

This is the 4th in the series of Vice Chancellor's Julius Nyerere Annual Lectures on Lifelong Learning

**Julius Nyerere Annual Lecture on Lifelong Learning. UWC.
29th August, 2007.
Anne Hope.**

"Building a convivial society: Insights from Nyerere and Freire"¹

Introduction.

First of all I would like to say how honoured and surprised I was to be invited by Rector and Vice chancellor, Professor Brian O'Connell,(and Shirley Walters) to be the main speaker at his annual event on Life-Long Learning in honour of President Julius Nyerere. I have been an admirer of Nyerere for nearly 50 years and he certainly contributed a great deal to my own Life-long-learning, so it is a privilege for me to have this opportunity of honouring him, and contributing something towards the recognition of this great man. I was shocked when I told a colleague who is fairly well-informed on many things, that I was giving this lecture, and she said, "Who is Nyerere?" That can't go on, and I am very glad to see all of you here.

The topic is actually LLL and Shirley and Brian asked me to share something of my own process of Lifelong Learning. When I thought about the topic I was tickled to realize that I have at least one advantage over most of you in this room. I have had a much longer life than anyone else I see here, and therefore have had a lot more opportunity than most of you to become an expert in LLL. I think there is a very strong correlation between one's commitment to lifelong learning and the quality of one's life. As soon as one stops learning one's life begins to shrivel.

I think those who are really committed to LLL, need two qualities. One is a strong sense of **curiosity**, and the other is **wonder**. It is a great gift to have parents who encourage one's sense of curiosity. My father certainly did this for me and my brother and sister. I can remember sitting on the arm of his chair while he told us stories, especially the Just So Stories, 'How the Leopard got his Spots", and "The Elephant's Child, who was filled with insatiable curiosity", and that was how he got that useful long trunk of his. I can remember my father reciting with great enthusiasm from Kipling: in which he talks of questions as his most important assistants

"They taught me all I knew.

Their names are **How? and What? and Where?
and Why? and When? and Who?**

I send them over land and sea,

I send them East and West

But after they have worked for me

I give them all a rest".

The encouragement to use these "six questions" to ask about things we don't understand, to search for answers to problems, to discover how things work, and why things are the way they are is essential to launch a child on LLL, even though the questions of children may often drive adults dotty.

Nyerere was a wonderful example of LLL and **he never stopped** asking those questions. He never stopped trying to understand the causes of the problems of his people, or stopped searching for effective solutions.

I think **that Nyerere was one of the most creative development thinkers and one of the great statesmen of the 20th Century and of Africa**. He was in a unique position because much sooner than most other people he recognized that the policies of the dominant development organizations were not only failing to deal with the problems, but were in fact making them worse, contributing to the impoverishment of the countries of the South. He was a very clear thinker and developed an increasingly sharp analysis. All his life he was in a constant search to find effective alternative solutions. **He never stopped thinking, and he never stopped learning.**

¹ This is the full, working paper that was used by Anne Hope in her presentation so it has reference to plays, discussion groups etc.

Unlike most of the development thinkers, who could only try out their ideas from academic settings or the offices of organizations, either locals or global, he had the authority, as president of Tanzania, to **put his ideas into practice immediately in a whole country**. The disadvantage of this was that it became glaringly obvious if any of his ideas were not working, whereas for most people the ideas that are not effective remain hidden in the pages of books and are soon forgotten.

In hindsight we can see that Nyerere made some mistakes, but he was always **open to evaluate his efforts**, admit it when they were not working, and try something new, continuing to apply his mind to old and new problems.

Most of all he was a **great and generous human being who had the wellbeing of his people deeply at heart**. His concern started with the people of Tanzania, but it was constantly growing and soon stretched way beyond his own country. He tried hard to develop regional unity in **East Africa**, even going to war at great cost to his own country to help Ugandans get rid of Idi Amin. He committed himself unreservedly to the **struggle to get rid of apartheid in South Africa**, and gave strong support to the ANC in exile and to all the young exiles who flooded into Tanzania after 1976. This means that there is and should always be a very deep bond between South Africans and Tanzanians. We owe him a lot. Nyerere helped to develop the Southern African Co-ordinating Committee, which later became SADC, and as chairman of the South Commission he helped the countries of the South to **challenge the global economic structures**, which made the industrialized countries get richer and richer at the expense those of the South.

Since 1954 I have belonged to an international women's movement **committed to working for justice and peace**, called the **Grail**. As you probably know in many different legends the Grail cup is the symbol of the ultimate **happiness, peace and fulfillment** - a fulfillment which is always elusive but so close to our hearts that it is worthwhile to spend one's whole life in the search for it. In order to deepen our understanding of different countries the Grail organized **long term exchange programs** for people who were willing to spend three or four years serving in a different country. I was lucky enough to be **sent by the Grail to teach in Uganda** for four years in my 20's. This had a lasting effect on my life.

I was based in a small town called **Kalisizo** just 100 km north of the border of Tanzania. We were building up from scratch a **girls' boarding school**, only the fourth secondary school for girls in the country. Kalisizo was referred to as a center of trade and education. We were the education and the trade consisted of a dozen or so small Indian shops on either side of the main, dirt road. We were trying our best to make the education we offered **relevant** to the needs of the country and to the kind of life these girls would be leading later in their villages, so there was a strong **emphasis on agriculture**. We aimed at as much **self reliance** as possible. We grew all our own food, in that area this meant big banana plantations for the staple food, matoke, (steamed green bananas) sweet potatoes, cassava for times of famine, groundnuts, onions and tomatoes for sauces, and lots of pawpaws and pineapples. The land was so fertile that if one put posts in the ground for **washlines**, in no time at all they started to bear leaves. The **girls worked each day in the fields** and the older ones were actively involved in the local community. We built in **a lot of leadership training** and they helped us with women's and girls clubs in the villages.

