



## Role of British Colonial Education on Reduction of Illiteracy for Wasukuma 1918-1961: A Case of Shinyanga District Tanzania

Kaligilwa Jeremiah<sup>1</sup>

<sup>1</sup>Mwenge Catholic University Moshi, Tanzania.

Email: [jeremiahkaligilwa@gmail.com](mailto:jeremiahkaligilwa@gmail.com)

### Abstract

This study assessed the role of British Colonial Education on the reduction of Illiteracy for Wasukuma of Shinyanga Rural District from 1918-1961. It took place in Shinyanga Rural because for years especially after independence Wasukuma were claimed to be behind in development compared to other ethnic groups such as the Chagga people. From the study conducted, responses given show how illiteracy was one of the challenges these people were facing the reason that made the researcher find out the role of British Colonial Education on a reduction of illiteracy for Wasukuma societies. The objective of this study was to assess the people's perception of the roles of British Colonial Education on the reduction of illiteracy for Wasukuma. Emphasis was put on the positive aspects British colonial education has contributed to illiteracy reduction for Wasukuma and also some few negative aspects of British colonial education are involved in the study. Considering the nature of the study being historical, the researcher employed qualitative research approach by using a case study strategy. The data collection methods included interviews, focus group discussion, documentary review and the use of open-ended questions. The study had a total of 90 respondents where the majority were elders making the total of 70, 5 doctors, 5 secondary school teachers, 5 district administrators who happened to work in colonial and early post-colonial times in Tanganyika and had the colonial experience. Findings revealed that British colonial education had played a great role on illiteracy reduction among Wasukuma societies and other ethnic groups in Tanzania and Africa in general. Study shows that colonial education by the British contributed in educating people on matters such as hygiene, time management, agricultural methods, trade and even primary education which later awakened people on their rights as a free being.

### Keywords:

Education  
Colonial education  
Essence of education  
Postcolonial education  
Illiteracy.

### Licensed:

This work is licensed under a Creative Commons Attribution 4.0 License.

### Publisher:

Scientific Publishing Institute

## 1. Introduction

### 1.1. Rethinking the Position of British Colonial Education in Tanganyika 1918-1961

It has been hard for African historians to accept the contribution made by British colonial Education in enlightening the African people during the colonial time. Emphasis is placed to most Post Colonial writers on the negative actions colonialists were doing to Africans but very few books tell about the positive contributions which remained in Africa for the sake of Africans. This study bases on adding knowledge to some of the positive contributions made by British colonial education, putting concentration among Wasukuma societies of Tanzania.

Africa societies had their own indigenous education before the coming of the colonialists. Such type of education was high value-oriented in as far as it deliberately transmitted well defined social ethics in relation

to their level of development. Indigenous education emphasized on respect, dignity, mutual help, social responsibility, law and order (Njorege, 1986).

Indigenous education faced different challenges which made it look inferior type of education as it faced different weaknesses. For example among Wasukuma, killing of old red-eyed women with the belief that they bewitched other people and hindered development. This bad practice has been taking place for a long period of time because of lacking biological education among members of the society (Ishumi, 1978).

Provision of formal education worldwide was seen important aspects because it was taken as a tool for developers to any European nation. For example, Great Britain, emphasized formal education even before they took part in colonizing other parts of the world including Africa (Morgan, 2004).

Masudi (1995) Missionary agencies were involved in education, health and social development in Africa particularly Tanzania for several centuries. European Christian Missionaries introduced Western formal education in Tanzania about 1868, long before the establishment of colonial government administration in Tanganyika

Missionaries with their activities of civilization and preaching the gospel played part in education matters by providing global awareness, teaching people how to do good things and avoid evil (Masudi, 1995) although this was meant to help them in exploitation.

Since the arrival of the Europeans in African by the late 19<sup>th</sup> century as agents of colonial penetration, overall changes occurred in Africa particularly social and cultural changes. Any attempt to discuss penetration of the interior by the European in the 19<sup>th</sup> century must begin with missionaries who were regarded as soldiers of Christ. Missionaries played a tremendous role in the improvement of African culture and life ways as they stopped what they perceived to be deadly cultural practices and become to follow what praised people and God.

