

## FEMALE ADULT EDUCATION IN THE DIOCESE OF CENTRAL TANGANYIKA: 1950s to 1980s.

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### I. INTRODUCTION

Historically, scholars explain that in the eighteenth century two prevalent points of view regarding the education of women were set. The first was women should not be educated formally beyond the most rudimentary fundamentals, and a more liberal perspective that their education should be designed to foster the ornamental and gentle aspects of their character and disposition (Straub and Rush, 1967: 147-157). The second view was that, counting a woman as a domestic character in education issues is a prejudice of little minds (Straub and Rush, 1967: 147-157). Arguments prevail; will be necessary to connect all branches of education, with exemption of metaphysics, logic, and mathematics. By comparisons about lessons taught to females in adult education, in Korea the peculiar subject of this era to adult education for females was child spacing practices (Rindfuss, Bumpass, Palmore and Han, 1982:87-104). During the period of 1960 China was undergoing overpopulation thus the programme for the adult education to women was child spacing in order to reduce population which was increasing abruptly.

One implication of Christianity, education, and anthropology in post-World War II and postcolonial Africa is that religion could appear to fade away. Education was seen as standing on its own, with little indication of those "advanced agents of civilization" (missionaries) about whom Phelps Stokes had written previously. For Stambacha (2010) the greater concern of the era was "Godless communism," ironic because liberal agencies of the mid-century had also put "God" away. M.Reed as quoted by Stambacha (2010), states that the moral economy of the Christian missionary had transformed into the secular humanism of development missions such as the Protestant ethic of Weber's (1905) observations had converted to the spirit of capitalism.

In Tanzania, the success of post-literacy and continuing education can be attributed to proper translation and implementation of the party ideology and policy of socialism and self-reliance with a strong belief in human equality. The integration of adult education programmes in the national five-year developmental plans (1964/69, 1969/74, 1976/81 and 1981/86) had emphasized the importance of adult education and the need to learn as a life-long process. Coordination machinery had been established from the grass-root to the national levels to ensure participation of both learners, educators and teachers in the planning and implementation of adult education activities (Mpogolo, 1984:351-58). The Durham Report of 1970 (The Fourth R) was a significant contribution to the debate on the nature and purpose of Anglican church schools: adult education in particular. It argued cogently for their place in the framework of national education arising from the contribution of Christianity to the traditions and culture of the nation and the service of church schools to their communities (Chjandwick, 2001:475-87). The post war period was a period of reconstruction in many areas, including education (Meyer, (1942:152-164). Number of adult education innovations was introduced in Tanzania in the late 1960s and early 1970. During the 1960s and 1970s, according to Nyerere as quoted by both Mwakikagile (2006:31) and Mushi, (1991:351-63) people lived under the constraints of poverty, disease, ignorance, hunger and miserable living conditions which were seen by ordinary people as their fate, and they thought that nothing could be done to remove them. Adult education was a solution to this. It was also thought by the nation that it could be unwise to concentrate all efforts on educating children while leaving adults in a state of illiteracy as for that would mean delaying the country's development for generation. (Mushi, (2009:7). Thus, adult education aimed at empowering and helping Tanzanians in transforming their living conditions. Its main emphasis was in rural development. It included simple training in agricultural techniques and craftsmanship, health education, housecraft, simple economics and accounting, education in politics and responsibility of the citizens (URT:1969:157). This study therefore shows out the historical facts by exploring the history of female adult education in the Diocese of Central Tanganyika.

Eckert (2004) and Illife (1979) express the general situation in Tanzania in the late colonial era. They state that the introduction of elements of the welfare state in British colonies during the 1940s and 50s

was part of what has come to be known as the 'second colonial occupation' of Africa. In the tumult of the postwar years, British officials, believing that their development initiatives would make colonies more productive and ideologically more stable, sent waves of experts to Africa to increase efficiency in the agricultural and industrial sectors and to restructure health, welfare and education policies.

