Mwanafunzi wa shule ya kikoloni, mwalimu baada ya uhuru wa Tanzania: simulizi ya mwanamke aliyewaelimisha wengi

Hojaji na Theresia M. (with an introduction in English)

Florence Wenzek

Summary

Born in 1941 in the British colony of Tanganyika, Theresia M. was one of the few hundred girls who were trained as teachers at the end of the colonial period. She began teaching in 1960, a year before independence, and belongs to the first generation of Tanzanian women who had full careers as qualified employees while marrying and having children. Her account, which focuses on educational issues, recounts the experiences of a woman whose background is that of a minority who played a major role in passing on knowledge after independence, when education for all became a political imperative. The interview sheds light on the family and educational contexts that enabled Theresia M. to build her path and highlights her social contribution to independent Tanzania through her commitment to adult education, in public programmes as well as with the Anglican Church.

Keywords: East Africa; Tanganyika; women; education; life story; British colonialism; postcolonial
The 1940s-1970s saw a school boom on the African continent: in the aftermath of the Second World War, the colonial powers increased their hitherto limited investment in schooling, then the newly independent states made it a public policy priority. This boom was particularly spectacular in Tanganyika, renamed Tanzania in 1964 when it joined the Zanzibar archipelago. The British colonial administration had invested very little in this UN trust territory1. On the contrary, from independence in 1961 onwards, and even more so with the adoption of socialism as the doctrine of government in 1967, the independent government made access to education a major policy objective. In 1947, only 10% of children attended school, with girls making up just over a quarter of these meagre numbers2. In the same year, the British colonial administration launched a plan to expand the school system, enabling 44% of school-age children to attend school at independence3. In line with previous policies, this expansion depended on Christian missions to a great extent: at independence in 1961, missionary schools took charge of 70% of the pupils4.

From the outset, the independent government made education one of its flagship policies: by abolishing in 1962 the division of the school system into three racial sub-systems, for “Africans”, “Europeans”, and “Asians”, the government demonstrated its rejection of the racial discriminations characteristic of colonialism. In 1968, President Julius Nyerere, a former teacher, presented the regime’s new educational philosophy, “education for self-reliance”: primary education was to focus on knowledge that was directly useful for nation-building (technical and agricultural skills in particular) rather than on preparing students for secondary school, which only a tiny minority attended. In 1969, the government nationalised all private schools, gaining greater control over the education being provided. In 1975, it adopted a plan for universal primary education that enabled Tanzania to become one of the first African countries to achieve 100% primary school enrolment by the mid-1980s. In that way, the government closed the gap between boys and girls in primary education, pushing the gender gap into the secondary and post-secondary sectors. At the same time, from 1970 onwards, the country launched major literacy campaigns to ensure that adults also had access to basic education.

This interview with Theresia M. is part of a series of 39 interviews in Swahili that I conducted in 2018 and 2019 for my doctoral research. I aimed to revisit this grand narrative of school expansion through the prism of individual experiences, particularly those of women, in order to question the gendered issues of access to education5. I led all the interviews in the Tanga region, located in northeastern Tanzania. Some 75% of the region’s population is Muslim, but there is a long-standing missionary presence. The Anglicans of the Universities’ Mission to Central Africa (UMCA) first settled in Magila in 18756. This missionary centre, located some 40 km from Tanga city, the region’s capital, was home to some of the first missionary schools in East Africa7. It was there that I met Theresia, who had been introduced to me by Monica Mbezi, a young archivist from the Anglican Diocese of Tanga. The interview took place next to Theresia’s old school. Once I switched off the microphone, she slipped back discreetly into the group of women from her parish who were meeting in the same courtyard. Although her training as a teacher was similar to that of the graduates of the Ecole normale de Rufisque in French West Africa, her experience was quite different: unlike them, she were meeting in the same courtyard. Although her training as a teacher was similar to that of the graduates of the Ecole normale de Rufisque in French West Africa, her experience was quite different: unlike them, she were meeting in the same courtyard. Although her training as a teacher was similar to that of the graduates of the Ecole normale de Rufisque in French West Africa, her experience was quite different: unlike them, she