Ishumi (1978) colonial education consciously or unconsciously aimed at civilizing the primitive natives and raising them to more human level. Education provided was for the people's development (Nyereree, 1978) Nyereree (1978) there is only one way in which you can cause people to understand their own development and that is education. When people are provided with some knowledge and skills, this makes the society prove positively that literacy is found in that particular society and that development is inevitable (Nyereree, 1978).

Literacy and continuing education for both the colonial and post-colonial era has come to acquire much currency as the result of new efforts being made in the eradication of illiteracy (Nyereree, 1978). The complete eradication of illiteracy and the need to sustain and consolidate a literature environment can be identified as primary forces in this development (Zakayos, 1984).

Arie (1977) during the colonial era especially under British rule, schools were interpreted as a means to specific forms of employment. Colonial education intended to reduce illiteracy and add skills to African people who could operate in different activities directed. Education aimed to produce African elite who could work on the side of the colonial masters. Among other things, the British emphasized literacy which was a prime need, also the British needed orderliness, punctuality and regularity to Africans Arie (1977).

Measures aimed at raising the general living standard of the people by channelling of investment resources into rural development and particular the Ujamaa village schemes, while the decentralization of finance and control also decide to move the capital city to more central and rural location on at least partially inspired by these goals (Morrison, 1977).

With regard to education, attempts were made to give the indigenous people some education not only during colonial rule but also after independence where education was expected to be the tool for development. Emphasis on reading books and other written documents were among efforts which assisted in fighting ignorance and a way to bring development (Morrison, 1989).

The campaign to eradicate illiteracy in Tanzania and the Adult education policy as a whole is a direct implementation of the country policy of socialism and the Arusha declaration of 1967, whereby the nation was completely against ignorant, disease and poverty (Zakayo, 1980).

Njorege (1986) commented that eradication of illiteracy among the Tanzanian people could not be ended if Adult people could not be involved in education as most of them did not get formal education provided by the colonialists. Nyerere (1980) seeing the importance of education as the way to eradicate illiteracy among the Tanzanian people, he gave out different aims of Adult education as he writes, "To shake ourselves out of resignation to the kind of life Tanzania people have lived for centuries, to learn how to improve our lives and to make everyone understand our national policy of "Socialism and Self Reliance" (Nyerere, 1980).

In most African societies particularly Tanzania, schools played only a modest role in the lives of ordinary children and many boys and many more girls never learned to read. Nevertheless, basic literacy was growing among the popular classes, whose reading habits have been intensively studied in recent years that place like Shinyanga where production activities were not so much emphasized; illiterate continues being a problem (Buckler, 1996).

Buckler (1996) the role of schools and formal education was growing more important. The growth of popular education quacked in the 18<sup>th</sup> century but there was no revolutionary acceleration and many common people received no formal education. Therefore the Tanzania government had no way out to deal with improving education for the development of the nation (Buckler, 1996).

British colonial education produced an elite class who later began to fight for the development of their nations. Nyerere (1968) declared that given the growth of secondary school leavers and the human resource deficits left behind by departing colonialists, higher education has to be expanded and reformed. Nyerere (1968) added that this cannot be done in abroad but in Africa that our young men and women must have an African education, education which will meet the needs of the African (Nyerere, 1968).

Effort to bring development in Tanzania have been made by Tanzania people and that these efforts are always traced from a colonial-era where colonial education planted some positive ideas to Africans like that of making use of the past history in order to make better future (Zakayos, 1984). Therefore British colonial education introduced in Africa specifically in Tanzania particularly among the Wasukuma played different roles on the reduction of illiteracy.

Wasukuma societies are known for working hard in their areas, they use much energy to make sure that they reach their goals. Majority Sukuma specifically those found in Shinyanga rural district agreed that 'Butuje' translated as illiteracy is a source of all problems in any society. They view it to be lacking knowledge and skills of doing or deciding on something.

British colonial education as explained by many historians in different literature had its own secret mission which was to get people who could help in facilitating exploitation of resources found among Wasukuma. It is believed that those who never went to school during colonial time missed important things. It was in fact that although British people had no direct target on helping us, unconsciously they found themselves creating the class of elites like Chief Masanja, whom in one way or another become to educate others on the importance literacy.