Both archival sources and oral sources show that there was a great change of teachers in schools especially mission schools in the Diocese of Central Tanganyika during the post war period. In supporting this canon Nolo says that, in the late 50's onwards, things started to change in the education sector, as many Africans, not white missionaries, began to teach their fellows. According to his views this was possible for many reasons, among them was that missionaries tended to prepare the Africans very well to be good teachers for their own country, because missionaries believed that one day they would leave the country and go back to their mother country. They clearly knew that their responsibility was to prepare others for their own independence in many areas including education, and preaching the gospel to their fellow Africans. One of the informant gives good examples of Africans who were well prepared by the missionaries so that to help their fellow Africans in the educational areas, he mentions Canon Lusinde and Canon Kongola. Another reason for the transition to more African-born teachers, adds Nolo, was the preparations for African independence in most parts of the continent, which caused whites to begin to go back to their mother countries one after another.

In connection to above oral information, the archival sources also show that When Canon M. A. C. Warren, the general Secretary of the Church Missionary Society (CMS) – London visited Tanganyika in the 1950s, he could not believe seeing almost all mission stations in the Diocese including education institutions that were well run by the Africans themselves. The works of Elizabeth Knox, Steven Kaplan and Wynn Jones agree on missionaries' preservation of some traditional norms of the Gogo and Kaguru. They argue that some traditional norms were preserved, such as circumcision. Likewise, the works of Beidelman (1966), Maddox (2006), Rigby (1969) and Mnyampala (1995) have studied in detail about the cultures of the Gogo and Kaguru. The current works about Central Tanganyika, including those by Gaula (2008) and Akiri(1999) have presented the role of the CMS missionaries on education, but these scholars have not touched the area of adult education in their discussions.

The Diocese of central Tanganyika has been changing over time. It was formerly extended from 8 degrees South to North towards Kenya and Uganda borders, and from 38 degrees East to West towards Great lakes. The headquarters of the Diocese is in Dodoma region, the place which stands 3,900 feet above the sea level and has a rainfall averaging only 20 inches per annum, distributed over the months of November to May but falling chiefly in December January, February and April. J. H. Briggs, one of the earliest missionaries in Ugogo, describes the area of CMS( Christian Missinary Society) Mission at that time as embracing the whole of the country of the Wakaguru and Wagogo tribes, an area of about three hundred miles from East to West and one hundred and fifty miles from North to South. The Wakaguru in the Eastern and the Wagogo in the Western part of this area spoke different languages. Ukaguru was a land of mountains and valleys, well watered, with plenty of fine forest land. Ugogo, on the other hand, was a land of wide plains free from trees except for the ubiquitous baobab.

## II. SIGNIFICANCE OF THE STUDY

The study findings have established a clear understanding of the female education and the local perception on the type of education provided by the Anglican Church. This is a finding that is bound to inform and influence students in the history of female and education in relation to Christian missions, in the social constructionist point of view.

## III. STATEMENT OF THE PROBLEM AND THE PURPOSE OF THE STUDY

The existing literature on female Adult education generally appeared to have focused on Western education and the role of the church in that regard. Even those scholars who specialize in Central Tanganyika have covered very little about female Adult education in the Diocese. Most of them have concentrated on the issue of social structures of these two ethnic groups; Gogo and the Kaguru, leaving away females and education. My study therefore fills this gap by addressing the issues stated in the objectives of the study as outlined below. The study arose from the fact that there is still a need to expand knowledge on contributions of the Anglican Church missionaries in the area of Adult education of females. Since most literature has paid limited attention to this aspect of female adult education especially in the Anglican Diocese of Central Tanganyika.

## IV. RESEARCH QUESTIONS

The study raises and tries to answer certain questions. What was the content delivered by the females in the Diocese of Central Tanganyika? What were the differences of educational content obtained between the

Government and the church during the post colonial period in the diocese of central Tanganyika? What were the impacts of the Adult education to the females in the diocese of central Tanganyika?

## V. THEORETICAL FRAME WORK

The theoretical foundation for this study is based upon educational theory. Educational theory that set by Plato explains that Education means for both the individual and the State. Education should focus on the important role of those who must carefully choose the material to teach the future guardians of the state. (Lee, 1994). According to Plato as quoted by Lee the purpose of education is to help students grow and develop their character and ability to do good (Lee, 1994). Plato tried to construct an ideal political system on the basis of education by showing how people can achieve justice and equity through education (Lodge, 2000).

