

2 please, <sup>single</sup> ~~double~~ spacing.

A Handbook for Councilors

(Draft)

At the time, developments in local govt had  
been so swift that guidelines & instructions  
lagged behind; we had our instructions & handbook  
re L.S., but local authorities did not.

Below are my attempts to remedy matters  
in Ukerewe.

B

Chapter 1.  
Government - Democracy.

This little book <sup>at</sup> deals with local government in general and local <sup>relation to the type of</sup> ~~local~~ ~~council~~ ~~which~~ ~~is~~ ~~now~~ ~~developing~~ ~~in~~ ~~most~~ ~~districts~~ ~~of~~ ~~Tanganyika~~ government in Ukerewe in particular. But before writing about local

government ~~in Ukerewe~~ it might be a good idea to decide exactly what we mean by government. Words like government, politics and democracy and so on are used fairly indiscriminately these days, but there is a tendency with people who use those words to put their own particular meaning to them and what Hamisi calls democracy is not necessarily exactly what Jonathan thinks of as democracy, and <sup>Rajab's</sup> ~~Rajabu's~~ ideas about what Government's duties <sup>are</sup> may be are not the same as those of Patrice. So first of all what is Government?

Government is the body, the individual or the group of people who govern a ~~country~~ <sup>regardless</sup> ~~of~~ ~~how~~ ~~that~~ ~~government~~ ~~came~~ ~~into~~ ~~being~~ ~~or~~ ~~how~~ ~~it~~ ~~was~~ ~~selected~~ ~~or~~ ~~how~~ ~~it~~ ~~derives~~ ~~its~~ ~~powers~~. Its function is first of all to protect the people in the country - that is to preserve law and order, to make it possible for people to carry out their everyday business without fear of robbery, assault and becoming involved in warfare, fights, <sup>and</sup> ~~and~~ so on. These may sound <sup>unimportant</sup> ~~quite small~~ jobs because we are so accustomed to peace, that <sup>although events in the Congo in 1960 showed how easily peace can be</sup> we have no idea, or very little idea of what the alternative is. The <sup>replaced</sup> ~~replacement~~ of order and peace is the basic function of any government and any government which fails to do that is a bad government.

Secondly, <sup>is associated with the first duty,</sup> is the maintenance of the rule of law; that is that the country shall be run <sup>in accordance with law</sup> ~~in accordance with law~~ ~~and~~ ~~not~~ ~~at~~ ~~the~~ ~~discretion~~ ~~of~~ ~~the~~ ~~individual~~ ~~politicians~~ which reflect the needs ~~and~~ of the country, <sup>is not at the whim of</sup> ~~is not at the whim of~~ ~~an~~ ~~individual~~ ~~or~~ ~~a~~ ~~small~~ ~~group~~ ~~of~~ ~~people~~

government is not and what its functions are not. It is <sup>not</sup> ~~not~~, for instance, the function of government, nor is it possible for any government, primarily to please people, it is primarily to run the country for the benefit of the inhabitants and in doing that it <sup>will</sup> ~~generally~~ ~~will~~ manage to please the majority of people but it certainly will not please all the people all the time. It cannot hope to do so.

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government in ~~Ukerewe~~ it might be a good idea to decide exactly what we mean by government. Words like government, politics and democracy and so on are used fairly indiscriminately these days, but there is a tendency with people who use those words to put their own particular meaning to them and ~~so~~ what Hamisi calls democracy is not necessarily exactly what Jonathan thinks of as democracy, and Rijaibu's ideas about what Government's duties <sup>are</sup> may be are not the same as those of Patrice. So first of all what is Government?

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<sup>Secondly</sup> Secondly, within the framework of the law and in the conditions of peace and order which it has created, it is the duty ~~or function~~ of the government to organise and develop the resources of the country; labour, wealth in all its different forms, natural resources and so on, for the benefit and the welfare of the country; <sup>and also to develop & expand</sup> ~~social services~~ <sup>social services</sup> - medicine, public health, schools, social development and things of that kind, <sup>so as</sup> to improve the standard of living of the inhabitants of the country, ~~and to protect that standard of living.~~ || This may all sound fairly simple and most of you probably understand this already. If you understand, it is perhaps as important as anything else to understand also what government is not and what its functions are not. It is <sup>not</sup> ~~not~~, for instance, the function of government, nor is it possible for any government, primarily to please people, it is primarily to run the country for the benefit of the inhabitants and in doing that <sup>will</sup> ~~it~~ generally ~~will~~ manage to please the majority of people but it certainly will not please all the people all the time. It cannot hope to do so.

