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PATTERNS OF EDUCATION IN TANZANIA : AN ANALYSIS
WITH SPECIAL REFERENCE TO
PRIMARY AND COMMUNITY EDUCATION

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by

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ABSTRACT

of

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Submitted to the University of Hull, September 1985

This thesis is based on research carried out from January to June 1984 in Tanzania, mainly in the Central Zone regions of Singida and Dodoma, and in Britain. The primary aim of the text is to analyse the development of Tanzanian education with a view to an assessment, in context, of the primary sector, and especially the implementation of the Community School Programme. The core of the research is on primary schools, those institutions in which the whole process of education for the new national ideals must take place. The main policy concern of education in Tanzania is to make schools serve economic, social and human development and be increasingly integrated into the community, national and local.

The basic premis of this study is that educational policy in Tanzania has been greatly influenced by: the literature and field of 'Community Education' in developed countries; international connections with Socialist countries; traditions of indigenous education and society; particular Mission and colonial involvements in the country; exposure to international bodies such as UNESCO and allied organizations; the political philosophy of education for self-reliance.

These influences have been fully explained in Parts A, B and C of the thesis. How these principles are actually being carried out

in Tanzanian primary schools has been the concern of Part D of the
thesis. What has been espoused here is that the effective implementation
of Tanzanian education policy is yet to be achieved. There has
been a severe quantity-quality trade off occurring in primary education
due mainly to financial, manpower and material constraints. Where
planning has preceded political decisions, large measures of success
have been achieved, but in general, political expediency and haste
have created substantial divergency between policy and practice.
Unevenness in the modernization process has produced enormous gaps
between rural societies that are still traditional and urban societies
that have become largely modern. The resulting differences in the
human conditions between these two societies lie at the root of
some of the most serious and hazardous problems of national well-
being now facing the peoples of Tanzania.

For practical implementation of community based education policy,
a reconciliation of the above influences is a necessary process
which requires the co-operation and fullest support within the
relevant local and international contexts.

D E D I C A T I O N

This work is dedicated to my son Emil Nkumbi who was
born during the time of my study. Also to my late
uncle, Ibrahim Ikoti Yogho Nkumbi and my late
stepmother, Lea Hungi Ngaa Nkumbi who both fought
against enormous odds to bring me up to my present status.
May God bless them.

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Since the first Regional Conference of Ministers of Education in Addis
Ababa 1961, the objective of making primary education available for
all children has been a feature of the education policies of all
African states.

This objective however has been difficult to be achieved. The main
issue has been the search for relevant curricula. It has been debated
that current curricula organized around academic subjects depend
upon the adult world rather than that of childhood or adolescence,
that the logic of the division between subjects makes no sense to
pupils, and that problem-solving, whether by adults or children,
is in practice a multi-disciplinary process.

Further, it has been difficult for both professionals and educationists
to identify the concept of 'relevance'. Too often attempts to produce
relevant curricula lend themselves to damaging criticism on the grounds
that they do not distinguish adequately between education and
entertainment. Political indoctrination too can be smuggled in under
the banner of relevance.

Nevertheless, there have been major examples of emphasis on education
for agricultural and rural development at all levels of education.
Thus we have the example of Youth Clubs and Organizations like Clubs
4-8 in the Republic of Benin, the Young Pioneers Schools of Malawi,
the Farmers Brigades in Botswana, and the Agricultural Settlement
Schemes in Tanzania during the 1960s.

Further, the search for relevant curricula has made it necessary
to call for fundamental reform in education systems. One such case
has been an attempt to introduce the concept of 'Community Education'.
Even as late as 1976, for example, the major agenda of the African
Ministers of Education Conference in Lagos revolved around this point.
They concentrated on three major qualitative aspects:

(a)   The Strengthening of African
        Culture and Identity:

This aspect was to be characterised by adaptation of curricula to
the environment. Hence the necessity for revision of textbooks in
literature, mathematics, history, geography etc., to feature African
culture. Likewise, there has been the introduction of civic interaction
to create an African awareness. The readaptation of teaching methods
and means was also emphasized.

(b)   The Link between School and
        the World of Work:

This was to be accomplished by an emphasis on the teaching of science
and technology.

(c)   The Integration of School
        into Community Life:

A considerable amount of debate is still going on on this issue.
There is a strong belief among opponents of integrating school into
community life that, it tends to concentrate upon social and political
aims; academic work being afforded little value. Exponents of the
other view argue that the aim of community education is to serve
community development. It is a social rather than an academic
conception of education, one which is intended to prepare children
for their social life of work, leisure and citizenship.

Belief in integrating school with community life appears also to
be favoured by Tanzania's educational policy, which is based on three
philosophical assumptions: first, that every human being is
fundamentally of equal worth and has equal rights; second, that
the individual becomes meaningful to himself or herself and others
only as a member of society; and third, that basic literacy and
numeracy liberate the human personality and are thus valuable in
their own right quite apart from the contribution they make to the
nation's economy and to the individual's economic situation. If
one does not share these assumptions, then Tanzania's whole development
strategy as well as its educational policy will seem to have involved
a huge waste of resources and will be judged unsuccessful. On the
other hand, if these assumptions are shared, then the strategy makes
sense, and can be judged as having been a 'qualified success'. The
word 'qualified' refers to the implementation of Tanzanian policies;
to the effects of ambition clashing with limits of resources; to
impatience clashing with the need to obtain the peoples' full
understanding and involvement before introducing change.

Analagous to the above assumptions are three cardinal pillars of
Tanzania's educational policy: the Arusha Declaration; Socialism
and Rural Development; Education for Self-Reliance. The Arusha
Declaration outlines the Tanzanian National policies which are based
on the philosophy of 'Socialism and Self-Reliance'. It aims at
creating a socialist society based on equality, non-exploitation,
the minimizing of economic disparity amongst the population, and
the state control of all the major means of production and exchange.

'Socialism and Rural Development' is seen as a step towards implementing

the Arusha Declaration in rural areas. It is a milestone in reformulating national policy. It was anticipated that the rural areas will be the focus for the economic development of Tanzania.