That is to say Plato's educational theories have the practical aim of training for citizenship and leadership where by the quality and equity of the state will depend on the kind of education that the members of the state receive. If at all theories of Plato could be employed to the general education provided to Tanzanian in colonial era by missionaries majority missed the opportunity. Colonial education by missionaries on one hand did not provide education for all as expected in any society. For example, in many Tanzanian societies, formal education was only provided to sons of the traditional chiefs (Lama, 1976). The majority women in Ugogo and Ukaguru who are bounded within the Diocese of central Tanganyika did not get education due to local customs within African societies which stated that a female child was to be counted as a profitable commodity through marriage, for that matter female adult education was inevitable in the diocese of central Tanganyika.

## VI. METHODS

### Participants

The informants selected for interview were the people who are knowledgeable about the Diocese. The former and current clergy such as the evangelists, teachers, and members of chiefs' clans of the Diocese of Central Tanganyika were also included. Interviews were conducted among the beneficiary women and men who came from different parts of the Diocese of Central Tanganyika and who happened to have been educated by the Anglican Church. The selection of the informants was done purposively by considering age, sex, occupation, social status and spatial distribution of the informants. This was important because it ensured inclusion of different perspectives depending on the social positions of informants. With this, I came to realize that it became easier to weigh out the reliability and plausibility of the information.

### Research design

To answer such questions the study relied on the mixed research methodology where exploratory sequential design was the guiding strategy of inquiry of this study. This design uses primarily data that were collected from public and private archives and the oral interviews. The archival information was well collected: both public and private archives were carefully visited. I visited the National Archives of Tanzania and the Dodoma Regional Archives to seek information on strategies devised by the nation to change educational syllabi in Tanzania on Adult education to females and the support obtained from the Anglican Church. The archival sources from the Anglican Church, such as St. Mark's Archives in Dar Es Salaam, St. Philips Theological College in Kongwa District and archival sources from Msalato Bible College archive in Dodoma, have been of good help in obtaining information especially about the church's response towards the adult education and educational attainment in the Dioceses of Central Tanganyika. From the archival sources I found transcriptions, summaries, manuscripts and photocopies which were well indexed showing specifically the intervention of Adult education by the Anglican Church in the Diocese of Central Tanganyika, challenges which the Church faced when accepting the educational curriculum changes on adult education, and the documents which showed strategies on coping with those challenges.

In the second phase, oral interview was conducted to odd further perception and orientation. By using Kiswahili, Cigogo and Kikaguru spoken languages during interviews the factual situations, actions or views of the local people were ascertained. All interviews were recorded in field note books and on a digital voice recorder. The interviews were flexible, depending on the circumstances. Oral sources formed the larger part of the sources of information for my research. This is because; through oral sources, I was able to get primary data in conducting interviews; I used oral histories of the Diocesan people which I collected through interviews. The information obtained from the informants was recorded in both field note books as well as digital voice recorder. In the field interview, no systematic rules were followed during the interview sessions; rather it depended on the circumstances in the field itself.

I continued to monitor the new relevant information from secondary sources such as that related to my topic; Female adult education in the Diocese of Central Tanganyika. This was done in order to keep on updating myself with on-going researches in the area of church involvement in educational attainment, adult education in particular. Secondary sources were not only obtained from public and private libraries, but also from individuals

like the Canons of the Anglican Church and from their individual libraries. The library of the University of Dar es Salaam had of much help. Secondary sources from a range of disciplines there fore, helped to fill in gaps in data collection and provided the conceptual framework within which the primary data were analysed.

### **Data analysis and procedures**

In the data analysis three stages were observed, as Sarantakos (2003) puts it clear that on the data reduction- is where we involve a careful reading of the recorded materials, identification of main themes of the studies process and classification of the materials for the sole reason of analysis. In the second stage, which is data organisation, information was assembled in the connection with the theme and points. The information were categorised in a more specific terms and the results were presented in text form. The last stage according to Sarantakos (2003), data Were interpreted and met with decision to make and drawing conclusion related to the research objectives.