During those years in the late 50's and early 60's, we made frequent trips to Tanzania. One of my colleagues, had been **a fellow student with Nyerere, Julius**, as everyone called him, when he was studying for his master's degree at Edinburgh University. So as all the East African countries, Uganda, Kenya and Tanzania were moving towards Independence- **Uhuru**- we took a great interest in his career. These were the years in which he was rapidly becoming more and more central in the struggle of Tanganyika for independence. **By 1957 he was drawing crowds of 30,000** wherever he went in the country, and in **December 1961 he became Prime Minister** of the first government of independent Tanganyika. I first saw him at the celebration of Internal Self-government in May 1961 in the town of Mwanza on the shores of Lake Victoria. The excitement was enormous, unforgettable. But a month later after independence, in **January 1962 Nyerere resigned as prime minister**.

Along with everyone else I was flabbergasted. Here was the undisputed leader of the country resigning right after independence. What on earth was happening? But Nyerere had his reasons. He did not resign as president of the party, TANU. He had decided that if the country was to become a true democracy with **responsible well-informed voters**, there must be far

more political preparation of the people as a whole. So he spent the next year traveling all over the country involved in an intensive programme of political and economic adult education. Then, a year later, when Tanganyika became a republic, he became the first president of the country. The name **Tanzania** was only adopted **after the unification of Tanganyika and Zanzibar in 1964.**

For a while, when he returned from Edinburgh, Nyerere had been a **high-school teacher**, and education remained a matter of supreme importance to him all his life, including adult education. We were delighted when he gave his speech on **"Education for Self-Reliance"** because he was affirming many of the things that we were ourselves trying to do in Kalisizo, but of course putting it into a wider national context. It was not for nothing that Nyerere chose to be called **'Mwalimu'**, the Swahili word for teacher. He remained an extremely skilled teacher all his life, **explaining highly complex economic problems in simple terms**, with vivid imagery from the experiences of everyday life, in such a way that rural people, with very little formal education, could understand them.

I would like you to hear some of Nyerere's own words so I have asked a couple of the Tanzanian students to do some reading for me: For example to show the link between freedom and development Nyerere used this example in one of his speeches:

1st Reader. **Peter.**

"Freedom and development are as completely linked as are chickens and eggs! Without chickens you get no eggs, and without eggs you soon have no chickens. Similarly without freedom you get no development, and without development you very soon lose your freedom".

In order to explain how the global terms of trade were controlled by the rich industrial nations entirely to their advantage, and were contributing to the growing impoverishment of the South he said in another speech:

2nd reader. **Freda.**

"Five years ago in order to buy a new tractor we had to export five tons of coffee. Now in order to buy that same tractor we have to export eight tons of coffee". How many politicians even try to explain global economic structures in ways that their constituents can really understand?

At first the British got the idea that Nyerere was a 'moderate'. He was an extremely charismatic young man, with a smile that charmed everybody, and a great sense of humour. He had a light touch, and there was often a sort of playfulness in the things he said, with twinkling mischievous eyes. But he was always respectful to everyone, and the British felt that they could deal with him. Yet he was, in fact, far more radical than any of the other leaders. Of course he wanted Self-government and Independence, as other African leaders did. He said

Peter.

"To say a people are not ready to govern themselves is like saying an individual is not ready to live".

But he not only wanted independence in order to replace European authority with African authority, he wanted to develop **a totally different kind of society.**

One of his deepest convictions was the equality of all people.

He said:

"The significant thing about the division between rich and poor people, rich and poor nations, is not simply that one has the resources to provide comfort for all its citizens and the other cannot provide basic needs and services. The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has power over the policies of those which are not rich.

And even more important is that our social and economic system, nationally and internationally supports those divisions and constantly increases them, so that the rich get ever richer and more powerful, while the poor get relatively poorer and less able to control their own future.

That is obviously still true today, both within our country and on an international level.

Nyerere always stressed that the important thing was not the development of things, or of money, but the development of Man. [He often used the word Man where today we would say Human development, but unlike many other men, who are actually thinking only of men when they use this word, Nyerere was deeply conscious of the contribution and the rights of women.]

He said, **Freda.**

"The people who work hardest in Tanzania, in fact are far too overworked, are the rural women".

Nyerere was a practising Catholic, and believed that all religions had a very important contribution to make to the building of a new society. He seldom spoke about his own religion, but it did in fact profoundly influence the values to which he was committed. He went to Mass and Communion every day all through his life, even during the busiest years of his presidency. He was much more concerned about the “well-being” of his people in the full human sense, than merely with the economic growth. He did not measure development, as many people do, only in terms of impressive growth of GDP. He was deeply committed to an **egalitarian society** in which the **fundamental human needs** of all people would be met, where there would **not be a large gap** between the richest and the poorest, and where all would have the **opportunity to experience the quality of life** for which they longed.

He was willing, when necessary, to **challenge other African leaders**, as he did, when he even went to war, at great cost to his own country, to help the Ugandans get rid of Idi Amin. **He was also willing to challenge the Church, even as he identified with it**, when he saw we were not living up to our own values. In a speech to church-workers in 1970 he said:

“My purpose today is to suggest to you that the church should accept that the development of people means rebellion. At a given and decisive point in history people decide to act against those conditions which restrict their freedom as people. I am suggesting that unless we participate actively in the rebellion against those social structures and economic organizations which condemn people to poverty, humiliation and degradation, then the Church will become irrelevant to people, and the Christian religion will degenerate into a set of superstitions accepted by the fearful. Unless the Church, its members and its organizations, express God’s love for human beings by involvement and leadership in constructive protest against the present human conditions, then it will become identified with injustice and persecution. If this happens it will die, and humanly speaking it will deserve to die – because it will then serve no purpose comprehensible to the modern world.....”