'Education for Self-Reliance' is looked upon as a key component of the whole development effort. For to increase production both qualitatively and quantitatively, there arises a need to have a system of education that will prepare the people for socialist construction. According to its main advocate, the President of Tanzania Julius K. Nyerere, the purpose of 'Education for Self-Reliance' was to transmit from one generation to the next, the accumulated wisdom and knowledge of the society and to prepare the young people for their future membership of the society and their active participation in its maintenance or development. It was also aimed at emancipating the individual and enabling him to master and control his environment. Further, this education was required to eradicate ignorance, poverty and diseases and to enable one to acquire knowledge through contacts with other people. In short, the purpose of this education was to follow five principles:

(a)   to foster the social goals of living together, and working together for the common good;

(b)   to prepare young people to play a dynamic and constructive part in the development of their society;

(c)   to inculcate a sense of commitment to the total community, and help the pupils to accept the values appropriate to their kind of future, not those appropriate to their colonial past;

(d)   to prepare young people for work in the rural areas where improvement will depend largely upon the efforts of the people in agriculture and in village development;

(e)   to make young people think for themselves, make judgements

        on all the issues affecting them, and be able to interpret

        the decisions in a socialist framework.

But these are just principles. There arises the central question:

what might be done for their practical implementation? The

introduction of community-based education was thus sought as a means

to implement the policy of 'Education for Self-Reliance'.

Two critical problems associated with the introduction of community-

based education concept seem, however, to come to light:

Changes in the Education System:

The introduction of school into community life demands changes in

the education system, and a shift in established relationship and

responsibilities within the community. These matters can be discussed

under such headings as: organization, administration, finance and

social communication.

From the organizational standpoint, the implementation of universal

primary education, for example, needs consideration of such areas

as class size, pupil teacher ratio, the shift system, dual registration

of nomads, school buildings etc., etc. Other significant issues

include: how should the inspectorate be operated? and, how should

the examination system be organized?

In administration and finance one may be forced to look into: the

devolution of Ministry of National Education responsibilities; village

education committees; budgets, recurrent and development such as

teachers' salaries, cost of teaching/learning materials and of school

buildings; extra budgetary contributions, e.g. from school projects

and from the community.

Social communication on the other hand involves community awareness;
sensitizing teachers and decision-makers; and mechanism of change
in reference to educational institutes, such as MTUU, and to change
agents.

The Preparation and Reorientation of Teachers:

In this regard, the following are worthy of note:

(a)   The impact of teacher training colleges and other change

        agents in: the provision of appropriate initial training;

        the re-orientation of serving teachers and other mediators

        in learning; acting as resource centres; providing advisory

        and evaluation support; contributing to their own upkeep and

        running costs as models for community schools.

(b)   The extent to which community schools serve local communities

        in respect of: adult education; the development of political

        awareness; cultural development; providing resources of various

        kinds.

(c)   The extent to which communities are involved in educational

        policy-making, and the activities of both teacher training

        colleges and community schools.

To this writer's knowledge, the available literature on the integration
of school into community life in respect to the Central Zone of Tanzania
so far undertaken seems to lack critical analysis of the above issues.
It was therefore decided to conduct a survey in order to bring these
issues into perspective. It was hoped that the findings will be
of value to the Ministry of National Education in making future

decisions as regards the transformation of all primary schools in Tanzania into community schools.

Thesis Plan:

The coverage of the above arguments has been embodied in a research design consisting of two surveys; a documentary search, and an empirical survey. The former was carried out in order to understand the Tanzanian past so as to comprehend the present, with all its strains, difficulties and tensions it faces in carrying out the integration of school into community life. The purpose of the empirical work was to seek hard evidence of the actual implementation of the community school programme in the selected area in Tanzania.

All this has made it necessary for this study to have four parts. The first, Part A, covers four chapters: a description of general profile of the country and a resume of contemporary educational provision and organization with special reference to primary education is given. The object is to set the context for the historical, political and empirical analyses which comprise subsequent parts of the thesis.

Chapters Five through Nine form Part B. Here, selected influential factors informing the understanding of the current state of education in Tanzania are dealt with. It includes consideration of such aspects as: indigenous and Islamic survivals; Christian missions and colonial legacies; post-colonial philosophies - especially in respect of Julius Nyerere; international socialist influences and comparisons - for example Cuba and the People's Republic of China.

Part C, which comprises Chapters Ten through Twelve, examines the development of the idea of community education in Tanzania with reference

to special influences in the light of the aforementioned contextual factors. It first starts with community education – the field, concept and survey of literature – and then ends with the overall survey of selected national initiatives in community based education during the 'Post-Arusha Declaration' era.

Development of community education plans for the local area, (the Tanzanian Central Zone) selected for the field work – research problems and methodology; the hypotheses which were empirically tested in the field work in the selected case of community education and a comparable case as yet not subject to the community education reform, provide the essence of the final part of the thesis, Part D. Discussions and conclusions arrived at as a result of hypotheses arising from the findings of parts A, B and C, and recommendations in respect of the further development of community education in Tanzania have also been made in conclusion.

Suffice it to say here that even though improvements are under way, objectives have been formulated and trends been set, one still must return to the question of implementation. Not only are finances lacking, but also trained personnel. Although the trends also indicate that many faults of the present system have been recognized, and that means are being developed to correct them, there remains a problem of whether gradual or whether rapid radical changes would be more successful in creating a full Tanzanian school system. The inherited colonial system is deeply embedded in the minds of teachers, parents and society as a whole. Unless massive efforts are undertaken to change these attitudes by explaining the urgency of change, the system as envisaged will never be successful.

Before ending the theme of this introduction a word of caution is
perhaps in order. One must be aware of the possibilities of inaccuracies
and errors arising from the following sources: documentation, and
the evaluation of measuring instruments.

Documentation:

With regard to the problems encountered during documentary research
and the interpretation of the available literature, historical accounts
of community education were studied mainly from secondary sources.
Due to pressure of time and finance, certain well-known and successful
community education projects were not consulted at first hand and
this must remain a significant shortcoming. Emphasis was instead
on the study of documentations of a contextual nature though factual
documentation was not disregarded. Policy documents by the Political
Party (CCM); from Government and voluntary agencies; from Development
plans for the nation, its regions and districts; Reports and Surveys
such as those by international agencies; Annual Manpower Reports
to the President; economic surveys; project documents from relevant
ministries, donor agencies and training institutes, were the main
sources for the historical perspective.

These were obtained from the University of Hull Institute of Education
and the Brynmor Jones Library of the University of Hull, as well
as from the Universities of London and Edinburgh. The study of
this range of documentation, especially critical university publications
and journals, proved to be of great value for the research.