\* Democracy also requires that at any given time the minority view or minority party ~~is~~ must be prepared to accept the wishes of the majority - in the hope that they will be the majority themselves, <sup>one day.</sup> and also that the only way of deciding who is in a majority is by holding of properly conducted elections. ~~Unless this is accepted as has been suggested above this acceptance is demanded not only of the public but of the government itself - that is a willingness to be replaced by another elected government by election. ~~Unless both elections are, after all, only a means of selecting a government~~~~

Unless these particular ingredients of democracy are accepted then the only alternative is bloodshed & civil war & the imposition of government by force; ~~elections are~~ <sup>elections are</sup> after all, simply a means of selecting a government by peaceful methods, & the alternative is warlike methods.

No doubt any tax-payer would be very pleased and happy to have a dispensary built just a few hundred yards away from his house, he would be very pleased if all his children could go to school and study right through to secondary standard <sup>free</sup> but he would not be so pleased at having to pay the extra taxation which these services demand. So the government has all the time to attempt to strike a balance between providing for the welfare of the country at <sup>within the limits of its available revenue,</sup> large and in pleasing the public to which it is responsible. <sup>The demand for services usually exceeds the means of supplying them.</sup>

Democracy.

And now for type of government and our second definition. It is usual for us to think in terms of a democratic type of government, ~~of a democracy~~ but this is by no means the only type of government there is. There are many countries in the world that are not governed democratically, there are also many countries in the world which are ~~governed~~ most undemocratically and there are still other governments which might have certain democratic features but which lack some of the essentials of democracy and are therefore not democratic. The British like to think that their form of democracy is the best working form of democracy in the world. ~~Not~~ everyone agrees with this, certainly the British did not invent it and there is no certainty that either the British form of democracy or indeed any form of democracy is necessarily the best form of government for ~~any~~ <sup>every</sup> other country; In Africa we shall just have to wait and see. All that we can say at the moment is that when African political leaders talk about democracy they have got in mind something after the British pattern, ~~though not necessarily the same in every detail.~~ <sup>and that I think is good enough reason for sticking to an accepted definition</sup> of what democracy is in this little book. <sup>Many hundreds of</sup> Books have been written defining what democracy is; ~~people~~ people have lost their heads in trying to define it or in arguing about it. Here we shall have to be content with a fairly brief definition.

A democratic government is ~~a government~~ <sup>one</sup> in which the people generally decide ~~their~~ <sup>what form their</sup> own ~~form~~ <sup>is to take,</sup> of government, ~~what type of government suits them, and having decided that~~ <sup>then</sup> have a say through their freely elected representatives as to how that country should be governed. <sup>They have the opportunity of electing their representatives</sup> ~~government, and also of removing it if~~ <sup>removing members of that government (which is composed of their representatives) if</sup> ~~the government displeases them;~~ <sup>this is done</sup> ~~that is~~ in properly conducted and free elections, <sup>by secret ballot</sup> ~~This isn't a one-sided affair,~~ <sup>and only by ballot;</sup> on the contrary it is very much a joint affair ~~because whilst it is~~ between government and the people, because whilst it is easy for people to elect a government it is not so easy for <sup>the</sup> people to remove that