British colonial education contributed a lot to illiteracy reduction among Wasukuma. For example knowledge on disease, reading, writing, eating manner, faith (one God versus many gods), bad practices like polygamy which were conducted among Wasukuma and that made them delay in developing. People were taught the importance of cleanness, how to wash hands dressing well respect and obedience. All these reduced illiteracies and that is why Tanzania continuous using a colonial system of education although the content was changed.

Although there many negative impacts among Wasukuma, British colonial has played the part of reducing illiteracy among Wasukuma by providing good things that Wasukuma today experience and that these things were initiated by the British people. British colonial education system today is used in different nations in the world, majority people found it to be a good system and nice one in imparting knowledge and skills to students and change brings to their societies.

British colonial education although rejected by many historians with the negative perception, it has played a tremendous role towards illiteracy reduction among Wasukuma of Shinyanga. Comparing it with a traditional education system they find it feet for knowledge imparting to members of the society as it made one fit in the society.

British colonial education and tradition system were means of achieving objectives each system of education had its advantages and disadvantages. British colonial education is seen better today simply because it was very strictly, it needed pupils to fit a certain position trained.

The continuous use of British formal colonial system of education in Tanzania and specifically among Wasukuma is one of the great sign that the British colonial education had played many roles in developing Tanzania and Wasukuma in general. Again the presence of strong politicians in Tanzania acted as another sign to prove that during the colonial time people learned politics and another profession. Most elders who entered who entered politics after independence got their experience during British colonial time. It is unfair to reject the role made by British colonial education on illiteracy reduction among Wasukuma societies.

## **2. Statement of the Problem**

British Colonial education introduced in Tanganyika played different roles to different traditional ethnic groups in issues such as the importance of hygiene among the people, different methods of agriculture and even learning the value of human labor. Despite its weakness to the side of Sukuma people, British colonial education changed the mind of the people in the direction of thinking positively about a man and his surroundings. Through colonial education, the people of Tanganyika have added knowledge on the importance of natural recourses such as minerals, forests, water bodies, land and land value and even presence of mountains such as Kilimanjaro Mountain that contributes to the development of the people of Tanganyika. Such recourses were not properly used during the pre-colonial time but gained more momentum after colonialism in Africa and Tanganyika in particular.

Comparing the nature of education provided during colonial time and the education which later became to be provided after independence, there are serious cases that show the significance of British colonial education on the reduction of illiteracy among different societies of Tanzania especially among Wasukuma.

The products of British colonial education in Tanganyika were seen especially after independence. Educated people such as Judge Francis Nyalali and many other educated people became to contribute to the government of Tanzania in solving problems people were facing such as land conflicts (Ishumi, 1978).

Therefore, the main purpose of the study was to assess the people's perception of the role of British colonial education on illiteracy reduction for Wasukuma communities. □

### **3. Theoretical Framework**

This study adopted Reconstructions Theory as an approach of assessing the chief purpose of education. The theorists of this theory declare that the chief purpose of education is to reconstruct the society in order to meet the cultural crisis of that time (Kneller, 1967). This theory is relevant in this study because education is always provided to meet the demand of the certain period of time. Colonialist used education to solve the problems they were facing during the colonial time, in the whole process of teaching and learning African scholars became to get some basic elements of life that enable man make a move from one point to another.

### **4. Literature Review**

Worldwide education is seen as a tool for any nation to develop, during the era of industrialization nations like Britain invested in the education sector as a way of reducing illiteracy among the people and improve their living standards. (Morgan, 2004). He added that countries like German, Italy, France, and Scotland had known the importance of education even before they had taken part in Africa for colonization of the continent.

By the 19<sup>th</sup> century, most American was educated and that reading was often learned at home or at the local Parish church to ensure that every energetic personal was getting to understand oneself. Prussia led way in the development of universal education inspired by the old Protestant idea, every believer should be able to read and study the Bible in the quest personal salvation and by the new idea of the population because it has already discovered its importance towards nation development (Buckler, 1996).