---

1 The UN Trust Territories were the heirs to the League of Nations mandates, i.e. former German colonies whose administration was entrusted to other colonial powers in 1919.
3 Cameron J. et Dodd W., Society, Schools..., op. cit.
5 Wenzek Florence (2022), “La fabrique genrée de la nation tanzanienne. Éduquer et former les filles et les femmes (1939-1976)”, PhD dissertation, Université Paris Cité. All the unsourced comments below are conclusions from this study. On the methodology used to conduct these interviews, see Wenzek Florence (2023), “L’entretien comme tâtonnement et comme rencontre: la chambre noire d’une historienne”, Sources, 7, under print.

---
Firstly, it shows one of the facets of the Tanzanian people’s enthusiasm for school that enabled the massive shift towards universal enrolment in Tanzania. The distance from schools, especially those offering education beyond the first years of primary school, and their direct and indirect costs were significant barriers to schooling. As a result, many families were only able to either send some of their children to school – to the detriment of girls, especially the eldest daughter – or to give their children only minimal education, from two to four years. Those who could, however, sent more children to school, for longer periods, sometimes at the price of significant sacrifices. In Theresia’s family, all the siblings went to school for six years at least, which was made possible thanks to the proximity of a mission that provided full primary education as well as vocational training for girls, and also thanks to the fact that her father had a salaried, qualified job as a secretary. He thus had enough resources to meet the direct and indirect costs of schooling, and his school capital probably contributed to the success of all his children in a highly selective system.

Moreover, the interview with Theresia, like those with other educated women of her generation, reveals these women’s role as intermediaries between a colonial world where mastery of the written word was rare and a post-colonial world where this mastery became an imperative. She passed on knowledge, especially as a teacher. As she points out, this was one of the very few career paths open to women at the time. It was already the case before, but her generation invested more in the profession: many, like Theresia, pursued a full career, rather than giving up work after getting married or having their first child. By dedicating themselves to the transmission of knowledge in this way, they responded to a government injunction, which made women responsible for educating not only their children, but also all the people. Theresia fully embraced this responsibility by giving classes to adults, in the context of the literacy courses she was responsible for as a teacher, and through her activities within the Anglican Church.

Finally, the interview with Theresia provides an opportunity to reflect on the link between the child’s experience and the adult’s retrospective view, which becomes apparent in the very positive way in which former pupils describe their colonial and missionary education. They talk about the pleasure they got from discovering new horizons, especially playful ones: Theresia describes the sport lessons and scouting activities organised by the school staff. But she also insists on the usefulness of the teaching she received, in domestic science, for example. Theresia’s statements are thus useful to demonstrate that schooled people shared with the colonial and then post-colonial authorities the idea that school was a driver of progress. Simultaneously, her account shows that this idea positively shaped these people’s life in school and their retrospective view of this experience. Theresia’s appreciation is all the more notable when she recounts a forced career choice that was a major disappointment in her life: the Anglican sisters denied her access to secondary school. In this way, she highlights the abuse of power underlying the asymmetrical relationship between the missionaries and their flock. It is also worth underlining that Theresia compares the education she received with today’s school system. She highlights the beauty of her grandchildren’s uniforms but simultaneously praises the small class sizes of her childhood, which enabled pupils to succeed without studying at home. Nostalgia, here, is linked to a criticism of the current system. In this way, the very positive aspect of her account of her schooling experience stems from happy memories, from the career path it opened up for her and in which she flourished, and from the value being placed on school education both in the family environment in which she grew up and in contemporary Tanzania, where it still accounts in large part for hopes for individual and collective improvements in living conditions.

Toka kuwinga shule mpaka kupata mshahara ya kwanza

Florence Wenzek : Unaweza kujitambulisha?


chakula kinakuwa cha kwetu tu nyumbani kwa ajili ya kula tulikuwa tunatumia wenye nyumbani tu. Baba yangu nimemkuta akiwa ni Mkristo wa Anglican na mama pia, aliwaka anaitwa Agnes. Kwanza baba yangu alioa mke wa kwanza wakazaa watoto wanne halafu yule mama akafariki hivyo akamwoa mama, mama akazaa watoto, akatuzaa sisi kumi na mmoja.