government unless the government itself is willing to be moved. It is the failure of some governments to accept this which results in some democratic governments degenerating into dictatorships. <sup>12. a failure of the government to bow to the wishes of the majority of the latter wishes to replace it.</sup> This leads on to some of the other features of democracy, and one of the essential features is personal freedom, as distinct from national independence; ~~the~~ freedom of the individual to be allowed to think his own thoughts, to say what he wants to say without being intimidated ~~by~~ or threatened by other people, the freedom to write what he wants to write, the freedom to attend which church he likes, wear what kind of clothes he likes, the freedom to be able to walk from his village to his nearest town without being waylaid by thieves or members of another political group and freedom from oppression by the state or the government, <sup>and finally freedom to choose his own representatives in govt or to choose someone else at the next election if his first choice was not satisfactory.</sup> This freedom is best assured by another feature of democracy and that is free and independent courts of law; that is courts which are servants of the government and which are independent of the government and ~~to~~ which any person and every person has access, so that a person who feels that he <sup>is</sup> aggrieved as a result of the action of the state or the government has a final recourse to the court of law and that court of law can give its judgement or decision not according to the wishes of government but according to the law of the ~~land~~ <sup>country.</sup> // \* There are many other features of a democracy but ~~I will just mention one more very important one and that is the existence of a politically educated and interested public~~ <sup>and one of these is particularly</sup> because unless the people of ~~the~~ a democracy are interested in seeing that it is properly run, are concerned in expressing their views and taking an interest in government at the highest and lowest levels, then the democracy will perish; because once the people ~~lose~~ interest, they ~~lose~~ control and once the people ~~lose~~ control the government passes into the hands of small powerful minority or a dictator. <sup>— someone will always seize power if he is permitted to do so.</sup> // Before leaving democracy ~~all~~ together it should be understood also what democracy is not. It is frequently said that democracy is government by the people. This definition should be qualified to the extent that democracy is government by the people in accordance with certain rules which are established by law. Democracy does not mean that people can do exactly what they like. It does not mean that groups of people can gang together and because there happen to be <sup>numbers of them with similar views that they can</sup> ~~a few of them or a lot of them~~ to do exactly what they like. A wrong thing is wrong whether it is committed by one individual or whether it is committed by a thousand individuals and the fact that there are a thousand individuals doing <sup>a</sup> the bad ~~committed~~ thing does not make it right or democratic.

← \*

Finally, if people are not prepared to accept this view of what democracy is and what democracy is not, then we might just as well forget about democracy and take the word out of our language because it will not survive. // The brief ~~of~~ definition ~~that I have given you~~ <sup>of democracy given above</sup> is not a new one, ~~there is nothing novel about it~~, and it is ~~a definition which has~~ <sup>has</sup> been accepted by learned men for generations in many of the ~~more important~~ countries in the world. And if people in talking about democracy describe something which is ~~really~~ <sup>from</sup> different to ~~what~~ <sup>to what</sup> ~~I have described to you~~ <sup>above</sup> then they are not talking about democracy, they are talking about something completely different. - although they may be perfectly sincere about it.

In conclusion, whether Tanganyika <sup>develops in</sup> ~~remains~~ <sup>to be</sup> a democratic state remains to be seen: whether democracy is the best form of ~~the~~ government for Tanganyika cannot be known yet. In any event the precise form a democratic government takes is unimportant, but <sup>underlying</sup> the principles are and these are important not only in central government but in local government also: these principles ~~are~~ and qualities on which just government depend are :-

- i. that everyone, if not equal in wealth, ability etc., is equally entitled to respect and fair treatment. i.e. that every single person matters.
- ii. that everyone is entitled to his own personal opinion & is not wrong just because he is in a minority.
- iii. that everyone is entitled to have his way - right - but by lawful means, not by force. i.e. the rule of law.
- iv. tolerance.

In short that every man is entitled to be treated as Mwanamungu.  
Mwanamungu

Chapter 2

*District Councils.*

*constitution*

*There is now a new local government*

*more District.*

You now have a new constitution in this District. This constitution

has been devised by people of this District or at any rate those people in this District who ~~are~~ <sup>ought to</sup> have been interested in producing it, and it has not <sup>simple</sup> been imposed on the District by Central Government. This constitution is not rigid; the fact that it is written down does not mean that it cannot be changed. It should nevertheless be thought of as being semi-permanent, and <sup>certain</sup> permanent enough to be relied upon. People, including yourselves will not have confidence in this constitution if <sup>or respect for</sup> ~~some of you are~~ <sup>it is</sup> continually ~~changing it and altering it.~~ // This constitution has been designed around the principles

which have already been expressed in the previous Chapter and a framework has been established within which it will be possible for ~~this District~~ the local government of this District to be carried out in conformity with the general wishes and desires of the people. <sup>The carrying out of</sup> local government can only be

