

FOCUS ON RESEARCH AND TRAINING INSTITUTES

INSTITUTE OF DEVELOPMENT STUDIES *University of Dar-es-Salaam, Tanzania*

The Institute of Development Studies of the University of Dar-es-Salaam was formally established under section 21 (4) of the University of Dar-es-Salaam Act. It came into being on 1st July, 1973 as part and parcel of the University of Dar-es-Salaam. All activities of the Institute are under the direction of the Vice-Chancellor and the Board of the Institute is directly responsible to the University Senate for its academic activities.

In its objectives and functions, the Dar-es-Salaam Institute of Development Studies is slightly different from similar Institute in Nairobi, Sussex, Dacca and other places. While it is both a teaching and Research Institute it has also the very important function of inculcating into the student community an ideological awareness in keeping with the socialist policies (options) of the country.

The background of Development Studies in the University of Dar-es-Salaam dates back to October 22nd in 1966 when most of the University students demonstrated in the streets of Dar-es-Salaam to the State House in protest against legislation aimed at instituting a compulsory National Service Scheme for all Secondary School leavers and fresh University graduates. One important effect of the demonstration was to define the role of the University in National development and to review the extent to which the University curriculum was relevant and adequate for the needs and aspirations of Tanzania. For that purpose a conference of leading educators and educational administrators was held at the then University College late in 1967 under the Chairmanship of Dr. Wilbert CHAGULA the then Principal of the University College. This conference was held at an opportune moment because it took stock not only of the lessons of the 1966 students' demonstration but also was guided by the newly announced *Arusha Declaration* which specified Socialism and Self Reliance as the country's policies. One outcome of the conference and consultation was that in 1968, an interdisciplinary common course in Development Studies was started. Mr. Lionel CLIFFE was the first coordinator of the course. The course aimed at imparting general knowledge on Tanzania's problems to the University Community. In 1970, a special Department of Development Studies was established, within the umbrella of the Faculty of Arts and Social Sciences, whose courses were from then on made compulsory for all undergraduates except for those who were taking a slightly different but similar courses called East African Society and Environment (EASE) run by the Faculty of Arts and Social Sciences. The Department of Development Studies was headed by a Director and the first Director 1970-73 was Professor Kassim GURULI. Between 1972 and 1973 arrangements were made to phase out the EASE course in order to avoid duplication and to ensure that all undergraduate students were exposed to Development Studies in the interdiscipli-

nary approach which examines the relevance or otherwise of various subjects /knowledge and research in the context of the socialism. The EASE course was phased out from 1976–1978. Development Studies has since remained a compulsory course of two years duration for all under graduate students in the University.

When the Institute of Development Studies was established in July 1973, with Mr. Ibrahim KADUMA as its first Director, it had three major problems. First, the Institute had an acute shortage of academic staff. Out of an establishment of fourteen senior academic staff and two Tutorial Assistant positions, there were in 1973/74 only 9 academic staff. The second problem which partly arose from the above mentioned problem is that the Institute relied too heavily on expatriate teaching staff in that out of nine academic staff, six were expatriates and only three were Tanzanians. The third problem of the Institute was that it started without a set of offices and as a consequence administrative and academic staff had to be allocated offices in different parts of the University's main Campus.

From the 1974/75 Academic Year, the Institute of Development Studies, in addition to teaching undergraduates, started managing a post-graduate M.A. (Development Studies) programme in collaboration with the Faculty of Arts and Social Sciences. The first batch of six M.A. students in 1974/75 was followed by eight M.A. Students in 1975/76; four in 1976/77; nine in 1977/78; five in 1978/79; ten students in 1979/80 and in 1980/81 there are nine M.A. candidates.

