INTRODUCTION

Formal western – type of education was introduced into what became Tanganyika by missionary Organizations of different denominations, which had established themselves in the territory since 1840’s. It is supplemented traditional forms of education through which elders passed on knowledge about the prevailing norms and practices of the indigenous societies to new generations. The purpose of traditional education was to transmit a common culture and the prevailing Gender – based division of labour. Education, simultaneously fulfilled a culturally cohesive and a socio-economic differentiating role.

Education activities under missionaries introduced competing value into the indigenous societies as primary, objective was to ‘civilize’ and Christianize the heathen population. The missionaries’ activities expand Geographically under the protection formal German administration in the 1890(Buechert 1994:15).

Missionary agencies have been engaged in education, health and social development in Africa particularly Tanzania for several centuries. The European Christian missionaries introduced western formal education in Tanzania in about 1868, long before the establishment of colonial Government administration in Tanganyika (Masudi 1995:105).

The introduction of Christian missionaries’ Activities.
Many writers states that, the political and economical changes which was taking place in Europe and North America in the second half of the 18\(^{th}\)c and the whole of the 19\(^{th}\)c resulted in the abolition of slave trade and triggered Christianity activities in Africa (Lawuo 1978:44). Missionaries began to follow European businessmen, Explorers and settlers to Tanganyika (Mbilinyi 1973). Missionaries’ activities started with the arrival of a German National, the Rev. Johanness Ludwing Krapf in Zanzibar in 1844 in the services of British church missionaries society. However Zanzibar was already integrated to the western economic structure, he was not interested so he went to settle in Rabai near Mombassa. In 1846 he joined by another German missionary the Rev. Johanness Rebman. From 1847 –1849, they have set out by turns to different areas in the interior. It was during this time they informed the outside World the existence of Mt Kilimanjaro and Kenya. The snow capped mountains in the tropics.

The wide spread of missionaries in East Africa particularly Tanganyika followed the campaigns of Dr. David Livingstone who firstly come to Africa as a missionary sent bby London mission society (L.M.S). Livingstone was agent of Metropolitan Economy interest in Africa. As he cited in Lawuo (1978:46), openly declared that:
“I understand that it would cost the missionaries very much to act as teachers, never
The less it is urgent to take this step in order to consolidate their efforts and aim at the formation
of a colored clergy of teachers and catechists. In my opinion to abandon the school is to destroy the important of mission “Anthony Smith 1914 in Lawuo” (1978:46).

As started earlier that, missionaries engaged in education, health and social development, they new that school was the back born of missionary work. It was used to gain converters and train local assistant who were sent out as missionaries to their own people. School was the main tool in affecting entry into new areas. It was used in changing the culture, beliefs and value systems of Tanganyika’s to form which was more acceptable and supportive of European social – economic position of those who received (Lawuo 1975:44, Welborn 1965:83, Gotneid 1976).

At the time the German Rule was established in Tanganyika in 1885, it found five missionaries’ societies already established and operated schools in the territories. Those were as follows; University mission for central Africa (U.M.C.A), Church Missionary Societies (C.M.S), White fathers (W.F), Holly Ghost Fathers (H.G.F) and London Mission Societies (L.M.S) (Gotneid 1976), Lawuo 1978, and Masudi 1986:5).

**Education under Missionaries in Tanzania**

Lawuo (1978:50) cited that the Holly Ghost Fathers founded the first mission station with a nuclear of slaves in 1861 at the town of Zanzibar, then followed by the mission station at Bagamoyo 1868 (Welborn 1968:69). Also Lawuo gives example of Bagamoyo station that, it occupied an estate of about 80 acres where 26 were Europeans including 12 sisters looked after 324 freed slaves of whom 251 were children. The later mission schools drew their pupils from among orphans, paupers, destitute and misfit in the community. Local chiefs had originally received visiting Christian missionaries and provided them with sites to provide education to their subjects and volunteered to construct the ‘bandas’ to be used as school buildings. However, when local chiefs realized that mission education was used too change the culture, beliefs, and values of their people the local dignitaries responded by withdrawing their children from these schools. Education therefore elevated their social-economic and political status in the society (Welborn 1965:63, Lawuo 1978:50).