<sup>done</sup> expressed through the approved mechanism, that is through lawful councils established under this constitution which you now have. <sup>for certain people</sup> To attempt to express ~~your~~ <sup>that</sup> wishes by any other means will be unlawful and can only lead to chaos and a breakdown of local government. The fact that <sup>there is</sup> you now have a constitution does not mean that local government in this district will

automatically be carried on smoothly; the constitution has not got an engine inside it and it cannot work by itself, it needs <sup>people</sup> you to work it, <sup>that is</sup> it needs the ~~public~~ <sup>the district</sup>, all the people of ~~Ukerewe and Ukeru~~ as well as the elected and official members of <sup>the</sup> your various councils. Remember that if <sup>the</sup> you constitution and the

councils set up under it do not work it is not the fault of the constitution it is <sup>the people's</sup> your fault ~~for~~ not making it work. And if it does not work it might be useful to reflect the fault <sup>probably</sup> may lie with the people and not with the constitution itself. <sup>This is emphasised</sup> I mention this because if the fact is not recognised ~~anything~~ <sup>the</sup> and your

constitution and ~~your~~ councils go through a difficult ~~starting~~ period there may be a tendency for people to blame the constitution and try to make ~~it~~ a new one instead of making sure that the one they already have works <sup>properly</sup>. It can work if

<sup>people</sup> you are determined to make it work as similar constitutions have been made to work elsewhere. Finally remember that a constitution is as good or as bad as the people who make it work and a council is as good or as bad as the members comprising it.

*Unless this is kept in mind people will never have a satisfactory local govt because they will be too busy blaming the constitution itself to find fault with themselves or their councillors.*



Relations between Central and Local Government

Before going on to write

in more detail about the work of the District Council and other councils it would be a good idea to define reasonably accurately the relationship between Central Government and Local Government in this case the relationship between ~~government~~, central government and <sup>the</sup> District Council. ~~Because~~ Unless this definition is made there is likely to be a good deal of misunderstanding.

|| The first and most important thing to remember is ~~the District Council~~ that <sup>the district</sup> Ukerewe, Dodoma, Songea etc. are District, ~~is~~ not independant, ~~it is~~ still part of Tanganyika, and because it is part of Tanganyika it is subordinate to the government of Tanganyika whoever and whatever that government may happen to be at any particular time.

The idea ~~does~~ seem to have developed over the last few years that "madaraka" in local government means that local councils can do exactly as they like; they cannot. Everything that they do is done with the general approval of Central Government and they can do nothing without the general approval of central government. If <sup>the reader</sup> ~~you~~ think about it for a moment this is perfectly reasonable <sup>for</sup> if local ~~government~~ councils were not subordinate to central government, there would be no need for central government; every council would be its own government, every council would run its ~~own~~ district as it wanted to do without any ~~reference~~ to anyone else. Some people may think that this is a good idea, but a little reflection will lead <sup>them</sup> ~~you~~ to understand that this could only lead to chaos. No district council on its own could hope to run education services up to secondary or up to university standard. No district on its own could afford to run hospitals, specialist medical services; <sup>etc.</sup> no district on its own could afford to maintain police force, prisons and all the other institutions which form a part of wider central government policy. A district cannot support, and ~~pursue~~ independant policies which are not related to policies already agreed by central government. If this relationship is understood there should be no difficulty. ~~But~~ <sup>certainly there is no sense in</sup>

<sup>this subordinate role: all councils are a part of government as a whole.</sup>  
Legally, and in practice, all power which is exercised by local councils derives from central government; that it is to say it is central government and not the local council which decides exactly what functions and powers a local council may exercise, and this is at the absolute discretion of central government. Central government can give these powers; if these powers are misused by local <sup>authorities</sup> then central government can also withdraw those powers or cancel them.  
|| In its relations with central government the local government has two functions

first of all to carry out certain aspects of central government policy which central government may devolve upon the district council for example the ~~running~~ <sup>other</sup> of primary schools and ~~middle~~ <sup>other</sup> schools and the running of rural dispensaries and ~~medical services~~ <sup>rural</sup> and things of that kind. It also allows local authorities, ~~district councils~~ to make rules, bye-laws on a variety of subjects, markets, forestry, collection of local rates, the control of drunkenness, the carrying of weapons and a whole variety of other things.

But all these rules before they are made and brought into use must be approved by central government. Finally, lower down the scale there are a variety of

things with which government is not directly concerned; for instance how many sweepers ~~you~~ <sup>to</sup> are going to employ in ~~your~~ <sup>at the</sup> markets, how many clerks ~~you~~ <sup>are</sup> need to run ~~your~~ <sup>the</sup> barazas, how many carpenters and masons ~~you~~ <sup>are</sup> need to build ~~your~~ <sup>houses, school</sup> buildings, ~~how many drivers you need to run your lorries,~~ <sup>dispensaries, council & so on.</sup> Government is not directly

concerned with these things, all it is concerned with is that the services ~~is~~ <sup>that the sgt</sup> should be effectively and efficiently administered. One way in