The period following the First World of 1914 to 1918 colonial administration in Africa assigned greater responsibility for education. In most colonial territories, directors of education were appointed and the committee was set up in Europe capitals for assistance to formulate official policies on African education and the result of such activities was to create a system of education that continued to operate with changes until the 1930s (Data, 1992).

According to (Aries, 2004) education in Africa as elsewhere in the world is socially determined and the social determinants of education provision can be traced to the way a society shapes its educational system and also to pressure exerted by various social categories and groups contending among themselves for power, prestige and wealth.

Changes of the education system in Ghana and Nigeria by the British colonial government also show that despite the exploitative measures taken in Africa, changes in education improved a number of things which help the respective countries to date. For example, people were taught the importance of hygiene and time management which enable them to date in managing their economic activities (Udo, 1983)

The dominance of formal institution of education in Africa meant the transfer of the responsibility for creating and transmitting knowledge. Colonial education emphasized the responsibilities to every energetic person to work although working was at the time for colonial masters (Nyereres, 1973). The purpose of education remains to be a central key to development in any given society and that's why after decolonization processes in Africa most African countries continued with a formal system of education with the purpose maintaining production activities for their own benefit.

Tanzania inherited dissent form of education from Europe such as the German and the British. This education has left the great impact in Tanzania because, after independence, the formal system of education was kept into use with some changes especially the content that now was meant to suit the Tanzanian people. The war against illiteracy was announced the time when the late Mwalimu Julius Nyerere introduced Adult Education in the year 1970. Major reasons for this was to fight against ignorance which hindered development (Ishumi, 1978).

According to Nyerere (1978) development of a nation can only be seen possible if people are educated on different matters affecting the country. Considering the benefits of education among African countries particularly among Wasukuma, the researcher had that good target to reconstruct what was not written by assessing the people's perception about the role of British Colonial education on illiteracy reduction for Wasukuma in Shinyanga rural district

### **5. Research Methodology**

Considering the nature of the study being historical, the researcher employed qualitative research approach by using a case study strategy. The data collection methods included interviews, focus group discussion, documentary review and the use of open-ended questions. The study had a total of 90 respondents were majority were elders making the total of 70, 5 medical doctors, 5 secondary school teachers and 10 district administrators who happened to work in colonial and early post-colonial times in Tanganyika and had the colonial experience.

## **6. Findings and Discussion**

As explained earlier, the main purpose of the study was to assess the people's perceptions of the roles of British Colonial Education on illiteracy eradication among Wasukuma societies of Shinyanga Rural District in Shinyanga region. The research question that guided this study was; to what extent are the people aware of the positive functions of British Colonial Education among Wasukuma societies? To answer this question the respondents were asked to share their historical perspectives, experiences, and understanding of British colonial education among Wasukuma. The results from their responses differed from one respondent to another but in most cases; most respondents agree that British colonial education contributed greatly to reducing illiteracy among Wasukuma societies as this chapter does appreciate their responses.

## **7. Function of British Colonial Education among Wasukuma Society**

British colonial education had a lot to do with African ways of life, especially correcting and inventing new ways which helped the Sukuma direct or indirect in improving their societies especially on illiteracy reduction.

British colonial education played part in awakening people on the importance of man and his environment. This was seen when the British colonial rulers introduced teaching and training people to enter different professions like doctors, teachers, agriculture and people dealing with constructions. British colonial education was provided among the Sukuma for the certain purpose. This education was also important on the side of African especially the Sukuma because they become to be thought special education like training, teachers, agriculturists and many other technicians although their role was not been direct. This education in one way or another played the part on illiteracy reduction. For example, people who could cultivate using trained skills form British colonial schools.

British colonial education functioned in teaching people the importance of work. British colonial rulers taught people how to work as a way to eradicate illiteracy among the Sukuma societies. Majority of Sukuma people thought British colonial education had no benefit but as they compare it with current education, colonial education is seen as good and helpful to the Sukuma than current education.

Work is one way to reach development. You cannot make a good life if you do not put efforts in working. Tanganyika is now free, then people should work to remove all complains form colonialists; British colonial education had enabled people to learn the value of work. Work removes illiteracy and makes one's brain function (Nyerere, 1968).