Sawa. Wote walisoma?

Baba yako alitaka watoto wote waende shuleni?
Ndio baba yangu alipenda watoto wote tusome na aliwaka anakuhimiza kabisa twende shuleni.

Wasichana kama wavulana?


Kumbukumbu za shule

Ulitumia muda gani kwenda shuleni?
Sijui ni dakika ishirini kutoka nyumbani, kwa sababu baba yeta alikuwa babo mkali. Kwa hiyo, tunamka asubuhu tunaifanya kazi za nyumbani kupika chai, kama ni chai ama uji, tupate kufungua kinywa hapa hata ana: "lazima mkimbie shuleni". Kwa hiyo tunakimbilia, tukienda shuleni tunakimbilia, ili tuwahi masomo. Likuwa kama daki ishirini nafikiri, sio mbali sana.

Shuleni ulipenda zaidi masomo gani?
Mimi nilikuwa napenda zaidi English halafu nilikuwa napenda Kiswahili na Sayansi.

---

11 The primary cycle was successively in six years, eight years (from 1950) and seven years (from 1964).
12 Theresa does not tell that she passed the highly selective examination introduced in 1950, which was a prerequisite for access to the second part of the primary cycle (from the fifth to the eighth year). Only 12% of girls and 18% of boys passed. Calculated from Tanganyika Territory (1955), Annual Report of the Education Department, Dar es Salaam, Government Printer, p. iii; Tanganyika Territory (1956), Annual Report of the Education Department, Dar es Salaam, Government Printer, p. iii.
13 Hegongo is a specific place within Magila Anglican mission station.
Ulisoma domestic science\textsuperscript{14}?

Nilikuwa napenda sana domestic science. Shuleni, wakati wa Domestic iliikuwa inashirikiana na nursing kwa sababu iliikuwa ni hapa hapa karibu. Kwa hiyo tulikuwa tunaambiwa ni assignment hizo tangu darasa la nne domestic science kufagia, kuduki, tulikuwa tunafundishwa kazi za wiki na za kilichokuwa ni karibu kwa hiyo tulikuwa tunashirikiana nkingo. Tulikuwa kuna soma lingine la kushona. Tunaanza kushona vitambaa vidogo. Baada ya vitambaa vidogo, jinsi ya kushika sindano, kushona na cherehani hali la kushona tulikuwa tunafundishwa jinsi ya kutumiza vita vegauni vidogo, underwear, brazia pia tulikuwa tunafundishwa na kufundishwa hemming.

Je, vitu ulivyojifunza shuleni vilikuwa tofauti na ulivyofundishwa nyumbani na mama yako?

Hapana kama kidogo kuna tofauti kwa sababu nyumbani huja ni kama hiyo. Nyumbani tulikuwa tunafundishwa kama kupika, ni mambo ya kwetu tu mama ugali, wali kidogo. Lakini huko tulikuwa tunafundishwa kama kupika, kama utumiaji wa ndani, ngano za vyakula mbalimbali jinsi ya kuendelea.

Sawa. Na wakati ulikuwepo kwenye Teacher Training College [TTC], kulikuwa na masomo ya domestic science pia?

Eeehe kule teaching tulikuwa tunafundishwa na domestic science. Lakini wakati huo sasa tunakuwa kama tumeweza kuweka nyumba kama unakua tulikuwa tunafundishwa kama unajitenga.

Ilikuwa na faida?

Nilipenda masomo ya domestic science hasa wakati niliendelea na domestic science. Lakini wakati huu sasa tunakuwa kama tumeweza kwa hiyo tulikuwa tunafundishwa kama unajitenga.

Sawa, na walimu walikuwa Wazungu au Watanzania?


Na wanafundu kunani?

Hapana kama kidogo kuna tofauti kwa sababu nyumbani ni kama hiyo. Kama unakua tulikuwa tunafundishwa kama unajitenga, hata kama unakua tulikuwa tunafundishwa kama unajitenga.

