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# Nyerere on education pdf

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On October 14th, as the faded twentieth century, Julius Nyerere Kambarage (1922-1999), former president of Tanzania and of great African leader, dead of leukemia in a hospital in London. It was known nationally and abroad as Mwalimu ('teacher' in Kiswahili), not only because he worked as a high school teacher in 1950, but also because he was a long-term supporter the importance of alphabetization and Education in endogenous promotion development, autonomy, solidarity, peace and social justice. Nyerere was born in March 1922, in the village of Butiama, Tanganica. He was the son of the wife of his head XVIII Nyerere Burito. She was light of stature, fine-optionless blue, with curly hair. A Catholic practice and devotee, a believer in modesty, socialism and cooperativism, and a leader known for its wisdom and honesty, fought a war without bloodshed against colonialism, and given an uninterrupted African development contribution for five decades . After returning from Edinburgh University in 1952, he dedicated the rest of his life to achieve political autonomy of his country and to improve the living conditions of his citizens. In 1955 he gave witnessed the United Nations Fiduciary Board of Directors in favor of Independence for Tanganic Territory Administration. He not only brought Tanganica to a peaceful process of independence from Great Britain (finally reached in 1961), but he was also able to maintain peace and unity between the most than 100 ethnic groups living there. In 1963 he founded the Organization for African Unit, from which he promoted economic sanctions at Apartheid's regime in South Africa. In 1964 he became the president of the African Tanganian National Union (Tanu), and in the same year, after the unification of Tanganika and Zanzibar, he became the first president of Tanzania. From the beginning he has had a sense of urgency in improving the living conditions of Tanzanians: "We must run while others walk," he said. In the following years, Nyerere led his country to stability and independence, while most of the rest of Africa suffered violence and poverty. During the presidency of him, he has promoted a version of Tanzania of local-based socialism and trust in the SA 0 known as 'Ujamaa (Familyhood) socialism' organized around cooperative villages. Nyerere di 'Ujamaa socialism' has three fundamental principles: equality and respect for human dignity, sharing resources that are produced by all efforts, and the work of all and exploitation by anyone. The conviction of him of the importance of both formal and non-formal formation translated into huge efforts that dramatically expanded access to children to primary education and rapidly raised literacy rates between adults. The government of him claimed that "the nation cannot wait until children have become educated for development to start," and then implemented a mass literacy campaign that won UNESCO Literacy Award. As a result of other policies, health indicators has improved, and widespread corruption practices have been eliminated. A dear friend of Nelson Mandela, he was the incarnation of the African liberation of the twentieth century and continental solidarity: Not surprisingly, during the mandate of him he provided support and refuge for many fighters for African freedom who were persecuted in their countries of origin, transforming Tanzania into a safe paradise for many people. While governing the country he also found time to translate Julius Caesar of Shakespeare and the Venice merchant in Kiswahili. It is interesting to note that none of these two languages were the mother's mother of him: he started studying Kiswahili at 12, and English to 15. A strong of the importance of recognizing the wisdom inherent in the local culture and to decolonize people's minds, he advanced several policies to end, such as the creation of Kiswahili as a national language and the implementation of a more African study program centered in Schools. Nyerere residences in 1985, 1985. One of the first post-colonial African leaders to leave the office at its own free will, and to deliver power in peace and political stability. Many of him's writings focused on the development, socialism, education and African liberation. In 1967, he released Arusha's statement, one of him more influential pieces of him. The declaration defined the meaning of socialism in the context of Tanzania, arranged prerequisites for all those who hold leadership positions and work in public services, and asked for a real commitment to self-sufficiency in the development process of Tanzania. Therefore, the declaration of Arussa is. A refusal of the concept of national quantity as distinct, from the well-being of its citizens, and also a refusal of material wealth for their own good. It is a commitment to the conviction that there are more important things in life than the amender of riches, and that if the search for wealth clashes with things like human dignity and social equality, then the latter will be given priority . (Page 2) One of the central themes of the Declaration of Arusha was "socialism and rural development". For socialism, Nyerere meant the practical acceptance of human equality, ie, man (sic) equal rights of life to a decent life before any individual has a surplus above the needs of him; The of him (sic) equal to the right to participate in the government; And him (sic) equal responsibility to work and contribute to the company at the limit of his ability. (P.10) The conception of Nyerere's socialism is mainly based on the African tradition of the extended family, where to work together in a cooperative way for the common good instead of competitively for the single private gain it was the purpose of work. At the same time, in the Declaration of Arusha he recognized that the work of cooperation still had to face gender inequalities, particularly among women in the countryside: the truth is that in the villages women work very hard. Sometimes they work for 12 or 14 hours a day. They even work on Sundays and public holidays. Women living in the villages work harder than anyone else in Tanzania. (Pp. 195-196) Another problem raised in the Arusha declaration was "freedom and development". In the view of Nyerere, people, land, good policies, good leadership and hard work are more important prerequisites for money development. The money, and the wealth that represents, is the result and not the basis of development. At the same time, Nyerere has not rejected the need for financial resources, and therefore did not reject international assistance. However, he refused the right inherent to any foreign power to dictate the model of development of Tanzania and limit his freedom to determine him who is going to him. Not surprisingly, given the background of Nyerere as a teacher, the central concept in the Declaration of Arusha was "education for self-sufficiency". Nyerere defined education as the development of one's consciousness to think, decide and act; So it should be destined to improve people's physical and mental freedom, in order to increase their control over themselves, their life and the environment in which they live. Ideas impart from education, or released in mind through education, should therefore be liberary ideas; The ability acquired by education should be liberating ability. Nothing else can be called properly educational. Teaching that induces a slave mentality or a sense of impotence is not education at all. (Page 10) Over the years, Nyerere has incorporated many principles and methods of education of adults in the movement of Liberation Tanzania before and in the development strategy after independence. The picture and strategies of self-sufficiency education Proposed imaginative and constructive connections between learning and development, between children and parents, and between communities and teachers. Mwalimu was a long-term friend of educators, and in particular adult educators. He was closely associated with the ICAAE (International Council for Adult Education) since its beginning and, a a Request for Roby Kidd and Budd Hall, kindly hosted the first world of lcae Assemblaggio to Dar es Salaam in 1975. The news of Nyerere's death was announced to the United Nations for the Namibia Foreign Minister Theo-Ben Gurirab, the President of the General Assembly. While making the announcement, Gurirab was probably recalling that many years before that moment, amidst African's lobster struggles, he found refuge from persecutions in Tanzania of Nyerere. "The African people as a whole", said Gurirab to the silent chamber, "lost an ardent Pan-Africanist, a man of high principles, a man of abnegation and the champion of Africa self-determination, liberation and independence . "These words of mourning were shared by most Tanzanians in the streets and by many African leaders. Among them was the former South African President Nelson Mandela, who said that Nyerere was one of the largest African patriots and a friend of the oppressed. "We have benefited the leadership of him and saggars advice," he added Mandela, "for the purposes of development, peace and justice not only in our countries, our region and our continent, but all over the world." Sources: Chege, W. (1999). Mondo cries the death of the founder of Tanzania. 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