In Part B of the thesis, certain mission-based publications have
been used extensively as a source for the analysis of this factor
in the historical development of education in Tanzania. Publications

sponsored by the concern of all of the different Christian denominations,

for example, the Christian Council of Tanzania (Protestant) and

the Tanzania Episcopal Conference (Roman Catholic) have been used.

Allan Gotteneid was the co-ordinator of the ecumenical group and

his work in particular has provided an invaluable context in respect

of the mission factor.

The Evaluation of
Measuring Instruments:

With regard to the problem encountered during field work, the

following limitations should be recognised:

(a)   Development of the Instruments

No preliminary tryout or pre-testing of the instruments was done

before it was finally administered. This was the case because the

project itself is in its pilot stage, being tried in only two regions

of the twenty regions of mainland Tanzania. In this regard the

evaluation role was thus thought formative rather than summative.

(b)   Translation

It was necessary to translate the questionnaire from English into

Kiswahili in order to be intelligible to the majority of primary

school teachers, pupils, village adults and village leaders. Problems

may have arisen in applying a common meaning or interpretation to

the technical terms. The possibility of some local misinterpretation

cannot be excluded.

(c)   Sampling

The steps taken to produce representative samples are described

in the research design. Nevertheless, the possibility that sampling

design was not accurately executed with respect to random selection

of schools, teachers and pupils within schools, and village adults/ village leaders within the community, cannot be completely dismissed.

(d) Validity

With regard to the problems encountered in the completing of questionnaire, and conducting the interviews, the major concern was the validity of the replies. These may have been influenced by the tendency among the respondents to comply in the answers with the 'official policy' of the country. This is especially so when one considers the familiarity of respondents with the aforementioned three cardinal pillars of Tanzanian education. These concepts have been in the public arena for almost two decades since 1967. Thus information of a factual nature obtained through questionnaire forms must have been subject to the honesty or dishonesty of the respondents.

'Opinion questions' to be answered were of an even more critical nature because they were heavily subjected to the bias of the respondent who, naturally wanted to present the school or village in a good light. The interpretation of questions, especially embiguous ones, was subject to the respondent's perception and influenced by his or her social-economic background and interests. Thus interpretation of the meaning of questions could differ considerably from the intended meaning and therefore affect the validity of the replies negatively.

Through lack of pre-testing of the forms, a number of other difficulties were encountered. Questions of an ambiguous nature were discovered only during administration and analysis of questionnaires. Questions related to school or village records were sometimes not answered, (or answered by guessing because such records were not kept). Most of these appear in the appendices.

Famine:

During the field test, there was famine in the regions in question.

Some basic services which were supposed to be provided were therefore

not available. This helped to minimize the differences which were

assumed to be found between experimental and non-experimental schools.

Constraints of
Time and Finance:

Due to constraint of time, and cost, this research has been a 'one-

man effort'. All instruments were administered personally by the

researcher. This has also included the coding of raw data, data

processing and analysis. The duration assigned to the research

is as shown in the following chart.

MONTH	ACTIVITY
January - April 1983	Designing the research proposal and identifying relevant literature
May - July 1983	Writing the first draft of the documentary research
August - December 1983	Constructing instruments for empirical research
January - June 1984	Fieldwork in Tanzania
July - December 1984	Data processing and analysis
January - June 1985	Writing up and submission of final draft

P A R T   A

ASPECTS OF THE CONTEXT OF

PRIMARY EDUCATION IN CONTEMPORARY TANZANIA

Part A comprises Chapters One through Four which deal

with a general profile of the country and a resume of

contemporary educational provision and organisation

with special reference to primary education. The object

is to set the context for the historical, political and

empirical analyses which comprise subsequent parts of

the thesis.

C H A P T E R   O N E

A PROFILE OF TANZANIA

1.1   INTRODUCTION

The United Republic of Tanzania, the largest country in East Africa,

comprises a large mainland territory and the two small off-shore

islands of Zanzibar and Pemba.

The Tanzanian mainland has passed through several stages and names

since its first contact with the European colonial powers. During the

German colonial period (1880-1920) it bore the name 'German East

Africa'. Between the two World Wars and beyond (1920-1947) under

British mandate it was called 'Tanganyika Territory'. This was

changed to Tanganyika from 1947-1961. Independence took effect on

9th December 1961, and a new name, the 'Republic of Tanganyika',

was introduced. This, however, lasted only until 1964 when it was

changed again to 'United Republic of Tanzania'.

The Tanzanian mainland was the first of a number of territories

comprising a multiracial belt extending southwards from Kenya to the

Republic of South Africa to achieve Independence under predominantly

African control. On 26th April 1964 it merged with islands of

Zanzibar and Pemba which had undergone a revolution on 12th January

1964. Hence the new title and foundation as the 'United Republic of

Tanzania'.

The country is a one-party state. "Chama Cha Mapinduzi", abbreviated

to CCM, being the only political party. Its national flag is divided

diagonally with green, black and blue strips; the blue strip being
edged in yellow. Administratively the Tanzanian mainland is divided
into 20 regions comprising 111 districts.

1.2   BASIC GEOGRAPHICAL BACKGROUND

Fig. 1 illustrates the location of Tanzania, its neighbouring states
and main administrative regions.

Size and Location:

The country is approximately the same size as Nigeria. It covers the
area of 362,820 square miles comprising: the Tanzanian mainland
(Tanganyika) (361,150 square miles); Zanzibar island (640 square
miles); and Pemba island (380 square miles). Of the mainland,
20,650 square miles are wetlands.

Tanzania is situated in East Africa South of Equator. It lies between
latitudes 1°S and 11° 45'S and longitudes 29° 28'E and 41° 55'E. It
borders the Indian Ocean in the East for about 500 miles. It extends
latitudinally for 844 miles and longitudinally for 763 miles.
Zanzibar and Pemba islands lie 25 miles off the East coast in the
Indian Ocean.