He saw the role of the church not only as providing welfare to relieve the suffering of the poor, but also to challenge the structures which created and perpetuated poverty. He said:

“The church has to help people rebel against their slums: it has to help people do this in the most effective way it can be done. But above all the church must be obviously and openly fighting all those institutions and power groups which contribute to the maintenance of those physical and spiritual slums - regardless of the consequences to itself and its members...The church must work with the people building a future based on social justice. It must participate actively in initiating, securing and creating the changes that are necessary. Its love must be expressed in action, against evil and for good”

He would have expected the same of sincere Muslims, Hindus, Jews or Buddhists. [I think he would have agreed with Brian’s motto “From Hope, through Knowledge to Action”]

The problems Nyerere was struggling to solve have not gone away. In many ways they have become **worse on an international level.** We live now in a yet more unequal world. Though some countries, such as **India and China** are well on their way to becoming super powers, there are still huge gaps between the rich and the poor within their borders, and between rich and poor nations, including many of those in Africa.

Of course Nyerere made mistakes and some of his policies did not work. In the early 70’s we all had high hopes of the **Ujamaa** villages, built on the principle of sharing in each village, in the way the members of a family share their resources. Ujamaa means “Family”, and it was this quality of the extended family, with concern for one another, that Nyerere hoped would characterize African socialism, a socialism permeated with African conviviality.

At that time the **Makonde Ujamaa sculptures** started to appear everywhere. I have no idea where or when the first one was made, but innumerable different versions were carved. No two are ever alike. They portray the deep intertwining of the lives of all the members of a family, of all the members of the One Human Family. Each generation rises from the previous one, benefiting from all they have achieved, recognizing that “we all stand on the shoulders of the giants who have gone before us”. We are all related, all dependent on one another, all reaching up in aspiration towards the fullness of life. [You probably noticed the one from the Mayibuye Centre as you came in through the foyer. This is another much smaller one. Only two generations. As we continue with the program I would just like to suggest that we pass it

slowly around the room , from hand to hand, so that as we touch it we can consciously connect with this awareness, recently born out by scientific research, that we are all in fact part of the one great human family.]

Nyerere tried to persuade people to **move from individual plots into Ujamaa villages**, so that they could be within easy reach of the services the government wanted to provide for everybody, access to schools and clinics, piped water and electricity, and ongoing adult education programmes.

We understood well why he thought this was so necessary. I remember one year in the 70's when just across the border in Kenya, in the Machakos district the drought was so bad that most of the wells and the rivers had dried up. **The women had to walk 18 km to fetch water.** They would walk one day fill their containers, rest the next day and walk back on the third day; then do this again at the end of the week – four days walking to get just enough water for their children and husbands to drink and to cook their maize meal.

However in Tanzania not everyone wanted to move, and some of the government officials grew impatient with these people and started forced removals. This of course raised a great deal of resentment and was the deathknell of the policy. And in fact during those years the production of food decreased seriously. Tanzania went from being the largest exporter of food to the largest importer. One reason for this was definitely the **very severe droughts** of those years.

I have heard people say that they recognize that Nyerere truly believed in equality but that **“all he achieved was to leave all the people in his country equally poor.”** It is true that Tanzania is still a poor country, but I am convinced that it was not Nyerere's social-democratic policies, but the policies of the **global economic structures**, especially the World Bank, the International Monetary Fund and GATT, the General Agreement on Trade and Tariffs (which later evolved into the **World Trade Organisation**) that perpetuated the poverty of Tanzania and many other countries. The huge increases made by **OPEC** in the price of oil in 1973 also exacerbated the problems.

Towards the end of his life Nyerere said:

“At the World Bank they asked me “How did you fail?” I responded that the British ruled us for 43 years. When they left I took over a country where 85% of the adult population was illiterate; there were two engineers and twelve doctors. When I stepped down in 1988 there was 91% literacy, and nearly every child was in school. We had trained thousands of engineers and doctors and teachers. The per capita income was \$280.

“Ten years later, the per capita income had halved to \$140. Enrolment in school has fallen to 63%, and conditions in health and other social services have deteriorated. In those ten years Tanzania has done everything the IMF and the World Bank wanted. So I asked them: ‘What went wrong?’

Having lived in both **Uganda and Kenya, where tribal divisions and rivalry** were still very strong, **one of the most refreshing things about Tanzania was the unity of the people and their strong sense of common purpose.** Swahili had really become the national language, spoken and understood by everybody, even the old people. I can remember once walking up with some Tanzanian Grail members to villages high in the Pare Mountains to visit their grandparents. We had wonderful conversations with all these people in Swahili. In Kenya if you asked a person about their background, they would usually say “I'm a Kamba” or a Kikuyu or a Luo, but in Tanzania if you asked them they would say at once, and very proudly, “I am a Tanzanian.”

I returned to **South Africa** at the end of 1962, shortly after Ugandan independence. It was here through the Grail **that I first heard of Paulo Freire**, the Brazilian educator who was turning upside down the accepted wisdom around both adult education and development. Some of our Grail members were working with him in the Movement of Basic Education in Sao Paulo, working out new methods of developing **Conscientization** through **literacy programmes.** He used to say he was encouraging them to “read their own reality and write their own history”

This programme was **bringing to life, and giving hope**, to thousands of formerly apathetic poor people, evoking in them critical thinking, and activating creative responses to make

changes in their own situations. Paulo Freire also worked with the Grail members in **Portugal** as they developed programmes with farmers and fishermen in the south of the country.