---

\textsuperscript{14} Domestic science is the equivalent of what is called, in other places and periods, housecraft and mothercraft. In Tanganyika, from 1939 onwards, the colonial administrator who supervised girls' schooling promoted the expression “domestic science”. She aimed to give it a “scientific” dimension (rationalisation of household management) in continuity with transformations that had taken place in the United States and Great Britain at the turn of the century.

\textsuperscript{15} Given the importance of women's domestic responsibilities, both in society and in political discourse, from the colonial period to the present day, these learnings probably helped her to live up to all these expectations. However, her enthusiasm for domestic science is a witness to the fact that the schooled appropriated the discourse held by the missionary, colonial and then post-colonial authorities that made school a factor of progress. Indeed, by teaching them to cook European dishes, clean their homes according to new standards of hygiene, and sew and iron clothes, this school subject enabled the girls to master the material environment associated with the world of the schooled, who thus visually manifested their role as bearers of social progress. On this subject, see especially Prichard A., Sisters in Spirit..., op. cit.

\textsuperscript{16} There was no obligation to convert to enter a missionary school, but the missionaries hoped that schooling in a Christian context would encourage conversions. These were frequent, sometimes delayed by parental opposition.
Sawa. Je, unafikiri wakati huo ilikuwa ngumu kufanikiwa shuleni kwa wasichana zaidi kuliko wavulana?


Ulikuwa na kazi nyumbani?


Je, wavulana pia au nyie wenyewe?

Wavulana pia. Eeeeh tena sisi tulikuwa tunapangiwa kazi wote. Wavulana... kama kuna kuchota maji wana-

rusaidia kama kuna kufagia uwanja wanatusaidia. Lakini kupika zaidi ilikuwa ni wasichana eeehe wavulana hapana.

Hata kama ulikuwa na kazi za nyumbani ulipata muda wa kufanya kazi za shule?

Hapana sio sana. Lakini mara nyingi tulikuwa tunasoma kule huko shuleni. Tulikuwa hatuna tuition tu-

likuwa tunasoma shuleni na tunaelewa vizuri. Lakini tunapokwenda nyumbani kama kuna mzazi anaalua:

“leo mmesoma nini na nini?” Basi au kama ni kusoma tunasoma wenyewe tu, kwa kupenda, lakini tulikuwa hatuna masomo mengine ya ziada, hapana. Tunatoka shuleni saa kumi, tunakwenda kufanya kazi za nyum-

bani.

Unaacha kazi za shule?

Tunaacha kazi za shule. Lakini ninaona tulikuwa tunaelewa vizuri sana na tunajua na tulikuwa tunazingatia vizuri sana. Kwa sababu kwenywe madarasa hatukuwa watoto sitini wala hamsini, tulikuwa watoto kama ar-
baini na tano. Haasa, watoto arobaini na tano. Kwa hivo yule mwalimu aliwika anatupitia, kilamu anampi-
tia, unasahihishi pale pale shuleni. Dakika zilikuwa arobaini na tano mwalimu anaanafusha, unapewa kazi unafanya, halafu unasahihishiwa pale pale au unaambiwa basi kesho utarudia tena kazi hii au mtarudia wote. Tunaelewa na tuneshiwa vizuri.

Elimu ya girl guides na michezo

Kama una kumbukumbu nzuri kuhusu maisha ya shule, je, unaweza kuniambia?

Aaaaaah, kwa kwezi kuhusu kumbukumbu ya maisha ya shule yaani siku hizi kama nikiwaona wajuku-
zungu jinsi ambavyo wamevishia vizuri wakienda shuleni ninaona wewe wamefikiria labda hata mimi ninge kwelivu hivi. Lakini zamani kama hatuna viatu vizuri, tulikuwa tunavaa uniforanzina tunapeza. Wakti tu-

lipokuwa tunavaa uniforanzina tulikuwa tunapenda kuwa wanyafunzi. Lakini kwa sasa akiwa tumapenda sana wanyafunzi hasa wanakuwa na mabegi na viatu na soksi17. Ninaona raha hatu mimi kuwa shuleni, kwa kwezi, eeh.

Halafu kuna kitu kingine : tukafundishwa girl guides. Basi, wakati wa girl guides tulikuwa tunapenda labda tukatundu tukisaidia tumezana nguo za girl guides.