On the whole, the boundaries of Tanzania follow natural features.
In the South the Ruvuma river separates Tanzania from Mozambique,
the border meeting Lake Nyasa about half way down its eastern shore.
To the West of Lake Nyasa the boundary runs North-West from the
River Songwe to the Lake Tanganyika, the second deepest lake in the
World, 1170 feet below sea level at its lowest point. The border
then turns north-east over land at the mouth of the Malagarasi river.
Following a series of lakes and high points up to the Uganda border,

FIGURE 1: TANZANIA'S LOCATION AND REGIONS
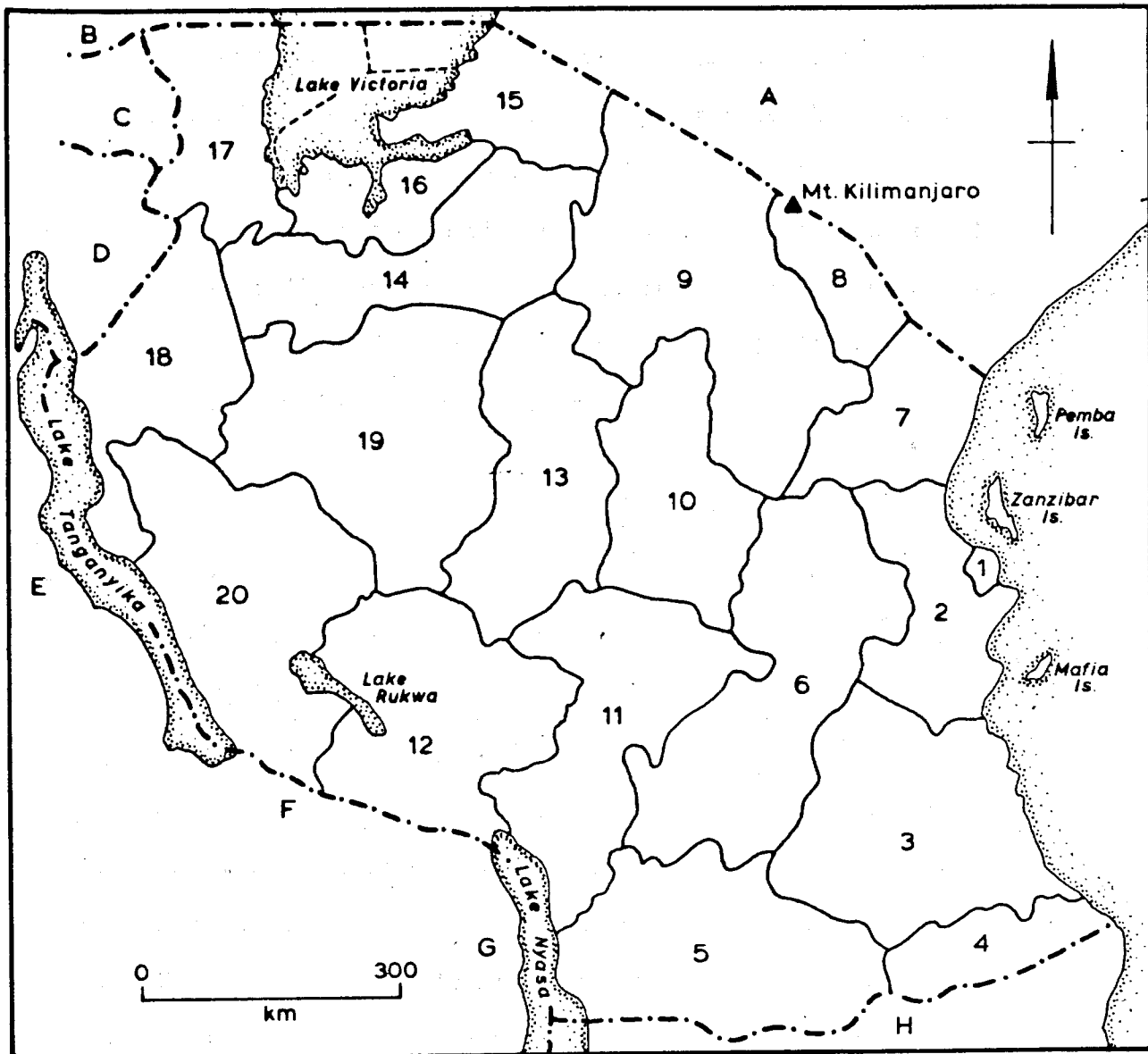
Key:

1. Bordering States:

A. Kenya   C. Rwanda   E. Zaire   G. Malawi
B. Uganda   D. Burundi   F. Zambia   H. Mozambique

2. Mainland Regions of Tanzania:

1. Dar-es-Salaam   6. Morogoro   11. Iringa   16. Mwanza
2. Pwani   7. Tanga   12. Mbeya   17. Kagera
3. Lindi   8. Kilimanjaro   13. Singida   18. Kigoma
4. Mtwara   9. Arusha   14. Shinyanga   19. Tabora
5. Ruvuma   10. Dodoma   15. Mara   20. Rukwa

the line then turns due east along the first degree of latitude south of the Equator and cuts straight across Lake Victoria, the third largest lake in the World. Then tilting in a south-easterly direction. The boundary runs in a more or less straight line from Lake Jipe touching the northern tip of Lake Natron and looping round the north of Mount Kilimanjaro, snow capped all year round and highest peak in Africa at 19,340 feet above sea level. It finally runs to the north bank of Jassii Creek on the Indian Ocean.

Physical Features:

Mainland Tanzania occupies a vast area of relatively unproductive and often arid bush and woodland extending across the centre of the country. On the periphery is fertile and productive high land. Much of the land of Tanzania is extensively eroded, and except for the highlands and coastal areas suffers from aridity. Most of the rivers are not navigable as rainfall is extremely erratic and the water table consequently variable. The average annual rainfall varies from 14.3" to 123.4". The climate is strongly affected by altitude. Tropical and humid on the coast and islands; but drier on the plateau and temperate to cold in the mountains. Temperatures range from 25°C to 31°C in February to 19°C to 28°C in July and August, there being little annual range in this respect.

Despite widespread aridity, there are considerable water bodies in Tanzania. In addition to major rivers: Pangani, Ruvu, Wami, Ruaha, Kilimbero, Rufiji, Ruvuma, Ruhuhu, Songwe, Malagarasi, Kagera and Mara, there are the great lakes such as Victoria, Tanganyika and Nyasa, to say nothing of numerous smaller lakes of which the most significant are Natron, Manyara, Eyasi and Rukwa.

The 'Great Rift Valley', one of the World's most remarkable geographical features, divides into two forks northwards across the country. Beginning near the port of Beira in Mozambique it runs 4,000 miles through Tanzania, Kenya and Ethiopia up to the Red Sea and ends far north in Jordan. At Lake Nyasa it divides into an eastern branch running through Central Tanzania and Kenya and western arm marked by lakes Tanganyika, Kivu, Edward and Albert. Lake Victoria, however, is not part of the Rift Valley structure.

