



NATIONAL SENIOR CERTIFICATE EXAMINATION
NOVEMBER 2020

HISTORY: PAPER II

**SOURCE MATERIAL BOOKLET
FOR SECTION B AND SECTION C**

SOURCE A **This is an extract from an article published in the International Journal of Sociology and Anthropology, University of Dar es Salaam, Tanzania, in March 2011.**

... Nyerere helped to formulate* the religious articles in the constitution of the government of Tanzania. These articles, which are still used, mainly focus on the right to freedom of religion (Malambu, 1999) ... To characterise Nyerere's legacy is neither easy nor straightforward ... In assessing Nyerere's political legacy, Mazrui (2005) writes, "Nyerere's policies of ujamaa amounted to a case of heroic failure. They were heroic because Tanzania was one of the few African countries which attempted to find its own route to development instead of borrowing the ideologies of the West. But it was a failure because the economic experiment did not deliver the goods of development. On the other hand, Nyerere's policies of nation-building amount to a case of unsung heroism. With wise and strong leadership, and with brilliant policies of cultural integration*, he took one of the poorest countries in the world and made it a proud leader in African affairs and an active member of the global community ...

[Adapted from: *Julius Nyerere's influence and legacy: From a proponent of familyhood to a candidate for sainthood*, S. Mesaki and M. Malipula pp. 93-100. From *International Journal of Sociology and Anthropology* Vol. 3(3), , March 2011. Available at: <<https://core.ac.uk/download/pdf/55889443.pdf>> [Accessed on 9 January 2020]

*formulate – create

*integration – the process of mixing different groups of people together

SOURCE B **This is an extract from an article that discusses education in Tanzania during Nyerere's presidency. It was written by Yusuf Kassam, Associate Professor of adult education at the University of Dar es Salaam. The text was titled: *JULIUS KAMBARAGE NYERERE*.**

... it should be pointed out that the United Republic of Tanzania's attempts to build a socialist and self-reliant society through political, economic, social and educational actions have largely failed ... the United Republic of Tanzania's educational experiment, inspired and driven by Nyerere's educational philosophy, has produced a mixture of successes and failures ... Many of the problems that Nyerere addressed in an attempt to transform the education system and educational policies still persist. Even during the peak of socialist construction, Nyerere himself made the following admission: 'I am becoming increasingly convinced that we in Tanzania either have not yet found the right educational policy, or have not yet succeeded in implementing it or some combination of these two alternatives' ...

... However, some major achievements in the United Republic of Tanzania's educational endeavour* cannot be denied ... 'In a brief period, a very poor country has introduced institutional* changes that reach nearly all its citizens. Primary education is essentially universal. Initial instruction uses a language and draws on experiences and materials that are familiar to everyone ... Tanzania's adult literacy is now among the highest in Africa [about 85%] ... Tanzanian citizens evince* a pride in their language and their country that derives* ... from a sense of accomplishment and self-confidence ...

[Adapted from: *JULIUS KAMBARAGE NYERERE (1922 -)*, Yusuf Kassam, pp 247–259 From *Prospects: the quarterly review of comparative education*. 1994, (Paris, UNESCO: International Bureau of Education), vol. XXIV, no. 1/2, Available at: <<http://www.ibe.unesco.org/sites/default/files/nyereree.pdf>> Accessed: 9 January 2020]

*endeavour – to attempt to achieve a goal

*institutional – relates to the ideas and practices of the government

*evince – to show evidence of

*derives – originates from

SOURCE C

This is a cartoon published in a newspaper called Nipashe in Tanzania in October 2013. It offers a commentary on the state of Tanzania 14 years after the death of Julius Nyerere. The caption of the cartoon was: **NYERERE DAY, BIG BOOTS AND CELEBRATIONS.**



[Available at: <<https://mtega.com/2013/10/nyerere-day-big-boots-and-celebrations/>> Accessed on 9 January 2020]

*"MWALIMU" on the "boot" refers to Julius Nyerere and means "teacher".

SOURCE D

This is an extract adapted from Martin Meredith's book: *The State of Africa*, in which he describes the effects of ujamaa and other policies enacted by Julius Nyerere.

