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Contents

	<i>Pages</i>
Introduction— <i>G. R. V. Mmari</i>	125
Revolution and Reaction in Swahili Poetry— <i>M. M. Mulokozi</i> ...	127
Policy and Practice in Adult Education: A District Case Study — <i>V. M. Mlekwa</i>	149
Educational Expansion and the Pattern of Occupational Choices of University Students— <i>I. M. Omari</i>	167
Student Activism on the Educational Scene: An Historical and Sociological Profile— <i>A. G. Ishumi</i>	189
Honourable Teacher— <i>Seithy L. Chachage</i>	209
The Historical Evolution of Education in French Speaking Africa and the Question of Development— <i>Joseph Ki-Zerbo</i>	215
Utafiti Notes	225
BOOK REVIEWS	
Steven Feierman, "The Shambaa Kingdom: A History" — <i>I. N. Kimambo</i>	235
R. Chambers and J. Moris, "Mwea: An Irrigated Rice Settlement in Kenya— <i>C. K. Omari</i>	236
Samora Machel, "Mozambique: Sowing the Seeds of Revolution" — <i>J. L. Kanywanyi</i>	238

INTRODUCTION

G. R. V. MMARI*

As will be apparent to readers of this issue of *UTAFITI*, practically all the articles are on Education. The choice of the theme is not accidental since education has figured so prominently in Tanzania recently. The choice was also made in the full realization that Education is one of the most important ideological apparatuses in any society.

Tanzania is fully committed to educating all her citizens, irrespective of age, background or social status. This spirit perhaps is a reflection of what Mao has described in these terms "conditions are changing all the time, and to adapt one's thinking to the new conditions, one must study. Even those who have a better grasp of Marxism and are comparatively firm in their proletarian stand have to go on studying, have to absorb what is new and study new problems". In this issue we therefore see the result of study on different problems in Tanzania as perceived by the writers. They do not all use the same type of lenses and this is just as well. Not everyone at the University of Dar es Salaam wears glasses whose lenses have identical power. No apology is made for this since each appears to have done full justice to the scene he was observing, given the type of lenses used.

Apart from the article by Joseph Ki-Zerbo, all the other major articles are written by Tanzanians. Ki-Zerbo is himself a West African who gave his address in Dar es Salaam on which the article is based. The significance of this observation is that we are here reading how a group of Tanzanians interpret their ecology given the types of tools of analysis picked from other cultures. It is likely that what they see is different from what we think they should be seeing or that what they say about what they see is different from what we think they are seeing. This does not necessarily deter from the objectivity of their studies nor does it imply that they are reacting like Plato's prisoners in his allegory of the cave. The "narrow sharp focus" Professor Temu referred to in his introduction to *UTAFITI* Number One is facilitated through their relationship to the ecology they are studying.

Mulokozi focuses on the role of poetry in interpreting a people's history, in this case a history of subjugation and exploitation. He shows how a people's world outlook is coloured by the political conditions of the times they live in as recorded by the poets of the period. Tanzanians' resistance and struggle to free themselves from the dehumanizing conditions are adequately documented by the poets studied by him. Non-Swahili speakers will probably miss some of the finer points expressed through the Swahili idiom but the effects

of cultural imperialism will be easily understood through reading the text of the article. UTAFITI

Mlekwa tackles adult education using the wider definition embracing function rather than simply literacy and numeracy. He does this through a micro-study which brings out in very clear terms the glaring contradictions between policy and practice and between intent and reality. Those who judge Tanzania's performance solely on the pronouncements of the national leadership will be well advised to study closely the findings of this research. Some will read into it a national socialist revolution from the grassroots while others will read into it attempts by the national leadership to appease the masses through token services of this type. Where does the truth lie?

Omari looks at students attitudes to teaching as a profession in the context of planned manpower development. Although his emphasis appears to be on secondary education, the generalisations from the study are significant to educational planners for the other levels as well.

Using a historical approach and sociological tools of analysis Ishumi traces students activism on University campuses—both ancient and modern—and relates the general observations to students activism at the University of Dar es Salaam. Those who remember reading through the UTAFITI Notes in Number One will recall that Ishumi's article is based on a paper read at a seminar organized by the Department of Education last academic year. Recent events on African University campuses indicate that the issue tackled in this paper is far from dead. The future of some governments hang in balance depending on student politics.

Writing as a school pupil, Chachage presents through his poem a challenge to all educators as regards the true essence of education. This reminds one of Mao's admonitions to the young men and women in China during and after the Cultural Revolution and of his views on source of knowledge.

Joseph Ki-Zerbo is a well known historian, educator and a statesman in Upper Volta. He writes on a topic of significance to those outside French-speaking Africa, especially for comparative purposes.

As promised by Professor Temu in Number One, UTAFITI Notes in this issue provide a critical analysis of debates and issues which have occupied the minds of social scientists at the University of Dar es Salaam in recent months. Some of the issues were not confined to social scientists alone since they involved other faculties as well—Law, Science, Engineering, Medicine, Agriculture and Forestry. The analyst has tried to use tools different from those in the main articles but in no way distorting the overall picture. Judging from the first and this issue's coverage of UTAFITI Notes, these should prove to be a very useful mirror of what the social scientists have been doing on campus and the kind of issues they have been grappling with.