The importance of working hard was emphasized during colonial time, the period when Sukuma people and other Africans were forced to work for the benefit of the colonialists. Today Sukuma societies experience development due to the spirit of work which is the result of British colonial education, especially on illiteracy reduction, although majority Sukuma did not see it directly due to different perception implanted to them about colonialism. British colonial education functioned among Wasukuma in providing health education to people.

Health educations enable the Africans people to control their health as a way to make development through work. The Sukuma people were educated on sanitary issues such as the use of toilets, proper feeding habits and washing hands which aware major causes of different diseases like cholera. British colonial education had a role in illiteracy reduction because people become to follow these good things especially the Sukuma who had a chance to go school.

British colonial education played part in educating the Sukuma people on agriculture activities, animal keeping, how to cultivate and even the type of crop to be cultivated in a certain area. This was an indirect function for British people, mainly to fulfill their interest, later it is seen a good foundation of agricultural activities among Sukuma societies. For example, the involvements of cash crop production like cotton in some of the areas in Shinyanga rural district is the direct impact of British colonial education (Cory, 1962).

Knowledge of agriculture among Sukuma societies today is seen decreasing due to that government worker who is dealing with agriculture issues do not provide a help to us. During the colonial time our parents were much insisted on the skills of cultivation although by that period of time were new experienced profits. To say the truth education by British colonial rulers has a lot to do with illiteracy reduction among Wasukuma.

It should be remembered that agriculture is the back born of our economy in Tanzania. Since the granting of independence its foundation traced to be serious during the colonial time where production of both food and cash crops was experienced. Some of the Sukuma societies or families enjoy agriculture activities simply because they were provided knowledge and skills on how to use the land.

Colonial experience provided a need to educate people on the importance of literacy and agriculture which are two inseparable things. To emphasize on education for self-reliance, Nyerere was much motivated by children who preferred to be sent to school than those who thought the school could never bring development to them. This became a challenge among Wasukuma due to not sending their children to school as majorities were faced with many problems.

Agriculture and education are two aspects that go in hand, crop production was mainly emphasized by colonialists and that is why the fight for illiteracy in Tanzania is a way to reach proper production. British

colonial education functioned in teaching people how to manage the colonial economy in different sectors. These later become the foundation of tax management in the Tanganyika government as people including the Sukuma were taught the importance of tax paying for the benefit of the nation. Sukuma societies also are not behind in tax paying as one way of improving the living standard of the people. It is an indirect benefit or function among the Tanzanian and Wasukuma in general because of it in this time that the government emphasize on the importance of taxpaying. Among Wasukuma taxpaying to the government has been interpreted differently although majority complains of the system, where issues like corruption are discussed (Interview on 22<sup>nd</sup> March 2014).

Socially British colonial education functioned in educating people to stop a bad practice that was conducted among the Sukuma. For example, the British educators taught their students or pupils on the disadvantages of the polygamy in the society. All educated people were discouraged to marry more than one wife as a way to reach development. Majority elders explain that British colonial education discouraged polygamy although only a few were able to work on. The idea behind was to ensure that every person should have the number of people in the family that he can manage it being among the consideration of human rights.

Despite the need for the labor power, British colonial education worked against polygamous marriage. European discovered early that having many children in the family resulted in the occurrences of street children and even increase of crimes in the society. Only illiterate people were much interested in marrying many wives with an idea behind that men could rest while women and children go to work. This proves that indigenous education sometimes never gave a good example to the society. Such parents were not a good example to the community because the result of these was a scattering of children because of having no specific job to do.

British Missionaries also could not be rejected when talking about British colonial education, these people managed to convert majority Wasukuma people into Christianity. Priests and teachers taught people on the importance of worshipping to the true God and staying away from many gods with dangerous and strict traditional laws.

Sukuma people who were not converted sacrificed even human being especially first born child for the purpose of acquiring wealth. this was somehow reduced by education provision among Wasukuma as they also discovered that it was a bad belief, that resulted to stage of properties like cows, goat, and even energetic people, British colonial education in one-way or another was directly connected to social affairs especially when the British colonial government gave duties to British missionaries. Among other things, duties of missionaries played part in teaching people the importance of hygiene. One elder at Samuye village explained that "hygiene needs education; British people had made this best to keep our people smart.