## **VII. DISCUSSION**

### **Relevancy, strengths and challenges**

#### **Adult education in the government structure**

During the 1960s and 1970s, according to Nyerere, as quoted by both Mwakikagile (2006) and Mushi (1991), people lived under the constraints of poverty, disease, ignorance, hunger and miserable living conditions, which were seen by ordinary people as their fate, which they thought nothing could be done to remove them. Adult education was a solution to this problem. Both Mpogolo (1984) and Mushi (2009) agree that it was also thought by the nation that it would be unwise to concentrate all efforts on educating children while leaving adults in a state of illiteracy as for that would mean delaying the country's development for generation. Thus adult education aimed at empowering and helping Tanzanians in transforming their living conditions. Its main emphasis was in rural development. It included simple training in agricultural techniques and craftsmanship, health education, housecraft, simple economics and accounting, education in politics and responsibility of the citizens (URT,1969).

There were adult education committees at class, ward, division, district, regional and national levels. Literacy and post-literacy were developed together. The Adult Education Directorate was one of the nine directorates in the Ministry of Education. This made facilities for formal education, such as teachers, students and buildings and teaching materials available for adult-education activities. In the regions there was the regional adult-education coordinator and at the district level there was a district adult-education coordinator. They both worked under the regional education officers and district education officers respectively, as their functional managers. Each division had a divisional education coordinator and each ward had a ward education coordinator. It was planned to expand the post-literacy learning strategies in the current five-year development plan 1981/86, and in the future, in order to meet the growing demand for adult education. The number of copies produced every month of the rural news- papers would have been increased to about 100,000 from 25000. Rural libraries would have increased to 8,000 from 3,167 to each village . An adult learner, once she joined a literacy class, continued to learn without interruption up to higher levels of learning through the post-literacy curriculum and correspondence courses in particular (Mbogolo, 1984).

#### **Adult Education policies in the Diocese as a context**

In the late 60s, the socialist policies were enunciated in the Arusha Declaration, which implemented the nationalisation of the country's major assets and to the establishment of ujamaa (family hood) villages.(Nyerere,1967) Mush (2009) says that this in particular was to impact the CMS (Church Missionary Society) work, since many mission hospitals and schools were nationalized. The former Mvumi girls' school which later came to be known as Msalato girls' secondary school was nationalized. In addition, through the Education Act of 1969, the government nationalized all government assisted voluntary agency schools. The Act marked the end of mission participation in public education this made the education the sole responsibility of the state. The Act marked was further intended to ensure that educational opportunities were provided to all children without reference to their religion, gender or ethnicity (Mushi,2009).

On the other way around, transition from the church to the Government was to fulfill the principle policy document of the 1967 Arusha Declaration. The Declaration states that all human beings are equal and every individual has a right to dignity and respect. It also affirms that the Government shall give equal opportunity to men and women and shall eradicate all types of discrimination.(Kafanabo, 2003). That is to say, the society expected to see all people were obliged to do so as a must despite their disparities of age and others. Lema (1976) appreciates the Government to take over church schools by saying that

It is the Government's duty to do so, and let the church concentrate on other areas where the government needs help from voluntary organizations like churches. It could be a chance



for the church to concentrate more effort on evangelism tasks and on how to make religious beliefs relevant to the Tanzania (Lema,1976).

What Lema says, is different from the perception towards the Anglican church, most of the church leaders were not pleased to see the government grabbing away the church's property, but because it was an obligatory from the state, the church was to agree.

In the Diocese of Central Tanganyika soon after nationalization, the church decided to deal with adult education as part of its mission and strategy. However, the adult education programmes in the Diocese preceded the adult education movement of the post-independence state. The Diocese insisted more in the adult education even before 1960s it started 1958-1959. In practical terms adult education by the church began effectively in the 1950s. While that of the state began in the 1970s (Mushi,2009:7), (Mpogolo,1984:351-80). The church through its adult education programs aimed at eradicating illiteracy and promoting education in general. As far as female education was concerned, the education programmes combined religious (Bible) education with secular education and mainly aimed at inculcating practical skills. Unlike the church, the state's aim in providing adult education was to empower and help Tanzanians towards transforming his or her life conditions. Its main emphasis was in rural development.(URT,1969). The adult education program in the Diocese included women so that they would easily understand the good news by reading the Bible on their own. The church conducted adult education experiment for those already literate helping the illiterate ones through discussion groups, book clubs, classes in English just to mention a few.