From the beginning of the academic year 1977/78 the Institute of Development Studies was housed in a new building between the University Library and the Geography/Bralup Building which the Institute shares with the Institute of Kiswahili Research, the Department of Kiswahili, and the University of Dar-es-Salaam Press. This solved, at least for the foreseeable future, the accomodation problem. By July 1980, the academic staff of the Institute numbered twenty six, of whom ten are either Senior Lecturers or Professors and only three of the academic staff are expatriates. With the beginning of the academic year 1980/81 the Institute of Development Studies has assumed full responsibility in managing and conducting studies leading towards the awards of M.A. or Ph.D. Degrees of the University of Dar-es-Salaam.

Regarding research, the Institute has recently completed a research project on Ujamaa Villages development which was initiated in 1975 and the report has just been released. In this research, the Insitute worked very closely with the Party, formely TANU, now CCM, which also financed the Project. Recently (1980) the Institute provided consultancy research services to the Arusha Regional Rural Integrated Development Programme on Small Scale Industrialization and to UNESCO on Technology Education in Tanzania. There are also on-going Research Programmes of individual members of the academic staff such as the Rural Energy Consumption Survey and the Solar Energy Cooker Project by Dr. S.R. NKONOKI; Rural Development by Dr. J. H. J. MAEDA; Political Education in Secondary Schools and Colleges of National Education by Ndugu W. S. CHAMUN-GWANA, the Development of Trade Union Movement in Zanzibar by Haroub OTHMAN. Dr. NKONOKI's Solar Energy Cooker Project led in 1977/78 to Tanzania's first prototype solar energy cooker. In 1979, the

Institute started organizing Ideological orientation courses for new academic staff of the University. Among its academic activities, the Institute also organizes Conferences/Symposia/Seminars. For example in 1977 there was the Seminar on Ten Years of the Arusha Declaration jointly organized by the Institute and the University TANU Youth League; 1979 the Institute organized on behalf of the University a one week seminar to commemorate the International Year Against Apartheid; early in 1980 the Institute in collaboration with the Faculty of Law and the Union of Tanzania Workers (JUWATA) organized a symposium on the Role of Trade Unions in Socialist construction in Tanzania and in late June this year, in collaboration with the Dag Hammarskjöld Foundation of Sweden, the Institute organized an International seminar on International Monetary System and the New International Economic Order.

In all its activities, the Institute seeks to cooperate with other Institutions within outside Tanzania.

Walter RODNEY

Walter RODNEY, was a distinguished widely respected and well known scholar. He was also a member of the Editorial Board of *Africa Development*. His murder shocked not only his personal friends, but also all the people who read and appreciated his writings. *Africa Development* is publishing three documents relating to the murder of Walter RODNEY :-

- a) A letter of appeal from Mrs. Patricia RODNEY requesting people to send her Walter's unpublished writings and speeches for the proposed RODNEY Library.
- b) A letter, signed by many African Caribbean scholars in Nigeria, to the Secretary General of the O.A.U. on the murder of Walter RODNEY.
- c) A resolution unanimously passed by an international conference organised by CODESRIA in December 1981 in Dakar.

Justinean RWEYEMAMU and I were personal friends of Walter RODNEY when we worked together, for a number of years, at the University of Dar-es-Salaam. We are writing a brief appreciation on Walter RODNEY which will be published in the next issue of *Africa Development*.

Brief statements from friends, colleagues concerning Walter's life and work will be welcome and may be taken into account in the writing of the appreciation.

Abdalla S. BUJRA,
Editor, Africa Development,
and Executive Secretary of
CODESRIA – B.P. 3304,
Dakar/SENEGAL.

II

Kingston Terrace,
St. Michael,
Barbados,

November 14, 1980.

Dear Mr. BUJRA,

This is a letter to alert you to the organisation of the Walter RODNEY literary estate. As you know in the process of Walter's academic career he participated in a number of seminars, debates, conferences and public lectures. There was never any attempt by Walter to systematically collect and coordinate these works. Now I feel that it is important that his works not only be promoted but that there is need to centralize this information, to collect papers which were not in his possession (the estate) and to vet the reproduction of his works throughout the world.