As one would expect in the neighbourhood of the Great Rift Valley, there has been, and still is, a considerable amount of volcanic activity. Mount Kilimanjaro is dormant, while Oldai Lengai on the Eastern Rift Valley is the most obviously active volcano.

Mountain systems are widely extended over the whole country. They are at their highest in the north and south and inbetween drop to the relative uniformity of the central plateau. The Usambara and Pare mountains run up in a north-west direction from near Tanga, continue via mounts Kilimanjaro (19,340 feet) and Meru (14,979 feet) merging into the 'Winter Highlands' further west and the Mbulu and Kondoa ranges. Further to the east are the Nguu and Uluguru mountains and south from Mpwapwa and Kilosa extends the bulk of the Rubeho mountain system leading into the Iringa highlands and thence to the great cluster of ranges near the head of Lake Nyasa; the Njombe highlands, the Livingstone mountains, the Kipengere range, the Mporoto and mount Rungwe.

1.3   SOCIO-ECONOMIC FACTORS

The Tanzanian economy has been significantly transformed since 1967 through the doctrines of 'Socialism' and 'Self-Reliance'. The

developing economy is dual in character, combining a traditional
sector and a modern sector. The former is predominantly a rural and
subsistence economy. It is based on cultivation which, together with
livestock, forestry and fishing, accounts for 60% of the Gross
Domestic Product (GDP). The latter is predominantly an urban and
money economy.

Since Independence, there have been several Economic Development
Plans. The first attempt was a three-year plan covering the period
1961-62 to 1963-64, but the first really comprehensive Economic
Development Plan was produced in 1964. It covered the five-year period
1964-65 to 1968-69. This has been followed successively by other
Five-Year Development Plans. At the time of writing, the Fourth
Five-Year Development Plan is in operation covering the period
1981-82 to 1985-86.

The implementation of these Economic Plans has been a hazardous
undertaking because in most cases they were, and indeed still are,
heavily dependent on foreign trade which in turn depends largely on
agricultural production which, due to its traditional character, is
easily vulnerable to climatic constraints. This circle of dependency
is sometimes known as the 'Poverty Vicious Circle'.

Of course, in terms of economic and social development indices,
Tanzania belongs to what is loosely called the 'Third World'. It
is often referred to as 'underdeveloped', 'developing' or 'less
developed'. In fact it is properly placed in the group of 'Least
Developed Countries' which have the following distinguishing
characteristics: low life expectancy, poor and insufficient medical
services, poor diet, hunger and starvation, a high birth rate, high

rates of unemployment and underemployment, low real income per capita, an export dominated economy (mostly raw materials), inadequate economic infrastructure, a high rate of illiteracy and a low level of urbanization.

Social Profile:

Tanzania is a multiracial country. Africans represent 98.5 per cent of the population, but the 1.5 per cent that are non-African (mainly Indo-Pakistani, Arab and European) have considerable economic significance. The population of Tanzania was in 1981 estimated at 18,515,623, having increased by 3.4 per cent since 1979. 46 per cent ' of the population is under 15 years of age and the dependency ratio was 1.02 in 1981. There is an uneven distribution of population, but the average density is estimated at 27.6 per square mile. In fact over half the population is concentrated in the humid part of the country which is only one-sixth of the total. Less than 12 per cent is urbanized. The Physical Quality Index of Life was 53 in 1978-80. This is a measure of the effectiveness of Social Services in which Life Expectancy, Literacy and Infant Mortality are included. A combination of malnutrition, lack of hygiene and shortage of medical care is responsible for the low life expectancy at birth of only 51.6 years (1980). Many children and adults still die due to factors which can be controlled. Nonetheless the population of the country is expected to double by the end of the twentieth century, as illustrated in Tables 1 and 2.

Medical services are poor and in many places virtually non-existent, and in consequence both the high infant mortality and the low life expectancy are difficult to check. The low level of public sanitation is also a major problem. Where medical facilities do exist they are often unable to cope with the sheer numbers of people involved, many

TABLE 1: TANZANIA MAINLAND : POPULATION PROJECTIONS 1981-2001

Age Group \ Year	1978	1981	1986	1991	1996	2001
0-4	5,079,836	3,267,706	3,826484	4,499,949	5,314,435	6,276,343
5-9	2,715,431	2,878,950	3,371,250	3,964,590	4,681,181	5,529,655
10-14	2,004,155	2,168,848	2,539,721	2,986,712	2,527,307	4,165,750
15-19	1,626,047	1,725,236	2,020,251	2,375,815	2,805,838	3,313,695
20-24	1,307,675	1,387,443	3,624,696	1,910,642	2,256,468	2,664,889
25-29	1,193,909	1,266,737	1,483,349	1,744,418	2,060,158	2,433,046
30-34	1,016,705	1,078,724	1,263,186	1,485,507	1,784,384	2,071,927
35-39	829,085	879,659	1,030,081	1,211,375	1,430,634	1,689,573
40-44	686,997	728,904	853,547	1,003,771	1,185,454	1,400,021
45-49	587,449	623,283	729,864	858,320	1,013,676	1,971,151
50-54	486,462	516,136	604,395	710,769	839,410	991,353
55-59	377,752	400,795	469,331	551,633	615,833	769,815
60-64	330,440	350,597	410,519	482,770	570,152	673,350
65	695,422	737,843	864,017	1,016,081	1,199,990	1,417,183
TOTAL	16,975,363	18,010,861	21,090,688	24,802,647	29,291,290	34,593,766

TABLE 2: TANZANIA ISLANDS : POPULATION PROJECTIONS 1981-2001

AGE GROUP	1978	1981	1986	1991	1996	2001
0-4	90,653	96,183	112,630	153,765	183,959	217,255
5-9	86,428	91,700	107,380	126,280	149,136	176,130
10-14	54,995	58,350	68,328	80,354	94,898	112,074
15-19	45,254	48,015	56,225	66,121	47,089	92,223
20-24	34,448	36,549	42,799	50,331	59,442	70,200
25-29	30,038	31,870	39,320	43,888	51,832	61,213
30-34	24,944	26,466	30,991	36,446	43,043	50,833
35-39	21,124	22,413	26,245	30,864	36,541	43,059
40-44	17,832	18,920	22,155	26,055	30,770	36,340
45-49	15,499	16,444	19,255	22,644	26,744	31,584
50-54	13,146	13,948	16,333	19,208	22,684	26,790
55-59	10,462	11,100	12,998	15,286	18,052	21,320
60-64	9,544	10,126	11,858	13,944	16,468	19,449
65	21,289	22,588	26,450	31,105	36,736	43,385
TOTAL	475,656	504,762	592,967	718,291	848,304	1,001,855

Source: Government of Tanzania, 1978 Population Census - Preliminary Report: Projections made by the Ministry of National Education.

of whom have to travel long distances before they can receive medical care. In Tanzania there were 499.8 people per hospital bed in 1980, with a ratio of one doctor to 17,553 people in the period 1978-80.