### **The implementation of Adult education in the diocese**

Church buildings played a great role in supporting the government policy to implement adult education. This is because the church places acted as centers for the education. Education was provided not only to women but also men; although the Church program on adult education remained the same; it was just a matter of timetable arrangement. Kiswahili and vernacular languages were the major means of instructions in adult education in the Diocese. In August 1962 there was a general meeting at the Anglican Cathedral in Dodoma to thank God for Wagogo to have the Bible of their own written in Kigogo language. The verse was read by Canon Petro Malecela from Isaya 6:3 in Kigogo it reads: *welile welile welile, go MUWAHA we mihanga, Yinze Yose yimelile lukumyo Iwakwe*. It was clearly explained that students who joined adult education could read the bible even in their own local language apart from Kiswahili.

At Msalato Bible School by then, adult education was named as women's bible school. Different courses were done at a particular time to enhance adult education in the Diocese. For example The course done on the 6<sup>th</sup> of August 1962 with only eight girls from the Diocese attended the course as listed below;

Victoria Sagatwa from Mpwapwa,  
 Ziporah of Mamboya  
 Teruphina Leguda from Buigiri  
 Mary Matonya from Nghone  
 Rahabu Ayubu Endamagai from Babati  
 Sophia Lukas from Mamboya  
 Lidia Luka from Mulugwanza  
 Margaret Ntarukundo from Kinondo  
 Maria Luyagenza from Kasulu

The adult education in the Diocese was to include women so that they could easily understand about the good news by reading the Bible on their own. The church conducted adult education through experiment for those already literate helping the illiterate ones by discussion groups, book clubs, classes in English just to mention a few. In early '60s for example, subjects taught to women in the Diocese were old and new testament elementary doctrine (the book used was "Kila mtu mwanafunzi wa bibilia" meaning every one is a student to the Bible) reading and writing. English, cooking, sewing, hygiene, and household management.

The majority of attendees of the course were the pastors' wives; one of the students being taught by Rev.Can. Sikana was the wife of Pastor Lista Maswauri, who originated from Ugogo in Mvumi. Sikana says that it was a hard task because it was not all women who could understand while learning.

The role of the wife of the Diocese Bishop, Marjory Stanway, was of great contribution to adult education. Vocational skills, especially weaving, were done on Saturdays, and on Tuesdays. Women were taught how to read and write, and the bible study was attended. One of the informant reports that the Bishop's wife, wherever she visited and attended either Saturday or Tuesday in either Ukaguru or Ugogo, she encouraged women in the church to make sure that their daughters were sent to schools and they at least reached standard eight. Women came to realize that among the setbacks for African women development is the slogan from adult men says, "Why educate a woman while in the time to come she will get married."

This slogan started to lose its popularity among women after the Arusha declaration to emphasize on equality to all men. Similarly on the side of the church itself as Gaitsel (1999) says that by the 1950s, the Church sought to empower African women theologically for their own role in church leadership. However, still the Anglican church, in Ugogo and Ukaguru was shaping a woman through adult education on gender role to encourage them to be good mothers and wives and to prepare their daughters to attend schools at any cost.

Sometimes Short courses of about three to four months of adult education were programmed by the Diocese of Central Tanganyika. The needed students were those women who had completed standards four from mission out schools and eight from Mvumi mission. They came from different areas within the Diocese: lake zone, central zone and eastern zone. The running expenses were met by the Kongwa College, In Ugogo. The course provided was according to the need of the church itself. For example in the late '60s the seminar given to pastor's wives was about how to prepare visitors and guests in the pastors' homes. This course went hand on hand with the whole issue of food hygiene. Women at Kongwa were taught reading and writing and at the end of the program they were able to engage fully in leading liturgical services (for worship). This was a remarkable event as previously it was not this way; women were excluded from leading church services. In this view in African context as stimulated by Gaitskell (1999), she says that things came to change from homemakers, beyond 'devout domesticity', as, by the 1950s, the Church sought to empower African women theologically for their own role in church leadership.