For example, quite a number of Walter's lectures and seminars were recorded on tape. I have had one or two requests that these tapes be reproduced but would like to have some idea of the persons who would like to do this. In the first instance I would like to obtain copies of these tapes for the eventual establishment of a Walter RODNEY Institute. If however such a group in your region would like to publish this work I would think that for copyright purposes they should be responsible to person/persons appointed by me. There are also academic and political colleagues who are in the process of developing aspects of Walter's work. It would be helpful if I am brought up to date in that I maybe able to offer assistance and or insights which may help. At the same time it would help prevent distortion of the essence of the ideas of Walter RODNEY.

In light of the above considerations I am wondering whether you would like to assist as a co-ordinator of the literary estate on my behalf. I am considering your name as one of a number of persons who would comprise an International Board of Trustees which can assist in the major work which this process involves. This Board would work with me in trying to monitor the publication of Walter's work and also the reproduction of works already published.

Walter, while alive, did not seek to establish any formal and legal control over many of his works in that he wanted to have his work widely disseminated. However, there are persons who abused this privilege to the point of using his work to present their own ideas. This is why some measure of the current interest in republishing articles and tapes should have some measure of accountability. The intent is to support those who would want to advance and develop the work while identifying those who abuse his trust.

If you are agreeable then I will proceed to alert my lawyer who is assisting me here. In the meantime it could be helpful if you tried to obtain copies of speeches, tapes, lectures or other information relating to Walter RODNEY. If, and when I get your agreement then I will proceed with my lawyer here to legalise your status as a representative of the estate.

Hoping to hear from you soon with suggestions or ideas.

Thanking you for your co-operation,

Yours Sincerely,
Patricia RODNEY (Mrs.).

The Hon. Mr. Edem KODJO,
The Secretary General,
Organisation of African Unity,
Africal Hall,
Addis-Ababa/ETHIOPIA.

June 25, 1980.

Dear Compatriot,

An event of tragic importance for Africa and black peoples everywhere occurred at Georgetown, Guyana on Thursday 12th June, 1980. This was the brutal assassination of Dr. Walter RODNEY by a bomb planted in the car in which he was travelling.

We the undersigned citizens of various countries of Africa and the Caribbean teaching at Ahmadu Bello University, Zaria, Nigeria, regard the assassination of Walter RODNEY a matter of such crucial importance to Africa and black people everywhere that we are compelled to address the following, through you, to the African Heads of States and Governments going to meet in the forthcoming Summit of the OAU in Freetown, Sierra Leone.

Please accept our highest considerations.

Yours Sincerely,
Dr. Okello Oculi (Uganda),
on behalf of the following*
Members of Staff, Ahmadu Bello
University, Zaria, Nigeria.

**AN OPEN LETTER TO AFRICAN HEADS OF STATES AND
GOVERNMENTS MEETING IN FREETOWN, SIERRA LEONE
THE OAU AND THE ASSASSINATION OF DR. WALTER
RODNEY IN GUYANA.**

Dr. Walter RODNEY who was for seven years a Professor in African History at the University of Dar-es-Salaam, was criminally assassinated by the explosion of a bomb believed to have been planted by agents of the Government of Guyana on Thursday 12th June, 1980. He was travelling with his brother who was critically wounded. Dr. Walter RODNEY's body was so shattered by the bomb blast that it took quite some time to identify his body. At the time he was thus brutally assassinated he was out of jail on bail for a charge which Amnesty International and other International observers believed were charges trumped up by the Government.

The significance of Walter RODNEY for Africa and other black peoples in the Americas, Europe and the Caribbean was dramatized and concretized in his book : *How Europe Underdeveloped Africa*. In it RODNEY shows with rare brilliance and intellectual courage in scholarship and argumentation that Europeans systematically destroyed all the glorious

* *100 signatures. Since then a large number of African Scholars in other African Universities and Research Institutes have endorsed this document.*

achievements of previous centuries of African development. He thereby exposed the lie in European scholarship and racist propaganda that colonialism brought civilization to Africa. An exiled South African Professor, Bernard Magubane, has said it aptly that the book has provided us with «the frightful history of the rape, retardation and deliberate destruction of the peoples and economies of the African continent». Since RODNEY's book was published in 1972 a radical wind has swept across the teaching of African History in African Universities and Schools.

