votes, 30,000 more than his African rival.

On a continent where stable governments are the exception rather than the rule, Tanzania has exhibited a stability which is truly remarkable. Of the leaders who guided the country to independence and who have governed it since 1962 only one is no longer in Tanzania. He is Oscar Kambona, the former Minister for Regional Administration, who went into voluntary exile in England in July, 1968. The lack of condemnation of Kambona indicates the security and loyalty which exists among the leaders of the United Republic. Nyerere has discouraged discussion about the Kambona affair although Kambona's disagreement with the president and the T.A.N.Z.U. Council regarding the Arusha Declaration in February, 1967, was well known at the time. It seems to some people ¹ who were close to the situation that Kambona's difficulties went back to the 1964 mutiny of the Tanzanian army, which, in view of later events may have been an

1. Interview with Rev. Stephen Lasko, October 24, 1968.

attempt to overthrow President Nyerere.

The leaders of Tanzania agree with Mwalimu Julius Nyerere in his conviction that the development of their country depends, to a great extent, on the advance of education coordinated to manpower development planning. These men, who have worked together since the early days of the independence movement in the 1950's, are now joined together with the development of the Tanzanian nation as their goal. They are intelligent, honest men, whose integrity and devotion to the principles of Ujamaa are unquestionable.

Criticism is sometimes leveled that the educational plans of Tanzania tend toward communism, and encourage the university education of young Tanzanians in communist countries. The 1966 list of university students indicated that of the 1823 students studying overseas, only 309 were in communist countries. Since Nyerere accepts aid from both the Free World and the Communist Bloc countries, he must remain uncommitted to either group, but it seems evident that he is wise enough to guard against a communist take-over of his country. A source of confusion to citizens of the Free World is the translation from Swahili to English of political terms which have been developed in Tanzania. Certainly Ujamaa translated as socialism conjures up images of the dialectical socialism of Western Europe. T.A.N.U!'s. Youth

Organization is known as the "Green Guards," which makes Americans and Europeans uncomfortable because of their recollection of Communist China's "Red Guards."

European and American newsmen express the conviction that Tanzania is the focal point for the Communist subversion of Africa south of the Sahara,¹ Since the press has demonstrated, rather frequently, its lack of information about Tanzania,² the author, in arriving at his own conclusions, prefers to rely on information supplied by native Tanzanians and by Americans and Europeans, who have lived in the country.

Julius Nyerere's adoption of the Peking-pajama style of dress has hidden meaning for those who wish to believe that Tanzania is secretly committed to Communism. There is a real danger of a Communist take-over in Tanzania, but this threat exists in every underdeveloped country in the 1960's.

The very term "African Socialism" has as many meanings on the continent of Africa, as there are countries, which claim it as their political philosophy.³ The "African

1. Col. R.D. Heini, Jr., "Africa Today," in The Detroit News, March 18, 1969, The World's Troubled Spots Supplement.

2. Ibid., The article describes Tanzania's present political status as, "freed by Britain, 1961." This writer feels that this is an inaccurate statement.

3. William H. Friedland and Carl G. Rosberg, Jr. (Eds.), African Socialism, Stanford (Stanford University Press), 1964, *passim*. The term "socialism" as understood by

Socialism" of Kenya, for example, seems to be more sophisticated than Tanzania's Ujamaa; its basis is obviously European socialism. The government of the Republic of Kenya described its "African Socialism" as the means of producing controls, which would prevent the concentration of economic power in the hands of a few and would ensure an equitable distribution of wealth and income. ¹

Tanzanian educational theory does not please many European and American educators, since they contend that it subverts the individual to the nation. Nyerere admits that this is true and he replies that, although he would like it to be otherwise, he feels that with the resources available and with its very late start as an independent country, it is Tanzania's only hope for the future.

This researcher feels that if Governor Cameron and Mr. Rivers-Smith, who represented the beginnings of the Trusteeship Period, had not been convinced of the potential power

Africans seems to mean non-capitalism, and since the developing nations of Africa are certainly non-capitalistic, the term "socialism" is looked upon as a proper English translation for whatever programme they have put into effect for the development of their countries. Scholars on African Affairs identify four main types of "African Socialism" which have very little in common. These types are typified by the "African Socialism" in Senegal, Ghana, Tanzania and Gabon.

1. Republic of Kenya, African Socialism and Its Application to Planning in Kenya, Nairobi (Government Printer), 1965, pp. 16 - 18.

of education in 1925, it is very doubtful that education during the period of independence would have progressed as well as it has done.