At the groundnuts scheme in Kongwa, was included by the Church in adult education to implement it by promoting a more vigorous drive against illiteracy. Ground nuts scheme suggested the methods and organization required. The scheme therefore provided teaching facilities and staff. Moreover it also put up educational buildings and employed teachers. The children whose parents were employed by the scheme were given priorities on education and employment. Linda Mwangile my interviewee from Ukaguru, because her uncle was employed by the scheme, soon after completing her secondary school at Msalato Girls School, was temporarily employed as a teacher for adult education. She says that, when it was a holiday time she also had temporary work teaching adults for which she got some pocket money to assist her while at school.

### **Strengths**

Women at Kongwa were taught reading and writing and at the end of the program they were able to engage fully on leading church services. This was a remarkable event as previous it was not this way, women were excluded from the leading church services. Moreover, at the groundnuts scheme in Kongwa, was included by the church in adult education to implement it by promoting a more vigorous drive against illiteracy and suggested the methods and organization required. The scheme therefore provided with teaching facilities and staffs. More further it also put up the educational buildings and employing teachers. The children whom their parents were employed by the scheme had given priorities on education and employment. Linda Mwangile because her uncle was employed to the scheme soon after completing her secondary school at Msalato girls school she was temporarily employed as a teacher for adults education, she says that, when it was a holiday time she also had temporal work teaching adults and she got some pocket money to assist her while at school. Reaching to the year 1970 the church had already prospered on adult education despite the fact that the state had geared it from that year.

### **Challenges**

The majority of attendees of the course were the pastors' wives; one of the students being taught by Rev Can Dixon Sikana was the wife of Pastor Lista Maswauri, who originated from Ugogo in Mvumi. The Rev Sikana says that it was a difficult task because it was not all women who could understand while learning. Another short course of adult education was programmed by the DCT and held in Kongwa in July 1962 for only four months. The needed students were those women who completed standard four and eight. They came from different areas within the Diocese: lake zone central zone and eastern zone. The running expenses were so limited as mostly were done by the Kongwa Bible college.

### **Implications and conclusions**

#### **The new outlook about education for women**

Church buildings played a great role in supporting the government policy to implement adult education. This was because the church places acted as centers for the education. Education was provided not only to women but also men; although the Church program on adult education remained the same; it was just a matter of timetable arrangement. Kiswahili and vernacular languages were the major means of instructions in adult education in the Diocese.

In August 1962 there was a general meeting at the Anglican Cathedral in Dodoma to thank God for Wagogo to have the Bible of their own written in Kigogo language. The verse was read by Canon Petro Malecela from

Isaya 6:3 in Kigogo it reads: *welile welile welile, go MUWAHA we mihanga, Yinze Yose yimelile lukumyo Iwakwe*. It was clearly explained that students who joined adult education could read the bible even in their own local language apart from Kiswahili. The role of the wife of the Diocese Major Stansway, was of great contribution to Adult education. Vocational skills especially weaving were done on Saturdays, and on Tuesday women were taught how to read and write, and the bible study was attended. The Bishop's wife, wherever she visited and attended either Saturday or Tuesday in the Diocese she encouraged women in the church to make sure that their daughters were sent to schools and they at least reach standard eight. On top of this, she also discouraged circumcision to girls. Women came to realize that among the setback for African women development is the slogan from Adults men which says, "why educating a woman while in the time to come she will get married".

### VIII. CONCLUSION

The adult education helped women in the Diocese of Central Tanganyika to read and write the most basic things. Women appeared to know how to write their names and read verses from the Bible correctly. Women also in the diocese encouraged their daughters to attend and love schools for their better future. In comparison with the prior situation before adult education to be introduced, most parents in the Diocese could not realize the importance of formal education to their children. Parents came to realize the goodness of education after themselves to acquire knowledge of formal education. One can observe this as a great change and a remarkable progress in the Diocese and society as a whole. Apart from literacy, the Diocese encouraged vocational skills to the women. Furthermore, adult education encouraged good rapport between the church and the state in the country, as observed in the chapter that, it was the church which provided space and conducive environment for learning because the government had no enough infrastructures to accommodate a learning space for adult education. Therefore adult education in Tanzania, Diocese of Central Tanganyika in particular from 1950 and 1980s, enhanced women to concertized daughters to join schools. "if my mother can carry a pen and a book and read and write, who Am I? Not to go to school"?

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