Ulimu yali na hicho girl guides?

Tulikuwa tunakwenda kambini tulikuwa tunafanya mambo mengi, tunafundishwa jinsi ya kujiwa nani amejificha wapi tunakwenda kumafuta kumwona. Ilikuwa ni ya kupendeza kwa kwezi. Kwa hivo, tul-

vyokuwa primary, ilikuwa ni brownies halafu tuliwikuwa TTC hako na ualamu tukawa hicho girl guides.

[Monica]: Ni kama skauti?
Ni skauti lakini sisi kwa wavulana ikawa ni skauti kwa wanawake ikawa girl guides. Katika miaka tisini tisini hivi wakati huko, serikali wakatungania wote ikawa ni skauti.

Na unafikiri ulijifunza vitu katika girl guides?
Ndio nilijifunza vitu vingi ambayo naona sasa pia vinanisaida. Kama katika domestic science, nilikuwa ninajifunza jinsi ya kupanga kazi. Siku hizi hivi wakati huo, serikali wakatungania wote ikawa ni skauti.

Na unafikiri ulijifunza vitu katika girl guides?
Ndio nilijifunza vitu vingi ambavyo naona sasa pia vinanisaida. Kama katika domestic science, nilikuwa ninajifunza jinsi ya kupanga kazi. Siku hizi hivi wakati huo, serikali wakatungania wote ikawa ni skauti.

Katika girl guides ulikuwa unafundishwa kusafisha na kutunza watoto? 
Eeeehhe ndio.

Nimeambiwa kwamba katika girl guides wanafunzi walisiaidia wazee?
Walisiaidia wazee, kutunza wazee, kutunza wagonjwa kwengine girl guides. Kwa hiyo sikuwa na tabu hata mama yangu alipokuwa mzee nilikuwa ninaweza kusafisha na kutunza vizuri 18.

Na shuleni kulikuwa na michezo?

Na unliendelea na netball baada ya kuliza shule?
 Nilieendelea netball mpaka wakati huko kwa mwalimu netball, nikafundisha. Lakini sasa siwezi nimekuwa mke ni wakati huko kwa mwalimu.

Je, wavulana walifanyata netball pia?
Wavulana walizunguwa wa football.

Je, wasichana waishiwe kucheka mpira wa miguu pia?
Siku hizi ndio ninaweza wasichana waishiwe mpira wa miguu lakini tukiwa mwa kuzuzuku pia wa miguu.

Kazi ya mwalimu

Kwa kazi ya mwalimu

Kwa kazi ya mwalimu

18 For perspectives on gender and racial variations in scouting and guiding practices worldwide, see Alexander Kristine (2017), Guiding Modern Girls: Girlhood, Empire, and Internationalism in the 1920s and 1930s, Vancouver, UBCPress.

19 Netball is a variant of basketball that limits contact. It was developed specifically for girls. For comparative perspectives on the gendered issues of sports education in colonial and post-colonial contexts, see Nicolas Claire (2024), Une si longue course: sport, genre et citoyenneté au Ghana et en Côte d’Ivoire (années 1900-1970), Rennes, Presses universitaires de Rennes, under print.
nikawa mwalimu mzuri nikawa namependa kazi ya ualimu nameipenda sana na mpaka wajukuu zangu wa
toto pia wamenifuata, wengi, watatu, wamekuwa waalimu.

**Ulichagua kwenda Teacher Training Centre kuliko kuendelea la tisa na kusoma secondary**

Mimi nilipofoika darasa la nane nilifikiria labda nitakwenda la tisa [katika secondary]. Lakini hapana, ni-
kaambiwa “hufai kwenda darasa la tisa unafaa kwenda TTC [Teacher Training Centre]”. Mimi nimechagu-
liwa tu kwenda TTC na masista. Sasa wakati huo siwezi kuelewa kama maks zangu zilikuwa ndogo ama
nini? Kwa hiyo nilikuwa sijui ni kwa nini nimechaguliwa tu na masista kuna wenzetu wengine walikwenda
daras la tisa.