In 1969 I went to do a Masters in Adult Education and Human Relations at **Boston University** and it was in that programme that I met **Sally Timmel**. We have worked together frequently ever since then. It has been a wonderfully **creative and productive partnership**. It certainly has convinced me that one of the greatest gifts one can receive is the opportunity to work in a truly compatible team in which different people really complement and bring out the best in each other. In Boston I took every course I could find dealing with Freire's approach, and Freire himself spent the following year in Boston. I attended a number of his chaotic seminars. I could tell you many stories about those seminars, but we learnt a lot, the hard way, and I became **convinced that this philosophy and methodology could become extremely significant in bringing about change in South Africa**. When I got back to South Africa I was working with the **Christian Institute with Beyers Naude**. He agreed that I should start a number of **literacy programmes trying to adapt the Freire methodology**.

Liberator Code.

As an example now we'd like to share with you now a short, silent play which has been used many times and has generated a great deal of discussion. It is very short so for the next few minutes please don't get distracted or you might miss the main point. It will be performed by **Ferdi and** another two actors from UWC. Afterwards I would like you to get yourselves into groups of 3 or 4, simply by two people from the front row turning around to face two people from the row behind. Maybe you could just try that now so that you know where you are going to find your little group, so first face the person beside you, then the first row turn around to face the second row, and the 3rd row turn around to face the fourth row. And the people at the back just sort yourselves into little groups of 3 or 4 with the people nearby. OK so you've all got a few people to talk to. After the play I would like you to discuss briefly the **questions which will appear on the screen**.

[After Discussion]

I would like now just to take a few answers, to give you a sense of the process. This could be the beginning of a three hour discussion, but we don't have the time for that today.

Participatory discussion focused on the play.

You can see how this one minute play raises a problem which is in fact a global problem, that even when we have freedom, majority rule, democracy, **life may really be no better** for a great many people. The ball and chain have not been removed. The challenge is what can we do about it?

That was really just a taste of the process, and there is another taste to come in just a few moments, but first there are a few more things I want to say.

Steve Biko.

Early in 1972 that **Steve Biko** and Bokwe Mafuna came to me and said "**SASO** is planning to run a **national literacy campaign**, all over South Africa, during the long vacation in December and January, and we want to use the methodology of Paulo Freire. We want it to be real conscientization not just the technique of reading and writing. I must admit I was **very flattered** that they asked, because this was the height of **Black Consciousness**, and for the most part Black people were doing their own thing and not wanting anything further to do with Whites. They had become very aware that if they waited for Whites to change the country it would never happen.

I said "**This method is not something one can just teach**. It involves a whole process of doing listening surveys in each community to identify the issues on which people have strong feelings, developing effective problem-posing materials, called codes, to focus the attention of the group sharply on a particular problem, discussion outlines and different processes of action planning. It takes months". "OK. That's what we want!" they said. So we set up a series of week-long workshops, one every month, for 5 teams of three people each, from Joburg, Pretoria, Cape Town, Durban, and Port Elizabeth. And every month we spent a week discussing the theory, and preparing some materials. Then they would go back to their cities and test them out in very intensive local community groups. It was a wonderful period. They were the

most committed and creative group I have ever worked with, and in fact during those 6 months we developed the outline of the phased training which would later become the **basis of the DELTA Training in Kenya**, and the **Training for Transformation Programme** which has since spread to more than twenty other countries in Africa and elsewhere.

The SASO literacy program did not happen in December 1992 because by that time **nearly all the students who had been in the Freire Training were in prison**, not particularly for the Freire training, but for other activities against apartheid, but even before that the South African regime had been very worried about the teaching of Freire, not surprising really because his most famous book was called **"Pedagogy of the Oppressed"**. I had my **passport and my citizenship taken away from me by the government**. Of course they gave no formal reasons but we all knew it was because of the work I had been doing on Freire.

I was lucky enough to find out that one of my grandmothers had been born in Ireland, and, even though she left there when she was two years old, that was enough to qualify me for an **Irish passport**. At the time people with Irish passports could come back into the country for three months at a time without a visa, and I left thinking this would be possible for me, but I got a letter from Vorster saying I had forfeited my citizenship and would not be allowed in without a visa, and then they consistently refused every application for a visa for the next 17 years. **So during that time I spent 7 years in Kenya, four in Zimbabwe and five in Washington**. Each place became the context for new and different aspects of my own process of Lifelong Learning.

It was in the seven years Sally and I spent in Kenya, working in Church structures, that we really developed much further and adapted the **Freire method, combining it with much more detailed economic, political and social analysis and with all the insights into group dynamics and leadership skills** which I had gleaned from the CELT programme.

Kenyans were so delighted to be **discussing the issues that they really had strong feelings about**, and finding that they could get their own communities to actually achieve some of the things they longed for that the demand for workshops was overwhelming. We immediately **started training trainers** and people were so excited to be involved in the process that nearly all the work was done by volunteers on a shoestring budget. In the 7 years we were in Kenya Sally and I did **242 residential workshops**, mostly five days from Sunday evening to Friday noon. The programme reached over **three million people**. Numerous practical projects had emerged from it and a solid group of committed trainers had developed in 9 of the 15 provinces of the country.

One of the highpoints of those years was attending a **conference on Adult Education at the University of Dar es Salaam in 1975** with a group of Kenyan trainers. **Paulo Freire was the keynote speaker and President Nyerere gave the opening address**. It was very clear how much these two had in common in their whole approach to adult education and development.

[The email department here at UWC has prepared for me, on **Powerpoint**, a fine summary setting together the key principles of Paulo Freire with some of the things that Nyerere said on the same issues. Unfortunately time is running on and I don't think we have time to use it, but there is also a handout of that which you will be able to take home with you and read it there.]

The conference itself was not very well organised. They spoke all the time about the importance of participation, but they kept the participants sitting in straight rows listening to one lecture after another and there was no chance whatsoever for dialogue. So after Nyerere had left to go about his presidential business, and Freire had been profusely thanked and then completely ignored we went to him and asked him if our team could meet with him to discuss some of our programmes. He agreed and a few Tanzanians joined us in a **splinter group which met with Freire every day** for the rest of the conference. It was a wonderful seminar in which in very informal little gatherings we were able to critique everything we were doing. We learnt an enormous amount.