Adult literacy of males as of 1977 was 43 per cent and of female, 15 per cent. Calorie consumption was 86.5 per cent of the requirements in 1980, and 39 per cent of the population were accessible to safe water also in that year. Distribution of daily newspapers was 10.1 per 1000 people in 1980, when there were also 27.7 radio receivers per 1000 people, and in 1978 74,300 telephones.

Another peculiar problem in Tanzania is that many educated persons do not seem willing to work as productively in the national interest as they could. The ruling elite is suffering from what has been called "siesta syndrome". Even where land is fertile it is inadequately and insufficiently utilized. Overgrazing by pastoralists results in deforestation and aggravates the hardship of their already marginal economy. Many young school leavers migrate to cities and towns hoping to find paid jobs, but these are scarce. In frustration they may turn to armed robbery, smuggling, other forms of crime, begging and other socially undesirable activities to ameliorate their plight.

Though more than 120 dialects are spoken, most of them have a common linguistic root in Bantu which together with Arabic forms the basis of Kiswahili, the national language. This is an important fact from the point of view of education. Only a few African countries can claim to have a national language other than the colonial legacies, English or French. In Tanzania, English is the primary language of commerce, law and higher education.

Table 3 outlines in very basic introductory terms certain social indicators as identified in 1980. In general, the situation has not

TABLE 3:   TANZANIA : SELECTED SOCIAL DATA

1	Area in square kilometres	945,087
2	Population 1980	18,141,000
3	Population per square kilometre 1980	19.1
4	Annual rate of population growth 1970-79 (%)	3.4
5	Projected population in year 2000	36,200,000
6	Population under age 15 (1976-79) (%)	46
7	Urban population as percentage of total 1980 population	12
8	Life expectancy at birth 1980	52
9	Infant mortality rate per 1000 people in 1980	103
10	Crude birth rate per 1000 people in 1980	46
11	Crude death rate per 1000 people in 1980	15
12	Calorie intake as percentage of requirement 1977	87
13	Women as percentage of total labour force 1976-79	36
14	Labour force in agriculture 1980 (%)	83
15	Women as percentage of agriculture labour force 1975	91
16	Adult literacy 1978-80 (%)	66
17	Number enrolled in primary school as % of age group 1978-80	70.3
18	Primary school enrolment ratios male/female 1978-80	113/94
19	Population with access to safe water 1978-80 (%)	39
20	Population per physician 1978-80	17,553
21	Physical Quality of Life Index (POLI)	53
22	Radio receivers or licences per 1000 people 1978-80	28
23	Daily newspapers per 1000 people 1978-80	10

Source: Commonwealth Secretariat: The Commonwealth Fact Book
Facts and Figures about Commonwealth Countries, 1982.

improved since then; indeed, perhaps the opposite obtains.

Economic Profile:

Tanzania still has a primary economy. The principal cash crops of the country are: coffee, cotton, sisal, cashew nuts, tea, pyrethrum, tobacco, and sugar. In the tropical coastal areas crops such as cocoa, coconuts and bananas are produced. In the highlands maize and wheat are cultivated mainly for internal consumption. Livestock rearing plays an important role at the subsistence level. Diamonds, gold, tin, lime and salt are the most important minerals but petroleum products from imported oil have become major re-export items.

The annual rate of growth in constant price was 5.5% from 1966-68. In 1968 the GDP per capita was about US $260. Between 1970-79 GNP per head rose by 0.8% per annum. Agriculture accounted for 54%, manufacturing industry 9%, extractive industry 4% and the tertiary sector 33% of the GDP distribution in 1979.

Agriculture:

Although agriculture dominates rural activity, productivity is relatively low due to poor cultivation techniques which are based on manual labour with simple even primitive tools, especially the hand hoe. Large-scale agriculture consists of a limited number of state owned farms concentrating on cereals, and estates engaged in such crops as coffee, tea, sisal and sugar.

Nearly all the livestock are traditional herds owned by small holders and village communities. A number of large commercial ranches and dairy farms belonging to public co-operations have been established

and new ones are being developed in previous underutilised, even
uninhabited, areas.

Forestry:

About 45 per cent of the country is covered by forests. This amounts
to about 44 million hectares of which 13,024,000 are designated as
forest reserves forming 15 per cent of total land area and 30 per
cent of total forest area. About 1,614 million hectares of the reserved
area is catchment forest. The Tanzania Wood Corporation (TWICO),
established during the Second Five Year Development Plan, controls
nine subsidiary companies dealing in timber processing.

Fishing:

The country's fish resources, which derive mainly from the fresh water
of Lakes Victoria, Tanganyika, Nyasa, as well as smaller inland lakes
and swamps, account for over 80 per cent of total fish production.
The remaining 20 per cent comes from the inshore waters of the Indian
Ocean. The fish trade is the responsibility of the Tanzania Fishing
Corporation (TAFICO).

Minerals:

Tanzania has a good potential of mineral wealth. Current mining activities
centre mainly on the exploitation of diamonds, salt, tin, gypsum,
kaolin and gemstones. The State Mining Corporation (STAMICO) and
Tanzania Petroleum Development Corporation (TPDC) are the main
instruments for the development of the mining sectors.

Manufacturing Industries:

Tanzania has embarked on an ambitious 20 year industrial programme which

reflects a shift from the present dependency on agriculture to a new basis for economic development. The programme was launched in 1975. The main industries concerned are agricultural processing, mining and oil refinery. Textiles, matches, blankets, cycle and motor car tyres, household and plastic products, furniture, shoes, steel wire, bags and foodstuffs of many kinds. These are all now in production, as are cement, oil refinery products, lorry and tractor assembly, and simple agriculture implements. Tanzania makes its own cigarettes and beer and also manufactures plastic shoes and mills its own flour. The National Development Corporation (NDC) is the largest single parastatal organization responsible for public investment, initiation and management in the manufacturing, processing and mining industries.