As pointed earlier, the aim of missions was to spread education as widely as possible with an ultimate goal of gaining coverts (Ishumi 1950:209) and preparing way for integrating the country into the economic structure and political control of their home country. The approach that followed was to train local coverts to be missionaries to their own people all those passed through the mission school system were absorbed by the missions as teachers, semi-skilled, craftsmen or farm laborers (Lawuo 1978:51, Okello 1976:55).

In that reasons, missionaries put in all their efforts to primary education for reasons largely of keeping the African at level that would cause little or no harm on the economic and political ambitions of the Europeans. Mission concentrated more in the extension of elementary education for the aim of converting people. For instance (Masudi 1995:105)
indicated that by 1914, twenty-one years after establishment of its first Government school in Tanga, the German colonial administration had open district schools and over 60 fader schools while missionaries had not less than 1000 bush schools and primary schools with total enrollment of 150,000 pupils. Mission schools were most established in the interior, without grants in aid except if they taught German.

**Educational curriculum of early missionary schools**

Gotneids 1976 argues that, each mission operated its own school according to its own principles and means naturally enough for facilitating its own Christian work. The kind of schools established had three streams made up of brighter pupils. These learned 3Rs means writing, reading and arithmetic as well as geometry, Geography, chemistry, Greek and Trigonometry.

The second stream was known as industrial stream. It was for less academically capable students. They studied technical subjects especially crafts, trade, carpentry, mental work, caving, etc.

The third stream was known as Agricultural labour stream. This was for duller pupils for labour at the construction cities of mission station.

The timetable was based on stream. Bagamoyo school timetable was taken as a case study. It was arranged as follows;

- Academic group spend one hour doing academic activities, half an hour for religious study and the rest of the day shamba work.
- Industrial stream spend one hour doing academic work, half an hour doing religious study and ten hours for practical training.
- In agricultural labour stream spending one hour doing writing, reading and arithmetic, one-hour religious study and nine and half hours doing manual work. In this group, some remain permanently illiterate (Lawuo 1978:50)

In fact, missionaries used syllabuses of their own and taught what they wanted to teach using medium of instruction they have selected. Most of them selected to use the different African vernaculars as the medium of instruction. Very few missionaries used Kiswahili as a medium of instruction and the Government to make missions accept the Government curriculum was strongly resisted especially by German missions societies. It was missionaries who new vernaculars and would therefore act as interpreters not of words only but perhaps more importantly of customs and sentiments (Welborn 1965:66).

**Education under British Mandate territory**
At the end of the World War II many missionaries who were participating in education were themselves at crossroads. At this time Tanganyika become under British mandate territory, under League of nations, in 1918 the Government’s prime function was to hold the ring, keeping peace not only between the missions and the people but also between missionaries themselves. There was a great deal of mutual suspicion between protestant and Roman Catholic groups. These were exacerbated by both denominational differences and national differences and rivalry. For example of the 21 missionary groups in Tanganyika in 1934, eight percent were the British. This was predominantly foreign composition of the missions, increased disunity and rivalries.

Again, missionaries who were participating in education in Tanganyika affected by the Phelps-stokes commission to Africa 1919 – 1924. It emphases that the education provided to the Africans should be adapted to their rural environment, and that missionary elementary education should lead to teacher – training, further technical training and secondary education. And that colonial government should register all schools. Schools required using government syllabuses in their schools were to be inspected by government school-inspector. They also required to have qualified teachers who were recognized the Director of education. Schools were also receiving grants-in-aid from the government. Although the government allowed teaching of religion and character training, missionaries disliked the ordinance. The cooperation between government and the missionaries marred by mutual suspicion and sometimes-conflicting objectives. While government thought to govern, the missionaries education for convert. Despite these, Christian missionaries were able to expand education for the African through grants-in-aid from the government (Masudi 1995:106, Otiende 1993:150).

The following table is the overall mission contribution in 1948 to the provision of education as cited by Gotneid (1976).