It was in Zimbabwe in the early 80's that Sally and I first produced the three **Training Manuals called Training for Transformation**. We had two DELTA Handbooks which were just hand-typed collections of the handouts we had been running off on duplicating machines and giving out at workshops. At first we had only made them available to people who had participated in

our workshops, but by the time the stencils had been copied 2000 times they were falling apart. Everybody said "You must get these books printed".

We felt that we were much too busy running workshops to turn our attention to printing books, but we eventually **took three months off to rewrite the books and we have been astonished ever since at the reception they got.** About 100,000 copies have been sold; they were translated into Spanish and French, and parts into Arabic and Swahili. **In South Africa** they were banned, but NGO's just had them reprinted with a different cover called *Community Workers Handbooks*, leaving out our names, and they were **passed around all over the country through radical groups working to end apartheid.** Wherever we go we meet people who have used them, not only in South Africa but in different African countries, Ireland, India, Brazil, Mexico, Cambodia, and now they are being translated into Chinese, Russian and Romanian.

In Washington I was working for a group called the **Center of Concern**, a Jesuit group working on international justice issues, and I learnt some very important things there, especially how the patterns that we had seen in South Africa on a smaller scale, those same **patterns were writ large on a global scale.** I had not really wanted to work in Washington, because in some ways it felt like going right into the belly of the beast, and yet it was in Washington that I met some of the most committed and most thoroughly informed people and groups, challenging the policies of the US congress and calling for alternative budgets. It was there that I began to understand **two very important things** 1: that **no matter how good legislation may be, if it is not backed up by allocation of money in the budget** to implement the policy, it will not make any serious difference, and 2; how very important **advocacy and lobbying can become.**

I happened to be in Tanzania again **in 1999 when Nyerere died in London.** His body was flown back to Tanzania. Though there were many expressions of respect for Nyerere, there were also from Westerners many critical and sweeping judgments that because of his socialist policies Nyerere had **not served his people well.** These were in sharp contrast to what we experienced in Tanzania.

Cranford Pratt quotes a letter from a friend which expresses what I experienced at the time:

"It was very sad, but also awesome. The people went in their hundreds of thousands – more – wherever the coffin was. For the most part they stood in quietness. The grief was palpable. Honestly millions of Tanzanians were involved because they wanted to be – to have some way of expressing their feelings. The police just stood back and let them go where they wanted to, only gently keeping a path clear when necessary. Some people were crying, but there was none of the formal wailing. For the most part it was the quietness, the standing in sorrow, and slow movements after the coffin passed, which made me want to cry. There was no pushing or shoving. I really cannot express their feeling, or mine. It was a depth of community mourning in which there was nothing formal or forced. It was deep individual mourning, as well as a coming together in grief."

Pratt continues. *"I was struck by the extraordinary contrast between the easy international criticisms, and the profoundly different judgment of the Tanzanians themselves... What were they in their millions responding to which the international commentators were ignoring? The short answer is that Tanzanians have no doubt that for over forty years they had in their midst a leader of unquestionable integrity, who, whatever his policy errors, was profoundly committed to their welfare."*

Nowadays one hears echoes of Nyerere's voice in many of the insights of current gurus on development. Amartya Sen is stressing that "Development is the freedom to live the way you want to live". And Arjun Appadurai stresses that all development starts with the capacity to aspire to a different quality of life. More and more people are recognizing that there is still much that we can learn from Nyerere, and the world would certainly be a happier place if there were **more politicians, who shared his integrity** and true concern for the wellbeing of all their people.

We have called this session "**The Search for a Convivial Society**".

Ivan Illich made that phrase 'the convivial society' popular from Mexico in the 60's. As far as I know Nyerere never used it. He spoke of **African Socialism**, but for him that phrase included

so much more than the rather sterile image of harsh and crippling state control that socialism suggests to many people.

Nyerere was a social democrat in the true sense. He wrote

“ Socialism is not possible without democracy, any more than it is possible without a full acceptance of human equality, regardless of race, tribe, religion or sex. State ownership and control of the key points of the economy can in fact lead to a greater tyranny if the State is not in fact controlled by the people. For socialism is not an alternative to political democracy. It is an extension of it. It is a system by which political democracy is made an effective reality in the lives of people because of their control of the instruments by which they earn their livelihood. Socialism in other words means the extension of political democracy to include economic democracy. It does not exist if either of these aspects is missing”

His vision of African socialism is of a convivial society. ‘Con’ is ‘with’ and ‘vivere’ is ‘to live’, so convivial means to live with one another, but it suggests so much more than simply living side by side. **It suggests a quality of enjoying one another’s company, a quality of relaxed relationships with one another and shared opportunities that enable everyone to blossom and develop their full potential.** That of course does require good education, health care, and houses and jobs for all, but it contains very much more than just meeting basic needs. It involves respect and appreciation, even enjoyment of our cultural differences, and the possibility of **enjoying the good and the beautiful things in life.** I think it expresses what many of us longed to experience in South Africa all through the days of the Struggle.

Nyerere’s vision of African socialism, drew on **all the strengths of African traditional culture.** Nyerere did not go to school until he was twelve years old. He had grown up in the small, rather remote, **village of Butiama** in Musoma district. He was deeply steeped in African values before he had any contact at all with the West. Though he could later hold his own in any sophisticated international assembly, he never lost the solid values of **“ubuntu”** which he had learnt as a child. His vision of African socialism was based on **Freedom**, and included a strong sense of **both human rights and responsibilities.**

Nowadays people have begun to recognize that an emphasis on human rights without an equal emphasis on responsibilities causes enormous problems, creating destructive attitudes of entitlement without obligation. **Every right carries with it the responsibility to respect the rights of everybody else.** Many of you probably saw the article by **Jody Kollapen**, the director of the Human Rights Commission, in the Sunday Independent last Sunday, stressing exactly the same point.