which it carries out inspection and exercises this control is by way of audit <sup>and insistence on certain</sup> and government has the obligation to see that local government finances are <sup>standards of accounting in accordance with specific rules (i.e. Memoranda No. 3)</sup>

administered correctly in accordance with estimates which have approved by central government, that these funds are administered honestly and that they are administered without waste, and it is within government's power to take action against local councils which do not fulfill all these duties, which I have mentioned, correctly. The way in which control is exercised

is changing & will ~~no~~ <sup>no doubt</sup> continue to change, & may be through the ~~D - C -~~ <sup>or another Central Gov. officer</sup>, by a local (provincial) inspectorate, by detailed provincial audit, or even by direct correspondence with the Ministry.

The important thing is that ~~the~~ <sup>all districts are</sup> is a part of Tanganyika and ~~the~~ <sup>their</sup> Councils subordinate to Central government

~~Draft~~

relationships.  
Local Government: ~~how it works.~~

Relations between public, councils, and local gov staff.

We have seen some of the principles of government and now ~~we~~ we must see how these principles are related to local gov. ~~in districts and~~ <sup>in districts and</sup> ~~in~~ <sup>in</sup> ~~the~~ <sup>the</sup> ~~local~~ <sup>local</sup> ~~gov~~ <sup>gov</sup> ~~works.~~ <sup>works.</sup> The relationship between Central Govt & Local Govt has already been defined as L-G — ~~defined~~ <sup>found to be</sup> ~~as~~ <sup>a</sup> part of Govt as a whole. Local Govt within the district also has its own particular relationships, that is between the people, councils, & council employees; and all these 3 ~~are~~ <sup>are</sup> essential elements in modern local government. The people alone cannot effectively do anything without expressing themselves through councils; the councils can do nothing without close contact with the people and assistance from the council employees; whilst council employees can do nothing without the instructions of the councils. The last statement is not quite true because the local civil service can do a great deal without reference to the council or people, but only if they are allowed to do so, and of course as a last resort the council (as the employer) ~~is~~ has the final word.

It will be seen that this relationship between the 3 elements in L-G — is a very close one, although it is only just ~~be~~ coming to be

clarified. There have been many changes over the past few years: formerly the District Commissioners and many chiefs combined the 3 functions and were the eyes & ears of the public who then looked political & ~~and~~ corporate experience, & ~~the~~ carried out what are now the functions of councils and finally c carried out the execution of policy themselves.

~~Over many years this pattern has changed to the final pattern which has~~ Gradually by a process of slow education and experience, the modern pattern has emerged & is becoming clearer. In the intervening period D - C - i & Chiefs were advised by "advisory councils". Now these are disappearing & being replaced by fully representative responsible councils which the D - C - may attend as a guest or advisor, whilst the Chief, or Chief, is usually the chief executive officers of the council.

These changes are desirable ~~and~~ but because they have been so rapid there may have been some confusion in people's minds as to what has been going on. One thing is certain & that is that the rate of change is slowing down & a period of consolidation is - or should be - setting in. Once a house is built there is nothing else to do about it - except to move in & use it in the best way possible. And so that L - G - works in the best way possible



This leads to ~~the~~ <sup>another</sup> ~~final~~ duty of the ~~villagers~~ <sup>public</sup>, that is to make their wishes & opinions known to their councillors. Councillors are not mind-readers so if people remain silent, councillors cannot be expected to know what they are thinking about. ~~Finally to councillors~~

In brief the public's ~~first duty to~~ duty is to take an interest in what the councils & councillors are doing. Unless they do this councils will not reflect public opinion nor will the public be aware of what is going on.)

i Council & Public. Next the Councils & Councillors have duties to the public. They were elected by the people & are therefore responsible to them.

→ Finally the public have a duty to recognise that a councillor is not there simply to express their own views: if this were all he did ~~it~~ <sup>he</sup> would not be necessary. They choose him because they trust him & expect him to use his own intelligence & judgement when acting in council on their behalf. In doing this he may even be going contrary to the wishes of the people, but <sup>only</sup> because he is in a position to take a wider view & do what he thinks is best for the district as a whole & not just his own village ~~or~~ <sup>or</sup> sub-division.

ii Council & Public. Next the Councils & Councillors have duties to the public. They were elected by ~~the~~ the people & are therefore responsible to them.