Another positive function of British colonial education was the strengthening of the system of leadership among Wasukuma and Tanzania in general. It was an indirect function among Wasukuma because during British colonial rule the system of leadership only favored the colonialists. It functioned to facilitate the whole process of exploitation among the Sukuma and Tanganyika people in general. After independence colonial system of leadership by British become to be used where only a few changes were made to make it fit on the side of Africans.

The system of leadership existing in Tanzania specifically among Wasukuma is the result of colonial time. Political leaders were given the power to work upon the major issues arising in the society. For example, the presence of representatives in the government continued and those leaders was given and are now given the same power which makes them work for the people development and war against underdevelopment (questionnaire report form Didia village).

Another position function of British colonial education can be justified by comparing by the social status of education during and after colonial time. British colonial education imported good ethics to members of the society. For example, students were expected to go back home with positive changes that the society could benefit. One could not separate issue like punctuality, respect, mutual help and social responsibility with British colonial education.

## **8. Impact of British Colonial Education among Wasukuma**

Nyereree (1978) emphasized that agriculture needs intensive skills of cultivation; you cannot get anything if you do not use proper ways of doing it. Remember how the colonialist did to reach their goals. Although they used force, they taught us how to cultivate depending on the nature of the land.

Development of trade activities among Wasukuma and other ethnic groups is the result of British colonial education. British colonial education trained few Africans in order to get people to help them in exploitation. With the imposition of money, Africans were taught the importance of trade. The value of trade worldwide contributed to the learning of commercial subjects so that Tanganyika people could copy with the world system of trading.

Africans had their own means of trading, they had the so known local trade but this types of trade consumed time and energy in such a way that some people failed to get things they needed because of technological backward. The use of money increased the value of trade and the value of crops produced among Wasukuma including cotton. Sukuma people increased efforts in the production of cash crops which is positive

impacts among Wasukuma and other ethnic groups. Majority Sukuma today involves in cash crop production although they face a challenge of thought which is a problem even in other areas of Tanzania (report from FGD) at Samuye Village).

The construction of roads and railways passing Shinyanga rural district by colonialists opened their mind and networks in exchange of goods. Today Sukuma people are linked with the Nyamwezi, Fipa, Haya due to efforts made by British people through education provided and skills of making roads and railways. People were forced to work but today Sukuma people can be seen repairing their roads, using experts from their land and other from outside their area. Illiteracy reduction could not be ended just directly sometimes this problem was solved indirectly either by force or sometimes resulting to the death of people where they tended not to understand what was instructed. Imparting of skills in road construction could be understood indirectly because majority of Sukuma was forced to construct these roads (Questionnaire report from Iselemagazi).

British colonial education has resulted to the class of elites like, Judge Francis Nyarari and Chief Masanja whom in one way or another contributed in showing the importance of colonial education and the showing the importance of colonial education and the disadvantage of illiteracy in our nation. For example, these people preached to the whole nation that if one wants development, he or she has to go to school first then he or she can make the proper decision in what he or she wants to make as Nyerere commented;

*I am against Illiteracy; to me, it is just a disease like any other disease you know. Why do your parents ignore your children to be taken a school? You should think of the reasons why British colonial masters had introduced colonial education. We should do the same, we need development, therefore there is a need to educate people first so that everybody understands what is happening (Nyerere on workers day 1980 while in Dar es Salaam).*

Nyererep (1980) added that British colonial education produced elites whose role was seen especially during the struggle for independence. If colonial education could not bring changes doctors could not help the soldier of Tanganyika, same to teachers, teaching people on the importance of unity and solidarity and politicians speaking of freedom (Nyererep, 1980).