This balance between rights and responsibilities was built into The Arusha Declaration, the guidelines Nyerere prepared for the leadership of Tanzania. The declaration stressed strongly these values, ‘That everyone was expected to do their share of the work that was needed; that no-one had the right to two houses when others were still homeless; that the salaries of those with government positions should be modest, not drawing more than was necessary from the national resources of a poor country.

Equality and human dignity were such important values for him that **any form of racism infuriated him.** He reacted strongly to any signs of it in Tanzania, and he hated apartheid because of the **humiliation it was to the dignity of every Black person everywhere.**

I have already said a good bit about my own life long learning and the many things that I learnt from Nyerere, Paulo Freire and Steve Biko.

So far I have said little about gender and yet some of my most important learnings in the last 30 years have been about that. Before we talk further about that we have a small play for you. It was written more than a hundred years ago by a remarkable White South African woman called Olive Schreiner.

Olive Schreiner grew up on a farm in the Karroo in the 19th century. She wrote *The Story of an African Farm*, and a number of other novels, but more than a hundred years ago she also wrote some remarkable articles on African Rights and the Rights of Women. . This play is called **‘A Dream in the Desert’**. Again it is very short and after we have watched it we will turn around again and discuss the questions in our groups of four -six.

Summary of insights from Dream in the Desert.

Basic Building Blocks of Training for Transformation.

I had planned at this point to change gear a bit and share with you some of the practical tools, which have proved most useful in training people to help build a "convivial society". That is what we were trying to do during those years in Kenya and in fact what I have been trying to do most of my life. The evaluation and adaptation as we went along, the trial and error, the reflection and action involved in this process, have all been a major part of my own process of LLL.

The three processes I most wanted to share with you have all been put onto powerpoint with the help of the email department here at UWC, and they are going to be available on the website.

These are really three of the most important basic building blocks of Training for Transformation, though of course numerous other exercises and processes are used.

I. Balance. The first deals with balance between the personal, the small group, the institutions, the wider society and the environment in any program we run. We call it **The Five Eggs**, from this diagram which we found useful in explaining it.

II The second is **The Wheel of Fundamental Human Needs** which we adapted from Manfred MaxNeef.

III And the third is the **Dynamic Model** adapted by Filip Fanchette from the work of Antonio Gramsci. It shows the interaction of all the different institutions and elements in society. I think they are all very helpful in leadership training, but Shirley reminded me that this was just a two hour program not a three months course, so if you're interested you will have to find them on the website or in the books, which will be available outside if you want them.

Later Life Long Learning

There are two **symbols** which make sense to me in terms of lifelong learning. The first is the **Journey**, and the second is the **Spiral**. I was lucky enough in the first half of my life not only to visit, but actually to live for a number of years in many different countries and cultures. This stretched my awareness enormously in many different ways, but I think as one grows older the journey takes one not so much to different countries but to **different realms of human experience**. From economics and politics I moved into psychology and gender.

In the 80's I spent five years in Washington and it was there that I really came in touch with the feminist movement in all its depth, and began to understand both the dimensions of gender domination in the personal lives of most women, but also how much the domination of masculine values at the expense of feminine values had contributed to the problems and the violence of the 20th century. Understanding the **different priorities which women bring** to every aspect of life, including political and economic decisions, gave me a lot of new insights on what was needed to create a convivial society. Gro Brundtland once said, just after she finished her second term of office as Prime Minister of Norway, when she was asked what difference it had made when the number of women moved from 20% in her first cabinet, to 50% in her second cabinet. " Oh", she said "It made all the difference in the world. The whole agenda changed". Research has shown that **women** tend to be much more concerned with effective ways of dealing with the problems of everyday life. They **see politics as problem solving**, whereas for many men politics is a powergame.

To return to the symbol of the spiral. Our lives generally begin in the very small circle of the family. Mine started in Johannesburg in Auckland Park, just a few blocks from where the tall tower of the SABC stands today. My father was a struggling young lawyer and then he was killed just three weeks before the end of WW2, so we were poor by white standards. By the time I was 15 I had only seen two movies. But through primary school, high school and university, the different people I got to know, and later the different cultures in which I studied and worked, including the UK, Uganda, the USA, Kenya, Zimbabwe, traveling also to give adult education workshops in Brazil, Nigeria, India, and the Philippines, the **Spiral of my Awareness** gradually circled up and out, higher and wider. It reached the widest point in 1989 the year I was involved in adult education and development workshops in all five

continents. **But spirals wind both ways, up and out and down and in.** After 1989 the circles started to draw in. I was very relieved to come back to South Africa in 1990, and start putting down deep roots in the place here I belonged. Over recent years the circles of involvement have gradually grown smaller, but I think the insights grow deeper and deeper. I spent 17 years in exile, and this month I am celebrating the fact that I have now been back in South Africa for 17 years.

As I look back on the last 17 years what are some of the most important things I have learnt?

I have become increasingly convinced that **development is essentially a spiritual process.** It does not depend primarily on having huge funds thrown at its feet, but on vision, daring, courage and generosity. David Korten once wrote an article saying, "we have spent a lot of time analysing all the causes of failures in our efforts at development. Let us look for a change at those few which really have succeeded in improving significantly the lives of thousands of people?"