12

The councillor's duties are threefold. First he must make himself aware of public opinion and relate this to his own knowledge & experience in forming his views. Secondly he must attend council meetings regularly, & take an active part in them, not fall asleep ~~as~~ as some do. And thirdly he must make the council's decisions known to the public - not necessarily by holding formal meetings (though this can be done) but in the course of general conversation with people.

~~Council matters are not secret, & <sup>all the</sup> people are ~~able~~ to attend meetings at least~~

Council matters are not secret & councillors should publicise what goes on, what decisions are made, <sup>not importantly</sup> & why. People are ~~not~~ not born knowing all about local government & at the present time, until people have found out for themselves, councillors are teachers & leaders & not merely people who attend meetings.

A councillor who does not do all the 3 things mentioned is not a good councillor.

iii Council & Staff. Councillors <sup>& councils</sup> also have a special relationship with local government employees. The District Council is, for example, the employer of a large number of people, with the right of appointment & dismissal. On the other hand the Council must use this power tactfully because it is itself very much in the hands of its employees

~~relies on it~~ & is completely dependent on it to carry out its own policies: The employees could run the district without the Council, but councillors could not run the ~~the~~ district without staff.

In recognition of this close interdependence, the Council has a particular duty towards its staff if it expects them to work hard & loyally: that is it must pay them fair wages, & must show ~~show~~ treat them fairly - regarding leave, medical attention, <sup>security</sup> & so on. ~~In particular~~ Staff are entitled to consideration & a degree of security & should only be dismissed for inefficiency, dishonesty or insubordination; they should not be dismissed for ~~reasons~~ political reasons, or because of "fitness" or family reasons. <sup>and so on.</sup> This is not only unfair to the employee personally; it will also affect morale throughout the local council staff & the best type of employee will ~~never~~ be attracted to work for a council which treats its employees unfairly. A council will get the sort of employee it deserves; ~~if~~ if it pays ~~well~~ & treats well it will get good workers; if it pays & treats staff badly it will get bad staff and the district will suffer.

Finally a councillor must recognise that the employee knows how to do his job, & at any rate better than the councillor does; he is



14

after all being paid to do it & generally has some experience of the job which the councillor has not got. The Council as a whole is an employer; the individual councillor is not, & once he is out of the Council Chamber he is just the same as anyone else. He has not got the right to personally criticise L - G - staff or tell them what to do, or even "~~bully~~" to persuade or bully them. He is of course entitled to criticise staff, <sup>who deserve it,</sup> but this should be done only through the Establishment's Committee of the District Council (or the sub-chief or senior executive officer in the sub-chieftain). The councillor must not expect favourable treatment from L - G - staff ~~because~~ because he is a councillor. The councillor is, after all, just a member of the public the same as everyone else.

IV Staff - Council. The other side of this relationship is that if the Council plays fair by its staff, the staff should play fair by the Council. Firstly the employer must give good value for money: he is being paid a certain wage for doing a certain job & must therefore do it to the best of his ability - for a full working day 5 1/2 days a week, & not for an hour or two a day only. A lazy employee who does not do this is, in effect, a thief, & is taking money (wages) ~~to~~

~~which he is not entitled~~ which <sup>is</sup> paid to him by the council out of the ratepayers money. A lazy employee is not only a bad one, he is dishonest.

Finally the employee, who is employed by the Council, ~~he~~ should ~~be~~ ~~to~~ councillors with respect. The councillor may not be able to do the employees' job, but that is not what he is tax for. He guides the Council's work & is therefore entitled to expect from Council employees.

Staff - Public. It does not seem to be generally recognised that Council Staff have a responsibility to the public, and there is as yet little tradition of "public service". The idea that U.K. employees are servants of the public and there to help them is rare and the concept that employees are <sup>superior</sup> ~~is~~ <sup>no more important than</sup> ~~not~~ ~~is~~ is all too common.

<sup>anyone else:</sup> Employees are servants of the Council which appoints them to serve the public, and their wages are paid by the taxpayer through the Treasury.

If employees do not do their work properly - if they are lazy, come to work late, leave early, get drunk, behave rudely or in any way neglect their duties - the public are entitled to complain and as a last resort the Council, representing the public, has a right to punish or dismiss such staff.

Remember that posts do not exist for the purpose of earning that a certain number of people receive annual wages: they exist in order that the public may be adequately served.