<table>
<thead>
<tr>
<th></th>
<th>Total pupils In all schools</th>
<th>Pupils in aided Mission schools</th>
<th>% Of total</th>
<th>Pupils in unaided but registered Mission schools</th>
<th>% Of total</th>
<th>% Pupils in mission school aided and unaided</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall primary I -VI (Including girls’ boarding)</td>
<td>128,649</td>
<td>93,044</td>
<td>630.25</td>
<td>18,447</td>
<td>12.5</td>
<td>75.75</td>
</tr>
<tr>
<td>Secondary VII – XII</td>
<td>1,766</td>
<td>837</td>
<td>44.4</td>
<td>-</td>
<td>-</td>
<td>47.4</td>
</tr>
<tr>
<td>Vocational and Industrial</td>
<td>526</td>
<td>225</td>
<td>42.8</td>
<td>60</td>
<td>11.4</td>
<td>54.2</td>
</tr>
<tr>
<td>Teacher Training</td>
<td>2,154</td>
<td>1,538</td>
<td>71.4</td>
<td>109</td>
<td>5</td>
<td>76.4</td>
</tr>
</tbody>
</table>
Assessment in terms of exams results, though of limited value would suggest that in general mission schools continued to maintain standards at least comparable to government schools than overall variation according to management (Gotneid 1976).

At the time of independence in Tanganyika, the general quality of education of the mission schools was recognized but the quality of education was not valued in this time. This was due to the fact that the majority people of the nation were not Christian. This situation arose controversial statement. For instance, Nyerere highlighted this statement to the nation Assembly on 9th December 1960 that, 66 percent of the children were in schools run by voluntary agencies at half the cost which the government would have paid had they gone to the government schools. Despite this there were demands for increasing public control of schools. The overall effect of the new development was reduced the right and powers of churches over schools. At the same time the churches were increasingly coming to feel the challenge of secularism in education. Despite of the educational changes that taken during the first five-year economic plan (1964/65 – 1968/69), missionaries continued to contribute in education. Until the 1967 when the Arusha declaration subsuming the construction of a socialist state, resulted in the 1969 education act, in which all primary schools and teacher’s training colleges which were owned by voluntary agencies or had been receiving grants-in-aid from the government, were nationalized (Education Act no.50, 1969). The act put to an end of about eight years of mission participating in public education end (Masudi 1995:108, Gotneid 1976).

**Some positive aspects of missionary’s Education in Tanzania**

The presence and work of Europeans Christian missionaries societies in Tanganyika is a significant historical factors that has clear implication for the future trend and distribution of education and occupation chances among the Tanzanian. The following are some of the positive attribution that connected with, as the result of missionary societies activities in Tanzania;

Missionaries have played a big role in the abolition of slave trade. The Holly Ghost Fathers missionaries arrived in Zanzibar in the early 1860’s and witnessed the problems faced by slaves who had been emancipated. They offered their help by establishing place
of settlement for them in 1863. They also build schools and hospitals. 1868 the same project started in Bagamoyo. When slaves regained good condition they left them free. Although they did this for the aim of establishing Christian missions father in the interior but they became very helpful at the time of need (Okello Ayot 1976:56).

Missionaries also have played a role in conserving African languages especially the raise of Swahili language. Many missionaries used vernaculars language as their medium of instruction in the area they settled. In this way they act as interpreter of language. They helped to put the local languages into writing scripts. Also they played a big contribution in raising Kiswahili for instance, Rev.Krafft contributed in he field of religion. He wrote a translation of New Testament in Kiswahili and other books in Kiswahili. One of these was for grammar and the other was a Kiswahili dictionary (Ayot 1976:55, Welborn 1965:66).

Although missionaries have been blamed for many things, they have done but they were the one who rendered education services, port from been center of Christian education and civilization. They were pioneers on school provision and supporters of school facilities. Missionaries supplemented government education where it was inadequate. They were experimental station in which educational adaptations were initiated and tested (Masudi 1995:106).

Probably mission education in the early times was the only provided education for boys and girls. The German government restricted to boys, although the type of education was differentiated from that of boys.

Economic opportunities. In the areas where mission stations built, missionaries established commercial farming of coffee, cotton, vegetables and cattle and poetry care all these benefited indigenous of that area that’s why today we have regions which are more developed than others in terms of education and social services for instance Kilimanjaro, Mbea and Bukoba.

Another contribution is that schools, hospitals, and technical institutions built by the early missionaries have been improved and are now important centers serving people of all beliefs.

According to Mazrui 1978 asserts that by bringing modern education to parts of Africa, the churches and missionaries participated in creating both the beginning of the global awareness. Global awareness could be the first step towards genuine capacity for humanitarian commitment. Missionary education helped to globalize African perspectives partly through the logic of Christianity itself, partly through the logic of the imperial order and partly through the content of education.