One wonders what Tanzania would be like today if the Germans, with their superior system of education, had not been defeated in 1919 but had continued as the colonial administrators of the territory.

It would seem that if the Christian missions had not become involved in education in the early German colonial period and continued this involvement to the present, Tanzania might be in the situation of Mali and Mauretania, where only seven per cent of the school age population attends primary school and less than 0.2 per cent have a secondary school education. ¹ While the ratio of secondary school pupils to primary school students in Tanzania in 1959, was 1 to 104, this ratio, by 1968, had become 1 to 26, a figure which compares favorably to African countries with the better education systems. ²

Mission education in Tanzania has been criticized in

1. UNESCO, Final Report of the Conference of African States on the Development of Education in Africa, 15 to 25 May, 1961, Paris (UNESCO) 1961.

2. Franklin Parker, "A Brief Summary of Secondary Education in Africa," in the High School Journal, Vol. 50, No. 4 (January, 1967) p. 215.

many cases quite justly, but one must not fail to recognize that it was the Christian missions, which began and sustained education in the country, and which willingly gave up their claim to a school system in 1962, when such an arrangement would have prevented the progress of the developing republic.

The United Nations Visiting Missions had a great effect on Tanzanian education, since they provided the only non-British evaluation of the system, and were able to give their reports world-wide exposure.

Some educationists in Tanzania look upon the great number of educational plans and syllabi as an indication of inefficiency on the part of the Education Department. One wonders whether such a charge is valid, since the direction which the evolution of a school system will take cannot be foreseen and changes in plans are necessary during the process.

Certainly Julius Nyerere and his co-workers are men of great integrity, devoted to the advancement of their country, and dedicated to education.

It is the conclusion of this writer that after Tanzania attained independence, not only did the primary purposes of education move away from a colonial Commonwealth context toward new socio-economic goals, but also that the means,

by which these goals were implemented, were the product of the Tanzanian political philosophy of Ujamaa or "African Socialism."

APPENDICES

Appendix A- Statistical Tables

Appendix B- School Visitations

Appendix C- Interviews

Appendix A-
Statistical Tables

Table One- Enrollment in Government and Mission Schools
in Tanzania.

Year	Type of School Government	School Mission	Total school Enrollment	% of Total in Mission Schools
1914	6,200	110,200	116,400	94.8
1923	5,000	115,000	120,000	95.8
1936	6,886	142,124	149,010	95.3
1938	8,000	217,000	225,000	96.4
1951	46,712	240,000	286,712	83.9
1954	109,947	312,700	422,647	72.4
1957	150,100	477,375	627,475	71.9
1961	164,086	539,596	703,682	76.7
1964	728,022		728,022	
1965	742,115		742,115	
1966	769,800		769,800	
1968	799,157		799,157	

N.B. After the integration of the schools on January 1, 1962, the distinction between government and mission schools was no longer applicable.

Source: Colonial Office Reports to the League of Nations; Annual Reports of the Tanganyika Department of Education; Phelps-Stokes Report; UNESCO World Survey of Education; International Yearbooks of Education; The Standard (Tanzania).

Table Two- School Enrollment in the Northern Province, Tanganyika in 1959, according to Districts.

District	School Enrollment	Percentage of Total School-Age Group
Arusha	2,517	34
Meru	3,001	74
Masai	1,404	21
Mbulu	8,084	40
Moshi	27,658	75

Source: Tanganyika Annual Report of the Provincial Commissioners for the Year 1959, Dar-es-Salaam (Government Printer), 1960.

Note: In both the Moshi and the Meru Districts there had been considerable evangelization by the Christian missionaries; there had been almost none in the Masai District.

Table Three- Educational Enrollment Goals of the Addis-Ababa Conference, 1961.

School Level	Percentage of Age-Group Enrolled in School			
	1961	1965	1970	1980
Primary	40%	51%	71%	100%
Secondary	3	9	15	23
Higher	0.2	0.3	0.4	2

Source: UNESCO, Final Report of the Conference of African States on the Development of Education in Africa, Addis-Ababa, 15 - 25 May, 1961.

Table Four- Comparison of the Addis-Ababa Goals, as Applied to Tanzania, to the Actual Primary School Enrollment in Tanzania.