**Ilikuwa inategemea ufaulu wa mtihani?**

Eeeeh. Hapana mimi na mwenzangu mwingine ambaye tulipata maks sawa sawa lakini yeye ameambiwa
“unakwenda la tisa”. Lakini mimi masista walini... Sijui ni kuniipenda au kufanyaye wakasema hapana.
Nafikiri wao walipenda tu wakaniambia “wehe utakuja TTC”. Eeh, hawakupenda niente tena maana
kulikuwa hakuna darasa la tisa tena kwenye shule za mission. Kwa hiyo mimi nilichaguliwa tu na masista
darasa la tisa.

**[Monica]: Shule ya kwanza ulifundisha shule gani?**

Baada ya kumaliza mwaka 1960 mimi nikaajiriwa kuwa mwalimu. Shule ya kwanza nilipelekwa hapo ki-
jijini mbele kidogo panaitwa Kichema. Mshahara wetu mwaka ule nilipoanza kazi nilianza January moja
kulikuwa ni shilingi 207 na senti 50. Lakini kweti zilikuwa ni nyingi. Baadaye wakanihamisha wakanipeleka
Korogwe. Nikaolewa mwaka 1964, nikabadilisha jina la bwana.

**Je, ulipoolewa uliendelea na kazi yako?**

Ndio nilipoolewa niliendelea na kazi yangu ya kufundisha. Kabla, nilifundisha shule za mission na baada
ya kuolewa ni kufundisha shule za serikali. Nilifundisha Korogwe, nilifundisha Tanga Mjini mpaka mwaka
1970 mume wangu akapochea. Baada ya kafikiri mimi mnaona ni vizuri nirudi hapa nyumbani kwa sababu
nilipenda kukaa mazingira ya hapa. Tulipata kiwanja hapa sio kile cha baba hapana, kingine. Tukajenga huku
huku na watoto wangu.

**Wakati ulipoolewa ukaendelea na kazi, je, kwa wakati huo, ilikuwa kawaida au ilikuwa wewe umeamua
kuendelea na kazi?**

Niliamua mimi mwenyewe kuendelea na kazi. Na yule mume wangu alikuwa kuendelea na kazi na kufundisha. Kama
Kiwango, alikuwa na kazi na kufundisha na kazi na kufundisha na kazi. Mimi alikuwa na kazi na kufundisha na kazi
alikuwa na kazi na kufundisha na kazi. Na wakati huo, kupata house girl kulikuwa ni rahisi, kwa sababu wengi wamesoma wakaishia katikati.

**Mume wako alikuwa anafanya kazi gani?**

Alikuwa ni bwana shamba.

**Alikuwa amesoma mpaka darasa la ngapini?**

La kumi na mbili, wakati huo form four ilikuwa ni la kumi na mbili. Mimi nilifika la nane yeye alifika la
kumi na mbili.

---

20 At that time, secondary classes were counted with numbers from IX to XIV. After the eighth grade, which marked the end of pri-
mary school, pupils could either continue to the highly prestigious and selective secondary schools or join post-primary vocational
training, for which there was also a selection. In 1958, in the Tanga region, out of 158 girls who finished primary school, 19% were
selected for teacher training, 12% for nursing training, 11% for secondary school, and 58% had no opportunity to continue their

21 The archives attest to this opacity of school selection processes and the freedom of missionary organisations to decide which of
their students would go to government schools. Theresa does not make any direct reproaches, which is probably an effect of the high
value placed on school education in this generation of students. Indeed, all the testimonies I have collected show that pupils from
the colonial and early independence periods always express gratitude towards their former teachers. Some describe strong emotional
bonds, and all assert they cannot but praise those who opened the doors of knowledge to them.

22 Maternity leave was introduced for married women in 1969, and extended to all women in 1975.
Kufundisha watu wazima, pamoja na Kanisa na serikali

Je, ulikuwa mwanachama wa TANU [Tanzania African National Union]?
Eeeeeehee, ule wakati wa TANU tulikuwa kama watu wa TANU tu, chama kimoja basi.

Na ulikuwa katika kikundi cha wanawake?

Na ulikuwa unajifunza au unafundisha kwenye ushirika wa kina mama?