~~In practice the attitude of staff to their jobs is not important, as unless the Council is efficiently served it can do nothing, or the Council is dependent on staff for carrying out the efficient administration of the district.~~

vi Public - Staff. Finally the public have a duty towards Local Government staff. Much of what has been said in para iii above applies also with reference to relations between public & staff. Assuming that staff ~~do~~ keep their part of the bargain as in the previous paragraph (which is far from <sup>always</sup> being the case) the public must recognise that staff have a job to do; that this job is not always an easy one; and that although "public servants" their duties are determined by the Council. For example a rate collector, although a Council employee, cannot by virtue of his job be very popular; the public should regard him not as a personal enemy but as a person who has a job to do - and one which, if he does not do it, will result in the district coming to a standstill & all services - education, dispensaries etc. being down. Finally, as with councillors, the public must realise that the employee knows more about his job than other people do. If there are any complaints, a senior officer or councillor should

17.  
be told, not the employee himself. Finally,  
remember that employees are servants of the  
public, & do not tolerate ~~of~~ bad service.

\*>

Again ~~it is~~ too much attention is paid to the voter & perhaps too much emphasis ~~is~~ laid on the vote. A vote, like an election, is simply a means to an end, & what is important is not the vote or who votes, but the person who is elected. And the same person is likely to be elected whether there are 20 or 20,000 voters.

Local Government in practice.

Elections. These are not an everyday occurrence but ~~an important~~ elections are mentioned first because they provide a means of selecting councillors & with this is done there can be no council. Elections are held at intervals ~~into~~ for the District, Sub-District & other councils as is laid down in the constitution; the precise way in which the elections are held is also a matter for the local constitution and the committee appointed under it to deal with election matters. In detail, elections may vary from district to district & between 1 election & another. But all elections should have certain things in common; they are :-

- 1. that a person should be free to vote (in secret if this is preferred) for whichever candidate he likes
- 2. that no person should have <sup>improper</sup> pressure brought on him to choose a particular candidate. i.e. he must be allowed to make up his own mind.
- 3. no pressures must be brought to bear on candidates to withdraw from the election if they wish to stand
- 4. all the provisions of local election regulations must be carried out & the elections fairly conducted. More than this it must be clear to everyone that they have been fairly conducted

Popular Elections, with all persons taking part, are a comparatively new thing in Tanganyika, and there

are certain misconceptions which should be ~~also~~ corrected. It is a popular idea that to solve a problem, to rectify all the faults of local government all that is necessary is to hold an election & everything will be alright. This is not so. An election is simply a means to an end; it is not an end in itself & is no guarantee that the persons elected will be any more ~~clever~~, clever, honest, able, & industrious than their predecessors - in fact the probability is that they will be <sup>much</sup> about the same, but even more lacking in experience.

It is also thought ~~that~~ by some that an election is simply a means of ~~being~~ attaining power, of ensuring that their wishes & opinions are imposed on the community & that anyone else's views should be either suppressed or ignored. This is not the object of an election - but it may easily be the result of an election if the people permit it.

Many people are also of the view that following popular elections ~~commit~~ ~~the~~ the people & council can do what they like. Again, this is not so, and people & council remain subject to certain discipline - either voluntarily accepted by agreement & the following of rules of conduct; or failing this by imposition from above. People must be aware of the general limitations upon local authorities & their relations with central government - as has already been described.

\* > What then is the point of an election if there are so many things that it is not?

Ideally it is simply a way - not necessarily the best way but certainly a popular way - in which the public can select a representative to take ~~the~~ his place in a council which by its deliberations & decisions will regulate the local government & administration of the district. That is perhaps obvious - but no more should be made of an election than this. Ideally also an election should secure the selection of the best man for the job, the person whom the people think is ~~the~~ best able to represent their interests in council and also who is sufficiently intelligent & wise to make the right decisions in his own mind without having to depend upon the advice or leadership of other people. This ideal is not always attained and people may be elected not because they are clever or able but because they belong to a certain family or party, because they are good orators, or because no-one has opposed them. This - cannot be helped & it can only be repeated. ~~that~~ people will get the councillors ~~that~~ they deserve.

An election is an important event ~~and~~ & it will determine the shape of the council for 1, 2, or 3 years to come ~~it is however only~~ people must choose wisely & well: it is however only a brief event ~~it~~ <sup>it</sup> in itself achieves nothing. It is after election that the work of the council begins & the public can see for



itself how well or <sup>-1</sup> badly they selected  
their councillors.

The Councillor.