Year	Addis-Ababa Goal	Tanzanian Primary School Enrollment
1961	478,000	486,470
1962	510,900	518,666
1963	551,600	592,104
1964	599,000	633,678
1966	723,500	746,000

Source: Reports of the Ministry of Education, Tanzania UNESCO, Final Report of the Addis Ababa Conference, 1961.

Table Five- Educational Goals in Tanzania, 1964 - 1969.

	1964	1969	Percent of Increase
Number of Tanzanians entering the University of East Africa	175	528	202
Number entering Form 5- Higher School Certificate Course	680	1280	88
Number entering Form 1- School Certificate Course	5250	7070	35
Number entering Crafts Courses	188	350	86
Number entering Grade "A" Teacher-Training Courses	320	1500	369
Number entering Grade "C" Teacher Training Courses	920	Dependent on	
Number Completing Std.VIII	18500	the ability of	
Number entering Std. IV	44000	the Local Education	
Number entering Std. I	142000	Authority.	

Source: The United Republic of Tanganyika and Zanzibar, Tanganyika Five Year Plan for Economic and Social Development, 1 July, 1964 - 30 June, 1969, Vol. I, p. 67.

Table Six- Secondary School Enrollment in Tanzania,
1958 - 1969.

Year	Form I	Form 4	Form 6	Total Secondary School Enrollment
1958	1619	174	----	3,499
1959	1688	318	----	----
1960	1789	478	84	10,133
1961	2310	687	131	11,832
1964	5250	1932	520	19,895
1965	5942	4505	617	21,915
1966	8706	4766	761	23,836
1967	----	5155	840	25,951
1968	----	5705	880	28,157
1969	----	6915	1080	----

Source: Report of the UNESCO Educational Planning Mission for Tanganyika, 1962; Development Plans, 1961-1964 and 1964-1969; Annual Reports of the Department/Ministry of Education 1958, 1962, 1966; Republic Day Supplements in The Standard (Tanzania), Dec. 6, 1967 and Dec. 7, 1968.

Table Seven- Enrollment of Tanzanian Students in Universities.

Year	Universities		Total
	East Africa	Overseas	
1945		3	3
1950	42	7	49
1952	57	6	63
1957	205	77	282
1962	205	349	554
1966	819	1823	2642
1968	1481	1400	2881

Source: Annual Reports of the Department/Ministry of Education, Tanzania; Republic Day Supplement in The Standard (Tanzania), Dec. 7, 1968.

Table Eight- Tanzanian University Students, 1966.

Field	Overseas		In East Africa	Total	Females
	Communist Countries	Free World			
Accountancy	4	91	0	95	5
Administration	1	18	0	19	0
Agriculture	24	73	29	126	2
Architecture	5	21	11	37	2
Arts	3	75	155	233	54
Commerce	6	41	32	79	5
Dentistry	5	10	0	15	4
Domestic Science	0	33	6	39	33
Economics	92	72	0	164	4
Education	2	77	260	339	41
Engineering	43	228	72	343	0
Fisheries	0	2	0	2	0
Forestry	4	22	0	26	0
Geology	3	6	2	11	1
Lands	1	20	14	35	0
Law	14	17	76	107	5
Library Science	0	11	0	11	4
Medicine	44	191	74	309	31
Mining	0	29	0	29	0
Miscellaneous	2	9	1	12	1
Nursing	1	132	5	138	128
Pharmacy	5	24	0	29	2
Religion ^a	0	39	0	39	2
Science	11	83	34	128	19
Social Studies	6	31	8	45	14
Veterinary Sc.	2	14	20	36	0
Vocational Tr. Fields Unknown	9	114	20	143	41
Totals ^b	309	1514	819	2642	398

Source: United Republic of Tanzania, List of Post Secondary Students Studying Outside the Country and at the University College, Dar-es-Salaam (Government Printer), 1966, pp. 65.

a. The statistics on Religion are incomplete. There are 152 Roman Catholic seminarians studying Theology at five seminaries in Tanzania.

Source: Miaka Mia, Kanisa Katoliki Tanzania, 1868 - 1968, [The Centenary of the Catholic Church in Tanzania], Dar-es-Salaam (Printpak Tanganyika Ltd.), 1968, pp. 32.

b. By December 1968, there were 1481 Tanzanian Students at the University of East Africa and more than 1400 overseas.

Source: "Report of the Minister of Education," in The Standard (Tanzania) December 7, 1968, p. viii.

Table Nine- Tanganyika Government Per Pupil Expenditure
by Race.