Tourism:

A hundred years ago the people of Tanzania had to be protected from beasts, today the beast has to be protected from man. The ever-increasing contribution of wild life to Tanzania's economy, together with the Government's desire to preserve the country's natural heritage has led to the passing of strict laws to create National Game Parks in which the threat to wild life through poaching and ruthless killings would be averted.

National Parks are not only just sanctuaries in which animals threatened with extinction are preserved. They are very important recreational areas, whose value to the country has resulted in a shift of emphasis from shooting to game viewing and photography.

The main National Parks are concentrated in the northern part of Tanzania. These include the Serengeti National Park, the Ngorongoro

Crater Conservation Area, the Oldvai George, the Lake Manyara National

Park, Mount Meru Crater National Park, Ngurdoto Crater National Park

and the Momele lakes. Additionally, the Mikumi National Park and

Ruaha National Park are in the south of the country.

Serengeti is the oldest and biggest National Park. It covers

5,600 square miles and contains not less than 170 species of animals.

Lake Manyara is famous for its tree climbing lions and has more than

350 species. It comprises 123 square miles in the eastern branch

of Great Rift Valley. Oldvai George is the home of the World's earliest

known fossil hominids, while Ngorongoro Crater, one of the great marvels

of the World has a giant Volcanic Crater, indeed the second largest

on Earth with a diameter of 11 miles. The average height of the rim

is 7,600 feet above sea level, while the floor is 5,600 feet,

giving a depth of 2,000 feet. The floor area is 102 square miles.

Pastorial Maasai people live inside the crater together with wild

animals, hence the designation as a conservation area. Tanzania

has also many other Game Reserves.

Modern hotel accommodation to visitors is available in the vicinity

of most National Parks or nearby towns. Most of these hotels are

managed by Tanzania Tourist Corporation (TTC).

Trade:

Tanzania's present trading pattern depends largely on agricultural

products. Due to imbalance in world trade she sells them at low

prices and imports goods at exorbitant prices.

The Board of External Trade (BET) spearheads attempts to develop

this sector. Its functions include advising the Government on the

development of foreign trade, collecting and disseminating foreign
trade date and information, monitoring trade fairs and
suggesting potential products for overseas markets.

The socialisation of internal trade started immediately after the
nationalization of the major means of production. The Board of
Internal Trade (BIT) is responsible for the wholesale dimension.
It has a number of Incorporated Companies which handle the import trade
and operate Regional Trading Companies (RTC) which undertake the
distribution of imported and locally made goods.

Major exports of Tanzania include coffee, cotton, diamonds, sisal,
cloves, tea and cashew nuts, while the chief imports are grain,
transport equipment machines, fuel and manufactured goods. Despite
Tanzania's import-export increases over the years, there have been
unfavourable balance of payments. On the other hand, the sales
turnover and the profit performance of the Regional Trading
Companies have been ever increasing.

Dependency:
In addition to the macro pattern of dependency arising from the
colonial economic legacies and Tanzania's place in the 'world
economic order', one must also recognise the dependency ratio within
the country. This is an index illustrating the authentic
relationship between the so-called 'productive' sector of the
population and the 'unproductive' sector. Since this is based on a
designation by age bands it may have little comparative value,
especially in respect of underdeveloped economies. However, for
Tanzania it is illustrated in Table 4 in the form of a projection
through to the end of this century.

TABLE 4:   DEPENDENCY RATIO : PROJECTED FROM 1978 to 2001

a) Calculation

TANZANIA MAINLAND	TANZANIA ISLANDS
1978 $= \dfrac{8,532,844}{8,442,519} = 1.02$	1978 $= \dfrac{253,365}{222,291} = 1.14$
1981 $= \dfrac{9,053,347}{8,957,514} = 1.02$	1981 $= \dfrac{268,821}{235,851} = 1.14$
1986 $= \dfrac{10,601,460}{10,489,219} = 1.01$	1986 $= \dfrac{314,788}{278,170} = 1.13$
1991 $= \dfrac{12,467,327}{12,335,320} = 1.01$	1991 $= \dfrac{393,504}{324,787} = 1.21$
1996 $= \dfrac{14,723,913}{14,567,385} = 1.01$	1996 $= \dfrac{464,729}{383,575} = 1.21$

N.B: Dependency ratio $= \dfrac{\text{Pop. 0–14 + Pop. 65 and above}}{\text{Pop. 15 to 64}}$

b) Youth Dependency

TANZANIA MAINLAND			TANZANIA ISLANDS		
AGE 7–14	0–14	LABOUR FORCE (millions)	AGE 7–14	0–14	LABOUR FORCE (thousands)
1978 = 2900	6,828	8.4	1978 = 74,990	232,076	222
1981 = 3388	8,236	8.9	1981 = 87,820	246,233	236
1986 = 3595	9,738	10.5	1986 = 103,300	288,338	278
1991 = 4719	11,451	12.3	1991 = 124,800	362,399	325
1996 = 5573	13,524	14.5	1996 = 147,400	427,993	384
2001 = 6583	15,972	19.2	2001 = 174,200	505,459	453

Source: Government of Tanzania, 1978 Population Census: (Projections made by the Ministry of National Education).

Economic Infrastructure:

Transport and communication is of considerable importance to the
efficient performance of other sectors of the country's economy.
The difficult terrain of the landscape plus financial constraints
has in many cases impeded progress of communication projects.

Although considerable effort has been made, Tanzania's economic
infrastructure will remain incomplete and weak for some time to come.
The total road distance is still only 35,000 kms (21,739 miles),
on which in respect of 1977 figures were 90,000 motor vehicles. The
railway network has 2,580 kms (1,603 miles) of internal system, plus
969 kms (602 miles) of international (Tanzania-Zambia) system.
Although unreliable, an air traffic network connects most main towns.
Water services are available along the coastline and on the major
lakes Victoria, Tanganyika and Nyasa.

Until 1977, air and rail transport, harbours, post and telecommunications
were jointly operated by three East African states comprising the
East African Community. When this collapsed in 1977, each former
partner created its own corporation to continue services previously
offered by federal co-operation.