This larger meaning had its roots in the late nineteen sixties when RODNEY was a lecturer at the Jamaica Campus of the University of the West Indies. He had just come back from his research in African History at the University of London, and (for the first time in the history of Jamaica), gone from the Campus citadel to the slums of Kingston, Jamaica, to lecture in pidgin English (*patwa*) to the psychologically humiliated and despised African-Jamaicans about African civilization and the glorious past of their ancestors on the Mother continent. For the first time he told them of the Kings and Bronze works of Benin, of Songhai and Ghana empires, of ancient universities in Timbuctu (Mali) and Alexandria, of the military genius of Chaka the Zulu and Samory Toure, and others.

For a people who had been perpetually told by the racist white minority in Jamaica that their ancestors were wandering herds of primitive cannibals without a civilization of their own making, who could never have invented geometry or built cities with streets as wide and well laid-out as those of ancient Benin, Walter RODNEY was a new Messiah or Prophet who burst in like a new heat-storm across the tropical consciousness of an oppressed Caribbean. His streetcorner lectures came to be published as *The Groundlings with my Brothers* (or chatting with my brother). For a black people used to seeing their children getting university education and then turning around to be ashamed of their black roots it was a new experience to hear a black university lecturer talking their *lingua franca* (pidgin) and calling them his *brothers* – and meaning it. When in 1968 the Jamaica Government banned RODNEY from coming back to the University after he had been to an International Conference in Canada, the news of his deportation from the airport spread like wildfire and Kingston was set ablaze by angry and rioting blacks. In Jamaica by 1976 political history was already popularly divided into pre-Rodney and After-Rodney, and it was clear that Michael Manley's party was benefitting from this new black awakening. The new political awakening of the Rastafarians that one hears in the Songs of Bob Marley is indebted both to Marcus Garvey and Rodney's groundlings. After-Rodney Bob Marley could openly lead his Caribbean audience into calling themselves «*we Africans*», when only a few years before it was a mortal crime to call someone an African. By 1976 this message of Marley had begun to spread across other Islands in the Caribbean, and by 1980 this awakening had overthrown governments in Grenada, St. Vincent and St. Lucia.

That the Government of Guyana had been mortally afraid of Dr. Walter RODNEY became clear when on his return from Tanzania in 1974 the Government vetoed his appointment as the Professor of History by the University Council of the University of Guyana. Consequently he held no job in his own country until his tragic murder in June 1980. He was a fugiti-

ve in his own country at the same time as this same Government of Guyana was granting land to Reverend Jones to set up a lunatic Republic for siphoning the black unemployed from the economy of the United States of America to relieve that society of the dangers of potential racial violence. Over nine hundred people, mostly blacks were to die in a senseless mass murder perpetrated by their so-called leader.

The significance of Walter RODNEY in Guyanese politics is that for the first time he set out to point out to the African (black) followers of the Prime Minister's Party (PNP) and to the Indian followers of Chedi Jagan (the leader of the Opposition Party) that they as farm labourers (Indians) and bauxite mine workers (Africans) and the poor urban unemployed (Africans and some Indians) were *not rivals* in anything but brothers in poverty, exploitation and oppression. Both the African Prime Minister (Forbes Burnham) and the Indian Opposition Leader (Chedi Jagan) and their elite cohorts were manipulating their racial and cultural differences to win political power and use the coffers of the Guyanese people to accumulate personal wealth and family properties. This became more glaring when in 1976 Chedi Jagan declared in a speech at the University of the West Indies, Mona Campus (Jamaica) that he would no longer be opposing Prime Minister Burnham's fascist policies (officially propagated as or «Burnhamism») but would instead offer «*critical support*». Ironically the CIA and British intelligence in 1965 rigged the elections in favour of Burnham because they feared that Jagan was a communist.