He chose the **The Grameen Bank** started in Bangladesh by **Yusuf Mohammed**, who finally has been recognized and given the Nobel peace prize. This program had a very strict ethical code and involved mainly Muslim women); the **Dairy Project of Gujerat** (Hindu,) the Bangladesh Rural Action Coalition **BRAC** (Muslim,) **The Sarvodaya Movement** of Sri Lanka (Buddhist); and the **Basic Christian Community** Movement of Latin America; (Christian). Each of these movements was inspired by one of the mainstream religions, though different ones. They all assumed that as humans we are involved in a purpose greater than our own personal lives. They all built on the vision, daring, courage and generosity, and all the other ethical values which faith can bring. [Of course as Sjeff Donders, formerly professor of comparative religion at university of Nairobi, used to say. "There is good religion, bad religion and very bad religion". We have all seen the effects of very bad religion.] But without the dimension of faith and the ethical priorities it can bring, development projects are so easily overtaken by self interest.

The divine and the devilish are so deeply intertwined in human nature, and in each one of us. One has only to read the newspapers to see how greedy, callous and cruel it is possible for human beings to be. And we know that we all have the potential to behave in this way. And yet when one considers human achievements there is indeed something of the creative power of God within us. I do believe we humans are called to co-creation with God, the Source of all Being, called to help build the Earth as Teilhard de Chardin would say, to Create the Convivial Community, helping to make the world a happy home for all its inhabitants. I think that what we have been calling development is just a small part of our involvement in the huge awesome process of evolution.

Many people find the words we use for God, Yahweh, Allah, Mungu, Nkosinkulunkulu difficult because of the very narrow concept which many of those who use it seem to hold. I like to think of **God as Source of all Being.** For me this means that all the revelations of science, all that we have learnt of the universe and of evolution simply enhance our growing sense of awe and wonder at the mystery of creation and existence.

For me the most exciting piece of new scientific information in the last ten years has been the fact that we live in **a constantly expanding universe.** I look up at the stars and my mind simply boggles as I think of all those galaxies that we can see, our own Milky Way only a very small galaxy amongst the millions of others that we cannot see. And all the time space is expanding. The scientists tell us Space is constantly expanding. If we are one with God, and as the Buddhists teach, **one with all Being**, that we inter-are with all that is, then it must also be part of our nature to expand with the universe, **to expand in mind and heart and spirit.** The implications of this are enormous.

The image of the voyage keeps changing. When I was a child one imagined the thrill of setting out into the unknown in sailing ships. The next generation thought of it in terms of the Wright Brothers with their dangerous new flying machines. Then we moved into the images of space ships and star wars. Now even a child can set out on a most exciting voyage of discovery sitting in front of a computer, making **journeys into the Internet.**

For all of us **Life should always be an exciting process of discovery and invention,** discovering the wonder of what already exists, and inventing new knowledge.

When I was a child most people tended to think of knowledge as a solid block of well-known information. If one covered the syllabus properly one should have absorbed all the most important elements by the time one reached matric. Fortunately that idea was completely blown away during the 20th Century. By the time we reach matric we have only just started to assemble **the tools we need for our own personal voyage of discovery, our own personal contribution to the ongoing invention of knowledge.**

I have shared something of what I learnt from Nyerere, Freire, Biko and Olive Schreiner, but I cannot finish a talk on LLL thinking only about them. After all, they all died in the last century, and learning must and does go on. The field of learning that has become most fascinating for me in the last ten years is the **Evolution of Consciousness**. One of my most exciting recent discoveries has been the work of **Ken Wilber**.

Ken Wilber is **a transpersonal psychologist, a philosopher, a physicist, an historian, an archeologist and a Buddhist**. He is involved in an extraordinary process of **integrating all human knowledge** at the Integral University which he has founded. He sees the search for truth as a constant process of **Transcending and Including** - transcending what we already know but including the new knowledge in the framework which holds it all together, **Unfolding the new and Enfolding it into the old.**

As he watches the whole process of evolution he sees:
Where matter is favourable Life emerges
Where life is favourable mind emerges
Where mind is favourable soul emerges
Where soul is favourable Spirit emerges.

This process has been going on throughout the universe, and it goes on in our own individual lives too, transcending and including, unfolding and enfolding.. As Ben Okri says **'Our future is greater than our past'**.

Are we willing to help make it greater, are we willing to continue the search for the land of freedom even if it means **"going down the banks of labour, through the waters of suffering?"** Do we give enough honour to all those who have helped to **make a track to the water's edge** for us?

I. Common Insights of Paulo Freire and Julius Nyerere on Adult Education and Development

1. Freire. Education is never neutral. It is either domesticating or liberating. The Aim of both education and development is **Radical Transformation.**

Nyerere. The first function of education is to inspire both a desire for change and an understanding that change is possible. For a belief that poverty or suffering is the "will of God" and that people's only task is to endure, is the most fundamental of all the enemies of freedom" The purpose of education is liberation of people from the restraints and limitations of ignorance and dependency. Education has to increase people's physical and mental freedom – to increase their control over themselves, their own lives and the environment in which they live. " Adult educators cannot be politically neutral. The very nature of their work is to activate the people and arouse their consciousness."

Amartya Sen. Development is freedom to live the way you want to live.

2. Freire. Relevance. The content should be chosen by the people. Generative themes, about which people have strong feelings which will motivate them to act.

Nyerere. "Adult education should help people to determine the nature of the change they want and how to bring it about." Nyerere's understanding is quite similar to what Freire calls "Conscientization and enable that person to acquire a critical and creative vision of his or her environment.

"The way things are is not the only way that they can be."

"Some people see things as they are and they ask "Why?" Others see them as they never yet have been, and they ask "Why not?"

3. Freire. Dialogue and Participation

Nyerere. Education must prepare people for their responsibilities as free workers and citizens in a free and democratic society. They have to be able to think for themselves, to make judgments on all issues affecting them. They have to be able to interpret the decisions made through the democratic institutions of our society and to implement them in the light of the circumstances where they happen to live.