... Despite official encouragement, however, the *ujamaa* campaign made slow progress. By the end of 1968, no more than 180 villages qualified as *ujamaa* villages ... Most peasants living on the borderline of poverty, were reluctant* to invest their security on the fortunes of communal farms ... Impatient with the results, Nyerere announced the compulsory resettlement of the entire remaining rural population within three years ... Nyerere asserted* that the movement of villagers was overwhelmingly voluntary ... Yet there were numerous reports of coercion* and brutality. A university researcher from Mara reported: "The officials decided that people should move immediately and so the police, army, national service and militiamen were mobilised to move the people. People were ill-treated, harassed, punished ... and those who questioned it were told, "This is Nyerere's order". ... A researcher from Iringa wrote: "To assure that people remained in the new villages, former houses were usually made uninhabitable by ripping out doors and windows and kicking holes in the mud walls ..." **(Paragraph 1)**

Other aspects of Nyerere's socialist strategy were no more successful. His programme of state control spawned* a multitude of state corporations that were inefficient, incompetently managed, overstaffed and mired* in debt. By 1979, some three hundred parastatal* organisations had been set up ... controlled by managers who acted more like bureaucrats than businessmen ... **(Paragraph 2)**

By the end of the 1970s, Tanzania was in dire straits* Manufacturing output in 1980 was reduced to less than one-third of capacity. Agriculture declined by 10% between 1979 and 1982. National output between 1977 and 1982 declined by about one-third. The average standard of living between 1975 and 1983 fell by nearly 50 percent ... Whatever difficulties Tanzania encountered, however, Nyerere held fast to his socialist strategy, dismissing all suggestions that the strategy itself might be at fault ... **(Paragraph 3)**

[Adapted from: Martin Meredith: *The State of Africa*, 2005, Johannesburg, Jonathan Ball Publishers (pp 254–258)]

*reluctant – unwilling, hesitant

*asserted – stated a fact or belief confidently and forcefully

*coercion – persuading someone to do something by using force or threats.

*spawned – gave rise to

*mired – stuck

*parastatal – an organisation owned or controlled by the government

*dire straits – in a very bad or difficult situation

SOURCE E

This is an extract from an article on Julius Nyerere that appeared in an American newspaper in 1990, which discusses his impact on Tanzania.

... At first, many Western aid donors, particularly in Scandinavia, gave enthusiastic backing to this socialist experiment, pouring an estimated \$10 billion into Tanzania over 20 years. Yet today, as Mr Nyerere leaves the stage, the country's largely agricultural economy is in ruins, with its 26 million people eking* out their living on a per-capita* income of slightly more than \$200 a year, one of the lowest in the world ...

To be sure, despite the economic decline, Tanzania can claim some achievements, the work of its gentle and charismatic former leader, ... The country enjoys one of the highest rates of literacy and primary-school enrolment on the continent. It has avoided the civil wars and tribal conflict that plague many other countries. "Tanzanians have more sense of national identity than many other Africans," Mr Nyerere said.

But while the former President admits some errors, he argues that his inability to translate a relatively educated populace* and a stable society into tangible* economic progress is largely the fault of an unsympathetic industrial world ... What knocked Tanzania off course, he said, was "the hostile international environment" of the 1970s and 80s, including rising oil prices that "absorbed 60 percent of foreign exchange earnings" and falling revenues from the sale of sisal, hemp and coffee, major Tanzanian exports ...

[Adapted from: *NEW YORK TIMES: Nyerere and Tanzania: No Regrets at Socialism*, Paul Lewis 24 October 1990. Available at: <<https://www.nytimes.com/1990/10/24/world/nyerere-and-tanzania-no-regrets-at-socialism.html>> Accessed 8 January 2020]

- *eking – doing something with great difficulty
- *per capita – the average per person
- *populace – the people of a country
- *tangible – something real, that you can measure

SOURCE F

This is an extract from an interview in 2019 (by Paul Samasumo, for The Vatican News, an online news portal for the Vatican), with Professor Father Juvenalis Baitu, a friend of Nyerere in the catholic priesthood. He is the former Deputy Vice-Chancellor of the Catholic University of Eastern Africa (CUEA) and knew Julius Nyerere personally and studied his work and life.

... One of the achievements of Nyerere was toning down ethnicity in Tanzania. Tanzania has KiSwahili as a national language. Nyerere used this to unify the people of Tanzania.

As you may know, Tanzania has 120 tribes – big tribes, let alone subtribes. So to lead a country of that nature ... (Nyerere) needed a medium through which he could communicate his ideas of what Tanganyika (as it was known at independence) needed to become. So, the language was extremely important (for Nyerere), and he succeeded in that. KiSwahili united us (Tanzanians), and it brought us together as a people ...