It was this collusion at the top buttressed by the manipulation of the racial and animal emotions of the poor and exploited Africans and Indians at the bottom of a wretchedly poor and backward Guyanese society that Dr. Walter RODNEY set out to expose and destroy by setting ablaze the political intelligence of the wretched of that section of the Third World.

We have provided this sketchy biography of brother Walter RODNEY in order to show that his death is not just the death of a mere national of a remote country known as Guyana, which most people would find difficult to locate on a map of South America. He was larger than the map of Guyana. His vision was wider than the reawakening African-Jamaicans. He was an earthquake who smashed the blood-soaked walls of racist colonial historiography. He was a new carrier of a wind of Freedom for all Africans and all the enemies of colonialism, racism and imperialism. In his death therefore the voice of all our freedoms is assassinated. This and the violation of his fundamental right to life, fundamental right to promote the hopes of the hopeless, and to promote the development of the underdeveloped, constitutes the essence of the tragedy of his wanton assassination by the enemies of freedom in Guyana. It is this which lies at the root of our deep sorrow at his death and gives profound depth to our condemnation of his assassination.

For us the undersigned it is a significant coincidence that Walter RODNEY was assassinated when Ministers of Justice in Africa were attending an OAU Conference in Gambia to draft the OAU Charter on Human Rights, and only a few weeks before the first Summit of the OAU after the assassination of President William TOLBERT, of Liberia, the then Chairman of the OAU. In their reaction to the assassination of President TOLBERT, the Heads of States of the OAU at the Special Economic Summit in Lagos opposed the attendance of the Liberian delegation, and the Nigerian Government denied the delegation permission to land. It may be assumed that the

organisation was paying tribute to President TOLBERT's human right to life. This is an important development for an organisation which had not condemned the atrocities of Idi Amin, Bokassa and Nguema because, as Valerie McComie (the first Black to become Secretary General of the Organisation of American States (OAS) put it: «in an effort to maintain unity, the OAU failed to do anything substantive». It would be a tragic irony and retrogressive act, if after the assassination of Walter RODNEY (the one man who has used his talents to promote the Blackman's frontiers of freedom and Human Rights within the arena of Human History) the OAU Heads of States meeting in Freetown (Sierra Leone) were to refrain from condemning his killers and violaters of his right to life. We urge this condemnation and an OAU tribute to Walter RODNEY for the service he has done for African History, African consciousness and the History and consciousness of peoples of African ancestry and the World.

**CONFERENCE ON DEVELOPMENT AND SOCIAL FORMATION IN
AFRICA : DAKAR, SENEGAL, 2-4 DECEMBER 1980.**

The above international conference unanimously passed the following resolution.

This conference condemns the assassination of Professor Walter RODNEY in Guyana, and calls upon the government of Prime Minister Burnham to bring to justice the criminals who perpetrated this murder.

Dr. Walter RODNEY is a well known African Scholar and fighter for the cause of the masses.

As author of *How Europe Underdeveloped Africa*, he highlighted the exploitation of African peoples and the distortion of African development by the slave trade, the plunder and robbery of African resources by colonialism and the continued underdevelopment of African economies by imperialism.

The conference was attended by more than 40 participants from Africa, North America and Europe.

If you agree with the above statement, please sign it and post it to the following address (also see enclosed letter by Patricia RODNEY).

«Mrs. Patricia RODNEY, Kingston Terrace, St. Micheal, Barbados».

Name.....
Address.....
Position.....

Signature..... Date.....

(You can reproduce this resolution so that friends of Walter RODNEY can sign it and send it to Patricia RODNEY).

Abdalla S. BUJRA.



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The Price of this book is not yet communicated to us.

For further informations please write to:

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NOTES TO CONTRIBUTORS

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