Missionaries’ activities in Tanzania in the early times were the one who lay down foundation of communication network in different area in the interior part in the country.
For instance between 1847 – 1849 Rev. Rebman, have set out by turns to different areas in the interior. The foundation used by colonial government to establish Railways and roads (Lawuo 1978:44).

Also it is believed that, most of the leaders who came into power soon after independence received missionary education. Thus it laid foundation for the few elite who struggled for independence. In that case, missionary education was fostering of nationalism in Tanzania.

**The negative attributes that can be traceable in missionary’s education**

Missionary education was basically education for evangelical and civilization purposes. It was for this reason we can point out some negative aspect of this education.

Missionaries played a big role in the sense of disunity among societies. This has been due to the fact that Christian churches tend to exist in the country was not one body in Christ but as a series of distinct organs. Each linked more strongly with similar organs in other parts of the world than with their fellow African Christians belonging to a different organization perhaps only a few miles away. Today the differences become greater in towns. This is a device force of a society (Welborn 1965:75).

Religion played an important role in the re-socialization of Africans. Songs, traditional dances, initiation ceremonies and ancestral worship and many others were not in the line of missionaries. People were forbidden for being evil and backward. The eventually disappearance of these cultural practices in many areas, have not been replaced either by western education or religion.

Missionaries were also blamed for destructing the African type of education and technology. Omari (1976:82) observes that in their eyes (missionaries), no good thing could ever come out of the African, everything African was primitive and inferior. For many of them the culture of western European represented all that was highest and best in (human) men’s achievements.

Lawu 1978 asserts that, missionary education had the system that encouraged wrong attitudes of sub service for Christians and non-Christians, for instance Islam were discriminated in terms of social services. It was reported that they wee not given services unless they were ready to become Christians.

Also education systems were geared to serve their interest thus African becomes their objects and tools for their system. Education produced elite but robot, dehumanized Africans and put all dependence on foreigners.
Another aspect is that, most of missionaries concentrated more in the extension of elementary education and for the aim of converting people and fear of concentrated into advanced institution.

Missionary education created stratification in the rural areas and regional disparity (Mbilinyi 1973:32). Adding to this point Ishumi (1980:208) said that the Tanzanians who had opportunity for higher education under colonialists were most the Chaga, Haya and Nyakusa and because most education was provided by missionaries most of these people became Christians that is our heritance.

The destruction of African traditional medicine is another impact caused by missionaries in Africa. In Africa there were special form of services for the casting out evil spirits and defending which craft. It may have been based on an entirely false understanding of the nature of disease but it worked. Frank Weston, the famous Bishop of Zanzibar (1908 – 1924), used the same methods successfully in Africa. But he received very little support from his fellow missionaries. Moreover, the tradition which has survived in most part of the church East Africa today is that it is a sin even to believe in the existence of spirits or which craft (Welborn 1965:85).

Gender inequality in education system was another negative aspect among education provided by both missionaries and colonial governments. Puja (2001:73) argued that the current inequality of education we have has been influenced by the role pled by missionaries who played a role of educating Tanzanian but also converting them into Christianity as a result of attended mission schools, and following a Christian biased school curriculum. She also argued that the Tanzanian secondary school curriculum especially at the advanced secondary school levels was hierarchically organized. The curriculum systematically discriminated against female students by making subject combinations that lead to highly valued and well paid professional available to boys while denying them to girls. Missionaries minimally educated girls so that they could be good Christian wives of better-educated Christian men and mothers of future Christian children. Also Rodney (1972:272) asserts that the extremely limited employment sector in the colonies had nothing to offer educated women and modern education has remained a luxury with which female African women come contact.

Also, there was emergence of education based on racial discrimination in which there was education for African, Asian and for Europeans. The content of curriculum was different and aimed at different goals. The Europeans and Asians received superior education compared to Africans. Such situation deprived African development.

**Conclusion**

It can thus be concluded that, Christian mission for long time contributed to the development of socio-historical and trends in education in Tanzania and this can be viewed in the light of their education and socio impact in term of activities they play, number of schools built and pupils intake. However at the time of independence,
educational facilities could not match the political and economic needs of Tanzania. Education in the colonial period apart from being limited in both in scope and extent was offered on the basis of religious and racial discrimination. The education policy in the post independence period had to change as a matter of necessity.