British colonial opened the mind of Africans especially those who were taken to colonial schools. Although most lessons were mainly to confuse the mind of Africans there are areas where African discovered easily the intention of Europeans as one Witness from Luhumbo village explain;

*My mother was a teacher at Bwiru boys in the year 1990's. She died in Mwanza but she was born here in Luhumbo village, she always told me that she was aware of the evils done by Europeans. Therefore she always tried to find ways to overcome them. For example, she discovered that a payment of low was waged was due to the need to develop Europe. (Interview on 23<sup>rd</sup> April 2014 at Luhumbo village)*

British colonial education contributed a lot to reducing death to people. Majority Sukuma before the coming of the colonialist had their own ways of coming up with problem-solving especially when one got sick, some societies believed that when one gets sick this is the result of his bad practice to the society. Others though sickness was dir to witchcraft issues hence majority could enter into conflicts due to that they failed to discover the cause or source of their problems. This has proved that with the coming of the British with the idea of colonial education, people were taught how diseases enter human being and how scientifically one can cure that particular problem (interview on 23<sup>rd</sup> March 2014 at Luhumbo village).

British colonial education gave us knowledge on how to control and prevent ourselves from diseases. We were given preventive medicine before our children and this resulted in the reduction of death rate among Wasukuma. Children could grow well and even it happened when one dies colonialists taught us to accept nature and this reduce bad belief and conflicts among members of the community. Our society learned a lot from British colonial education and that illiteracy was reduced in one-way or another (Interviews on 26<sup>th</sup> March 2014 at Usanda village).

British colonial education increased the value of natural resources available in Tanganyika specifically among Wasukuma areas. For example, a form of colonial experience, the land has become so potential in the eyes of the people. Many conflicts have been rising day today due to people are aware of the value of land something traced during colonial time (Interview on 28<sup>th</sup> March at Iselemagazi village).

Shinyanga rural district faced the problem of killing old women with red eyes. British colonial education had contributed a lot to teaching people the disadvantages of killing without prove. Wasukuma had such problem for a long time;"I remember my grandmother was killed by villagers with suspecting that she prevented rain from raining something which was not true. British people brought us a new religion which somehow people were taught killing was a sin. Education was given to all people who were converted to Christianity and even those who never accepted new religion (Response from a respondent at Iselemagazi village 24<sup>th</sup> March 2014).

Current history shows how Shinyanga rural district has different campaigns against people who engage in killing others with witchcraft beliefs. Laws have been acted and one how dares to kill has to get a serious punishment. This proves that Sukuma people are now having knowledge on the rights of people to live and other rights than killing.

British colonial education has resulted to the increasing knowledge on the history of the world. Sukuma people and many other ethnic groups in Tanganyika became to understand well the history of the world. Comparing the speed of development in Tanganyika and that of Europe, by the late 19<sup>th</sup> century, it was

necessary for Europeans to enter Africa because of the technological advancement and that colonization of Africa was one way to spread the technology reached and make it functions worldwide.

By the 19<sup>th</sup> century, it was necessary for British to spread technology worldwide. Those who advanced early had the role to educate others so that the world could become one. It was inevitable for Britain to colonize Africa because of the advancement reached.

The education given helped us to fly together with external people although these people had already advanced in their technology. We learned different things and it is colonial education that has stimulated the technological advancement in both Shinyanga rural and urban plus the nation at large. We were illiterate of our own things. Today were enjoying understanding how the world goes because of technological motivation which was traced during British colonial time. For example knowledge on the uses of the telephone.

British colonial education played the great role on illiteracy reduction by providing high-quality education when compared with the education provided today in primary and secondary schools, For example, the British rulers ensured that students were imparted with skills that could make one fit in the society. Illiteracy was reduced because people were thought how to read and write. Today this is a problem become some pupils finish their primary education without knowing how to read and write. This proves how much British colonial education was more serious than education offered by the Tanzania government. Shinyanga rural district is facing this problem and that is why when elders compare it with colonial time, they find it better than the current education.

During Colonial time, British made sure that every student got skills including the skill of writing and reading which was the basis of everything in the fight for development. We did not know how to read but with the coming of the British people, many things were discovered even identifying children with special ability in the society (Report from FGD at Samuye village).

## **9. Conclusion and Recommendation**

From the study found, it has shown how British colonial education had a lot to do with illiteracy reduction among Wasukuma. Among other things, elders have been able to identify the good things that the British left in Africa specifically among Wasukuma and other ethnic groups. For example, they taught Wasukuma how to read, write and count. Tanzania today is proud of itself that there are elites who were given good knowledge of British people (Interview on 28<sup>th</sup> March 2014).