Sawa. Je, kufundisha watu wazima kulikuwa tofauti sana kwa kufundisha watoto?
Ndio, tofauti ipo kwa sababu watu wazima unawafundisha mambo mengine ambayo hata wao wenye, wawewe wa-naweza kukufundisha, kwa sababu tuko tofauti. Kwa hiyo pale pale tunapofundisha au tunapouliza maswali, wao wana wao, kama kuna jambo ambalo wamelipitia katika utu uzima wao, katika ndoa za zao, wanaweza kukufundisha hata wewe unaweza kukufundisha. Lakini sasa watoto wewe unaweza kukufundisha tu25.

Na kwa wao wallonaje, ni vizuri zaidi kujifunza kushona na kuhusu kwa kundika?

Her modesty in portraying her role in these groups is noteworthy: she describes horizontal exchanges with the other women, explaining that they taught each other. She does not valorize some kinds of knowledge over others. Instead, she places reading skills and advice on marital life on an equal footing. Such an approach is a significant departure from the public discourse that presented the unschooled as fundamentally ignorant. 26

Sawa. Je, kufundisha watu wazima kulikuwa tofauti sana kwa kufundisha watoto?

Her modesty in portraying her role in these groups is noteworthy: she describes horizontal exchanges with the other women, explaining that they taught each other. She does not valorize some kinds of knowledge over others. Instead, she places reading skills and advice on marital life on an equal footing. Such an approach is a significant departure from the public discourse that presented the unschooled as fundamentally ignorant. 26

Sawa. Je, kufundisha watu wazima kulikuwa tofauti sana kwa kufundisha watoto?

Her modesty in portraying her role in these groups is noteworthy: she describes horizontal exchanges with the other women, explaining that they taught each other. She does not valorize some kinds of knowledge over others. Instead, she places reading skills and advice on marital life on an equal footing. Such an approach is a significant departure from the public discourse that presented the unschooled as fundamentally ignorant. 26

25 Her modesty in portraying her role in these groups is noteworthy: she describes horizontal exchanges with the other women, explaining that they taught each other. She does not valorize some kinds of knowledge over others. Instead, she places reading skills and advice on marital life on an equal footing. Such an approach is a significant departure from the public discourse that presented the unschooled as fundamentally ignorant.
26 She refers to the adult education courses set up by the independent government during major literacy campaigns. For learners’ testimonies of these, see Kassam Yusuf O. (1979), Illiterate no More: the Voices of New Literates from Tanzania, Dar es Salaam, Tanzania Publishing House. The original swahili version has also been published: Kassam Yusuf O. (1982), Sauti ya Wanakisomo, Dar es Salaam, Tanzania Publishing House.
Unaweza kuniambia zaidi kuhusu kile kisomo?

Mama na baba pamoja?
Eeeeehe mama na baba pamoja.

Na ulifanya kazi hii Tanga au hapia?
Tanga nilifanya sana eeehe Tanga mjini.

Sawa. Je, watu wazima walipenda sana kujua kusoma na kuandika?
Eeeeh wengi walipenda sana kujifunza kusoma na kuandika, lakini wengine wengi wakakata tamaa kati-kati. Wanaona sijui, walikuwa wanaona abu kuja.

Kulikuwa na masomo mengine pia au iliikuwa ni kusoma tu na kuandika?

Je, uliwafundisha masomo ya afya?
Kwenye afya tulikuwa tunachukua manesi. Ndio waliokuwa wanafundisha.

Wakina baba na mama walikuwa wanafundishwe sawa sawa?

Je, walikuwepo wachache waliokuwa na nia ya kujifunza kweli na baadaye wakawea kusoma vizuri?
Eeeeh wakiweza waliokuwa na nia ya kujifunza kweli na baadaye wakawea kusoma vizuri. Wamweza kusoma wamepata elimu eeehe27.

---

Florence Wenzek, PhD
CERLIS, Université Paris-Cité

Bibliographie


---

27 On education as a commodity, see Pels Peter (1999), A Politics of Presence: Contacts Between Missionaries and Waluguru in Late Colonial Tanganyika, Amsterdam, Harwood Academic Publishers.


RHCA, ENTRETIENS, EN LIGNE, 2023.