4. Freire. Problem-posing, leading to a common search for solutions.

Nyerere. Education must contribute to an enlargement of people's ability in every way. In particular it must help people to decide for themselves – in co-operation - what development is. It must help people to think clearly; it must enable them to examine the possible alternative courses of action to make a choice between those alternatives in keeping with their own purposes and it must equip them with the ability to translate their decisions into reality."

5. Freire. Reflection/Action Cycle.

Nyerere. Self –reliance. Adult Education incorporates anything which enlarges people's understanding, activates them and helps them to make their own decisions, and to implement these decisions for themselves. It includes training but it is much more than training. It includes what is generally called "agitation" but is much more than that. It includes organisation and mobilization, but it goes beyond them to make them purposeful.

Power point presentation of :

Balance. The Five Eggs

One of the important things that we learnt at an early stage was that for any programme to be really effective it was important to keep a balance between five different Levels, or Dimensions of Life. If any one of these five levels was ignored the programme would become shaky and

start to dry up. We used this diagram of the five eggs to explain this point, and which could be used as a check point to identify what was missing when a program seemed to be losing momentum.

Person Small group Institutions Wider SocietyEnvironment

This is a very useful tool in both designing and in evaluating a programme.

If the interest in a programme begins to flag it is often very helpful to identify which of these five levels has not been given sufficient attention

The Wheel of Fundamental Human Needs

For years development workers have been talking about meeting basic needs, and for many years we used Maslow's Hierarchy of Human Needs as a guideline. But in the 80's Manfred MaxNeef developed a major research project in Chile from which he came out with a grid of what he called Fundamental Human Needs. Like Maslow he includes not only the basic physical needs, but also what Freire calls the psycho-social needs, which all of us experience, and all of which must be taken into account if we are ever to build convivial societies, rather than arid states where government supplies basic needs, but which provide little chance of nourishing the soul with beauty and truth and creativity.

MaxNeef produced a grid in which he showed that one could never fulfil these needs simply with material resources. We need not only **to have** certain things, eg a house, a job, a school, but we need **to be** something; **to do** something and **to interact** with others in order to fulfil the needs. The grid is very illuminating, but quite complicated, so we found that we could get more quickly into indepth discussion with groups using the symbol of the Wheel. Here it is:

Here again it is important to work on three different levels, the personal, the small group and the wider society, taking into account the institutions which we rely on, (eg schools, media, for meeting the need for *understanding*). We ask each person to begin by considering to what extent these needs were satisfied in their own lives. Then we look at the extent to which these needs are satisfied in our local communities, and finally we look at national policy. What kind of legislation do we need, and what should be given priority in making a budget, if we are to build a convivial society in which it is possible for everybody to meet these fundamental human needs.

We also look at the pathologies which develop in communities where these needs are not met: alcoholism, drug addiction, violence or apathy.

IV. The Dynamic Model of Society.

One of the terms used in the context of development which became popular in the 80's and which has been discussed endlessly since then, is 'capacity building'. This whole process is all part of capacity building, but one element that many development thinkers have recognized as essential if a person is to assume major responsibility for the work of their organization or firm is an understanding of the roles of the different institutions in society, and where and how their own work fits into a wider whole. For this we have found that by far the best framework for such an understanding which we have yet discovered, is the Dynamic Model built by Filip Fanchette on the insights of Antonio Gramsci. Over the years we have added many additional elements to the original model from the insights of the different liberation movements, the feminist movement and the environmental movement.

Glen has very kindly put this whole model step by step onto power point and I would have loved to run through it quickly because we have found it so valuable in helping people to understand what is going on in society, even to read the newspaper intelligently. However there is no time for that now. But that too is more fully explained in Book 3 of *Training for Transformation*, on Page 60 f.

The explanation includes the following:

1. The economic base, includes not only production, but also reproduction and environment.
Who owns, who works, who benefits and who loses?
2. The six different classes that emerge from the economic base.
With different gender base in each class.
3. The Value Structures mostly Civil Society, and the Political Structures.
4. The tendency of the Owners and management class to try to influence or control the Values which are passed on and the Political Structures.
5. They first Use Persuasion, but if this fails they turn to force.
6. Meanwhile a movement begins to grow based on the dream of a new society a Guiding Star.
7. More support from the less privileged classes. Only a few from the privileged classes see the need for something different.
8. The People's Movements try to develop alternative structures to deal with the values and the laws eg. Alternative media, schools political parties and cultural organizations Religious groups can support either side. Legal resource centers. , Advice offices etc. They try to form international links
9. Eventually, if they become strong enough, they take over all the institutions of society, as happened here in 1994.

This dynamic model is a wonderful framework for helping people to understand the whole process of liberation in our country, but also the protests which are happening now and the movements of groups saying "We are not satisfied with the existing situation, like the landless peoples movement, or the Anti-Privatization movement aiming to stop the privatization of water etc.

We can also apply this model to the international level where we see the World Economic Forum and the World Trade Organisation attempting to control the Global Economic structures, and the World Social Forum with the vision that "A Different World is Possible" struggling for a new world order.

These three models used in the context of programmes built on the key principles of Freire, are I think extremely valuable for any groups which are committed to building a more just and peaceful world. They help us all to understand our place in the wider struggle; they help us to sustain hope and perseverance when change seems very difficult. These are some of the practical tools which can be helpful in our efforts to make the world into a happier home for everybody, a convivial society.

Questions for Liberator Mime.

1. What did you see happening in the mime?
2. Who or what might each of the characters represent?
3. What do the ball and chain symbolize for you in our current South African situation.
4. What needs to be done to "set the captives free"?

Questions for "The Dream in the Desert"

1. What struck you about the behaviour and attitude of the young woman, and the advice given to her by the old woman?
2. What or who was the young woman carrying?
3. What does the story say to you about gender relations?
4. What does this story say about the search for freedom?
5. How did you feel about the story of the locusts?