Year	African	Indian	European	Other
1931	Shs.0.44	Shs.9.22	Shs.17.11	
1932	0.25	6.75	15.43	
1933	0.31	7.80	18.15	
1934	0.29	9.56	20.43	
1935	0.28	8.85	20.20	
1950	100.80	181.80	2280.00	Shs.194.00
1951	128.00	228.00	2160.00	250.00
1952	150.00	364.00	4350.00	188.00
1955	182.00	644.00	5050.00	620.00
1958	230.00	518.00	4858.00	524.00
1962	305.00	305.00	305.00	305.00

*Source: Colonial Office Reports to the League of Nations, Annual Reports of the Tanganyika Department of Education.

Note: To compute the value of East African Shillings into American dollars the following rules may be followed: from 1931 to 1935 the ratio of exchange was five shillings to the dollar; from 1951 to 1962, seven shillings to the dollar.

Appendix B-
School Visitations

SCHOOL VISITATIONS

During his thirteen years in Tanzania, the author filled the following educational posts in the Northern Province and the Pare District of the Tanga Province of that Country:

Assistant Education Secretary, Moshi.	1951
Instructor, Holy Ghost Secondary School, Umbwe.	1952 - 1954
Instructor, St. Patrick's Teaching Training College, Singa Chini.	1955 - 1956
Chaplain, Assumption Teacher Training College, Kilema / Mandaka.	1957 - 1958
Rector and Instructor, St. James Seminary, Kilema Chini.	1959 - 1963

As Assistant Education Secretary it was his job to visit, inspect and evaluate the schools in the Vicariate-Apostolic of Kilimanjaro, which included both the Northern Province and the Pare District of the Tanga Province of Tanzania.

While at Umbwe he visited, as an examination invigilator or as a guest, Lyamungo Agricultural School, Old Moshi Government Secondary School, Il Boro Lutheran Secondary School, Arusha, H.H. the Aga Khan Secondary School and the Indian Public School, both in Moshi, and the Tanga Government School.

As methods master at Singa Chini during 1955 and 1956,

student teaching invigilation required his daily attendance at Singa Chini Primary School for twelve weeks each year and at Kirima Juu and Kibosho Primary Schools each for six weeks annually.

In 1957 he spent several weeks at St. Mary's Secondary School in Nairobi and a fortnight at St. Francis College, Fugu.

In December, 1962, he visited Makerere University College, Kampala, Uganda, where he had the opportunity to renew acquaintances with several of his former high school students, then studying at the university.

Appendix C-
Interviews

INTERVIEWS

1. Randall Casey

October 24, 1968

Mr. Casey is a former member of the American Peace Corps, who taught in the primary schools of the Usambara and the Dar-es-Salaam areas of Tanzania from 1964 to December 1967. At present he is a graduate student at the Institute of African Affairs at Duquesne University in Pittsburgh.

2. Stephen J. Lasko

October 25, 1968

Fr. Lasko served as a missionary in Tanzania from 1948 to 1964. He was the Catholic Education Secretary for the Northern Province of Tanzania from 1956 to 1960 and served as a studies coordinator for the Bishops' Council of Tanzania from 1961 to 1964, during which time he resided in Dar-es-Salaam, the capital of the republic.

3. Frank Kanda

June 18, 1968

Fr. Kanda taught in Tanzania from 1955 to 1968. From 1955 to 1959, he was assigned to St. James Seminary at Kilema Chini in the Kilimanjaro Region; from 1960 to 1965 to St. Patricks Teacher Training College in Singa Chini. In 1966 he volunteered as one of the first teachers to devote his efforts to the education of the Masai, a primitive tribe in northern Tanzania.

4. Valerian Temu

October 23, 1968

Fr. Temu is a young Tanzanian Catholic priest, a Chagga by tribe. He was educated in the Kilimanjaro Region of Tanzania and taught at the secondary school level before coming to the United States to work for an advanced degree in Education. At present he is at the graduate school of Duquesne University in Pittsburgh.

5. The Right Rev. J. Joseph Byrne

Bishop Byrne was the Vicar-Apostolic of Kilimanjaro from 1933 to 1959 and a member of the Advisory Committee on Education to the governor of Tanzania from 1944 to 1958. The author was in close contact with him from 1950 to 1959 and most especially during the years 1957 and 1958. He resigned in 1959 and shortly after his resignation was accepted by the Holy See the first Tanzanian bishop of Moshi was assigned to replace him.

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