Respect punctuality, clearness, cookery, obedience and many of the like were things that were much emphasized during colonial time. Parents who needed to bring up their children in a good manner have tried their level best to experience so that to have a child with good ethics (Interview on 24<sup>th</sup> March 2014 at Samuye village).

Again British colonial education and its roles among Wasukuma have brought a chance for Sukuma people and other ethnic groups to know the history of the Sukuma. Some Sukuma people today tell their origin simply they have that knowledge (report form FGT at Luhumbo village).

This shows that the Sukuma have passed through different stages and each stage had its impacts on that particular time. British colonial education had played a lot on illiteracy reduction among Wasukuma. Despite the disadvantages of colonialists on Sukuma land still, Wasukuma were imparted with new things which are helpful even today.

Personal interests had caused great gap among historian as shown in the study that majority people who speak of African history do not speak of the two sides of the historical events, which sometimes leads to creating of wrong world history. For example, most of the Afro-centric views basis their explanations on the African side, trying to reject the role played by Europeans. This has caused bad interpretation among historians and other scholars who keep efforts in studying world history as one elder commented.

All historians who diverge the truth of events that took place in Africa by Europeans, good or bad are trying to reject our history. It is our duty to make a proper interpretation of all what happened and that the truth should be set, good and bad things for both Africans and Europeans should be known to our children" (Interview on 22<sup>nd</sup> April 2014 at Iselemagazi village).

What was bad on the side of British colonial education was the content but methodologies which were used in teaching were good. This is proved by current methods and approaches teachers use in teaching in both private and government schools today. The study has shown that when one wants to get development he or she has to look on what others did so that one can improve the approach or system he or she wants to use (Interview on 25<sup>th</sup> March 2014 at Luhumbo village).

Generally, the study findings have revealed that although the British colonial master had an exploitative mission with the idea of British colonial education, still they played a tremendous role towards illiteracy reduction among Wasukuma and that Wasukuma gained many experiences from colonial rulers.

## **References**

- Arie, J. V. (1977). *Education in Colonia Africa: The German experience*. Chicago: University of Chicago Press.
- Aries, J. V. (2004). *Independence of Africa*. Chicago: Chicago University Press.
- Buckler, H. (1996). *A history of the world societies since 1500* (4th ed.). New York: MacMillan Publisher.



- Cory, H. (1962). *Common law powers*. Dar es Salam: Government Printer.
- Data. (1992). History and development of Africa. *Tanzania. TMP Printing Department. Tabora.*
- Ishumi, A. G. (1978). *Education with development*. Tanzania: National Printing Company Limited.
- Kneller, F. M. (1967). *Foundations of education*. London: John Wiley and Sons Inc.
- Masudi, A. (1995). The role of donors and non-governmental organisations in primary education. *Papers in Education and Development*, 16(1995), 105-116.
- Morgan, K. (2004). The birth of industrial Britain social change(1750-1850). Library of Congress Cataloguing in Publication. *Great Britain.*
- Morrison, J. (1977). *History of education in Africa*. London: Heinemann Publisher.
- Morrison, J. (1989). *Education and politics in Africa. The Tanzanian case*. London: Heinemann Publisher.
- Njorege, R. J. (1986). Philosophy and education in Africa. *Nairobi. Transafrica.*
- Nyerere, J. K. (1968). *Ujamaa: Essays on socialism*. Dar es Salam: Oxford University Press.
- Nyerere, J. K. (1978). *Revolutionary party*. Dar es Salaam: Springer Publisher.
- Nyerere, J. K. (1980). *History of the TANU association*. Dar es Salaam: Springer Publisher.
- Nyerere, J. K. (1973). *Ten years after independence: Freedom and development*. Dar es Salam: Springer Publisher.
- Udo, B. (1983). *The adaption concept in British colonial education*. London: Taylor and Francis Limited.
- Zakayo, J. M. (1980). *Education systems in Tanzania: Post-colonial experience*. Dar es Salaam: Springer Publisher.
- Zakayo, J. M. (1984). *Post literacy and continuing education in Tanzania*. Dar es Salam: Springer Publisher.