... Julius Nyerere tried to bring people together through his philosophy of Ujamaa ... However, Ujamaa had and still has its critics ... In the end, it impoverished* the people of Tanzania. What would be your comment?

... Ujamaa was about the way we Africans have organised ourselves traditionally. Mwalimu* intended to bring people together through the language of KiSwahili. He also wanted people to come together in slightly bigger communities or villages so that they could access services, such as clean water, from a central point. But yes, mistakes were made, and the model (Ujamaa) had challenges. Critics are there, but ultimately they do not see what has come of that (Ujamaa): Electrification of communities, schools in central places, the growth of small towns and the road networks (we now have). At that time, bringing people together seemed like something imposed on the people, and people think Ujamaa failed. Actually, with hindsight, we now see the point (of what Nyerere was trying to achieve) ...

[Adapted from: Vatican News: *The Legacy of Mwalimu Julius Kambarage Nyerere*, P. Samasumo, Vatican City. Available at: <<https://www.vaticannews.va/en/africa/news/2019-11/the-legacy-of-mwalimu-julius-kambarage-nyerere.html>> Accessed on 10 January 2020]

*impoverished – made poor

*Mwalimu – teacher (Julius Nyerere)

SOURCE G

This is an extract from an article that appeared in The Guardian newspaper in 1999, which examined the impact Julius Nyerere had outside Tanzania. The article carried the header: *Julius Nyerere: A giant of the African independence struggle, he retained his worldwide moral authority even after his vision of rural socialism faltered.*

... he joined other African leaders in denouncing* the racist policies of South Africa and declaring that, if the apartheid regime remained in the Commonwealth, Tanzania would never join. South Africa subsequently withdrew its membership. For Nyerere the move marked the beginning of an effective commitment to African liberation movements: later, he played host to the African National Congress (ANC) and the Pan-African Congress (PAC) of South Africa, to Samora Machel's Frelimo – battling against the Portuguese in Mozambique – and to Robert Mugabe's fledgling Zanu forces, which opposed colonial rule in the then Southern Rhodesia ... **(Paragraph 1)**

The unusually principled way in which Nyerere looked upon international politics was again evident in his uncompromising stand against the brutal regime of Idi Amin in Uganda in the late 1970s ... it was left to Tanzania to intervene militarily and dislodge Amin. A brief invasion of Tanzania by Amin in late 1978 brought a swift response from Nyerere: Tanzanian troops, joined by Ugandan exiles, were mobilised to drive back the invaders ... **(Paragraph 2)**

... However, the campaign proved expensive, and while their leader devoted such resources, time and energy to foreign affairs, his critics in Tanzania argued that he overlooked domestic problems, and failed to apply the same observance of human rights abuses. He seldom flinched from using a Preventive Detention Act that allowed him to lock up his opponents virtually at will ... **(Paragraph 3)**

[Adapted from: *The Guardian* newspaper, Julian Marshall. 15 October 1999. Available at: [ONLINE] <<https://www.theguardian.com/news/1999/oct/15/guardianobituaries>> Accessed on 10 January 2020]

*denouncing – declaring publicly that something is wrong

SOURCE H

This is an extract from the book: *The Legacy of Nyerere*, Edited by Chambi Chachage and Annar Cassam. It refers to Nyerere's restriction of human rights.

... It was under Mwalimu* that the nationalists* negotiating for the independence of Tanganyika in London and Dar es Salaam rejected the inclusion of a bill of rights in the independence constitution of 1961 ... Apart from rejecting a bill of rights which could have guaranteed most of the fundamental rights and freedoms of the individual, it has also been pointed out that Mwalimu supported the extension and use of some of the oppressive* colonial laws and allowed the enactment of new laws which also curtailed* freedoms and the rights of individuals ...

... It has also been pointed out that apart from legislation, Mwalimu and his ruling party declared one-party rule, thus curtailing* the rights of the people to organise and to form and join political parties of their own choice. It is not only political parties which were curtailed but also civil society organisations, which were also organised around the party along with mass organisations under the party ...

[Adapted from: *The Legacy of Nyerere*, C. Chachage and A. Cassam [ebook] 2010, Uganda, Pambazuka Press. Available at: < <https://www.sahistory.org.za/archive/africas-liberation-legacy-nyerere-edited-chambi-chachage-annar-cassam>.> Accessed 11 January 2020]

*Mwalimu – Julius Nyerere

*nationalists – people who strongly identify with their own nation

*oppressive – harsh, cruel and unfair treatment

*curtailed/curtailing – restrict, cut down on