Legacies and Links:

The money economy in Tanzania is the result of contact with 'western
civilization' through colonization. Before Independence, Tanzania
was not a producer of manufactures but a mere appendage and supplier
of labour for the developed world's economy. Still today, due to
neo-colonialism, its products must be aligned to the structure of
production and demands of the industrial economies of the

metropolitan states of Europe and North America. Indeed, the major obstacle to the socio-economic development of Tanzania is the unequal partnership within the 'global economy' as between primary producers and manufacturers. Tanzania has little control over the prices of its own goods and over those of the products it buys in the world market. It pays increasingly highly for its imports and receives less and less for its exports. The developed countries are in full control of this aspect of international relationships.

They also control the patterns of foreign aid. Sometimes, due to ideological differences, the aims of the donor and recipient may not coincide. Since most aid is 'attached with strings' which are either visible or not visible, independent Tanzania has been subject to persistent problems, even injustices, in this regard.

CHAPTER   TWO

THE CONTEMPORARY PATTERN OF EDUCATIONAL
PROVISION IN TANZANIA : A RESUME

2.1   INTRODUCTION

The education system in Tanzania has a 7-4-2-3 structure. A child

enters school at the beginning of the school year immediately following

the seventh birthday. According to the 1978 law (United Republic of

Tanzania, 1978), the requirement is to remain in school for seven

years. At the end of which the pupil sits the Primary School

Leaving Examination. Although primary schooling is universal,

compulsory and terminal this examination is the basis of selection

for secondary schooling, which is also supposed to be terminal.

Secondary school enrolment in Tanzania follows the trend of perceived

manpower needs. It is a six year course punctuated at the fourth

year with National Form Four Examination which is equivalent to

the East African Ordinary Level Certificate. The pupil is normally

17 years of age by the time this hurdle is attempted. If

successful he/she enters the higher level of secondary education for

two years and then sits for the National Form Six Examination.

If successful in the NFSE, the next stage is to go for one year of

National Service and then work for at least two years before being

eligible for consideration for admission to a university or some

other institute of higher education. Figure 2 provides a basic

outline of the education system of Tanzania, after which follows

a more detailed description of each part.

FIGURE 2:   STRUCTURE OF EDUCATION IN MAINLAND TANZANIA 1982
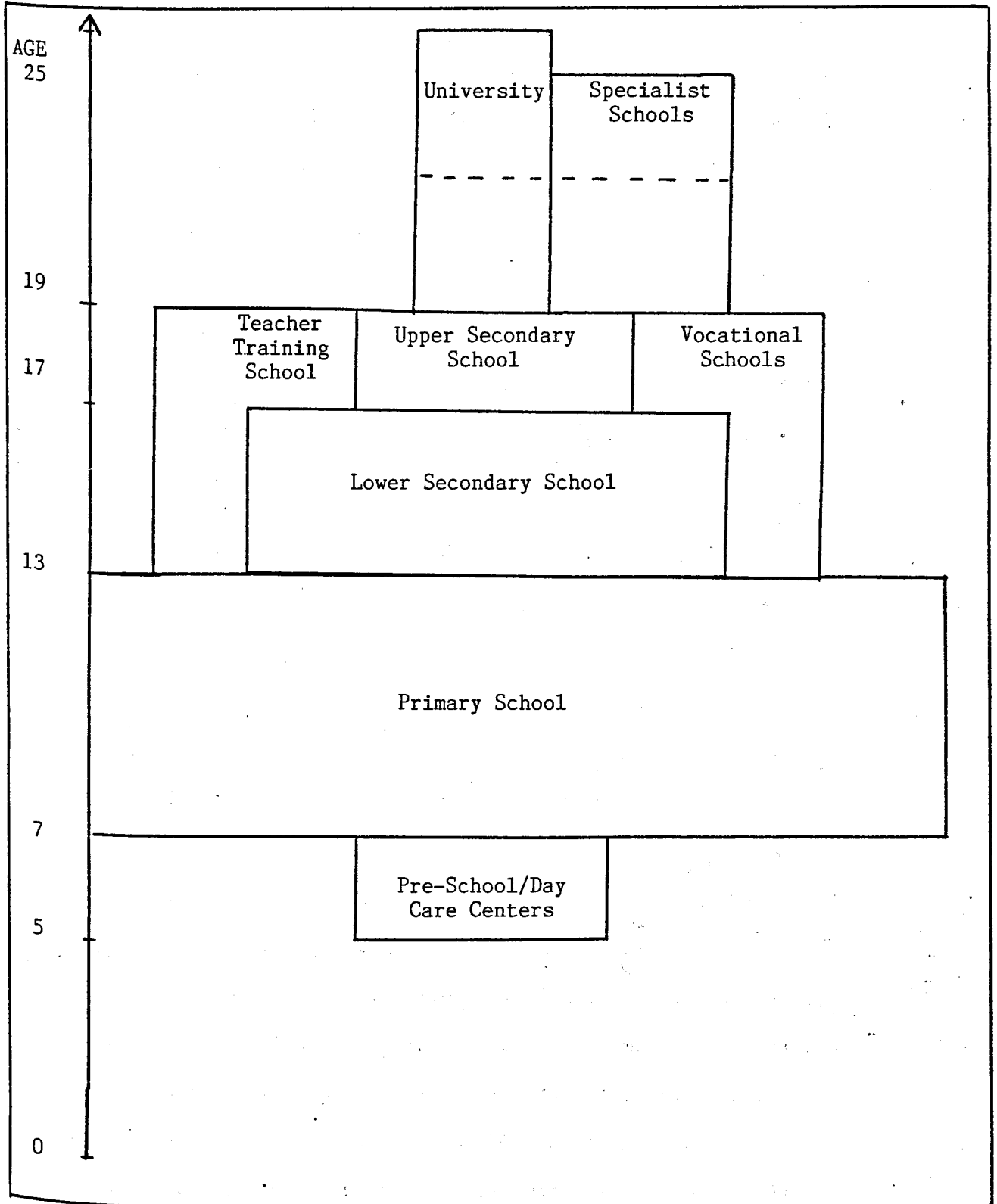
Source: Nkumbi, E.M.   Evaluation of Primary Education
in Tanzania, Dar-es-Salaam, Institute of Education
1982.

2.2   PRE-SCHOOL AND PRIMARY EDUCATION

Since primary education is the main theme of the present study, it will be subjected to separate sectoral analysis in Chapter Four. This introductory section will therefore be mainly concerned with the pre-school stage.

Pre-school education is supposed not only to liberate women from the burden of child care but also to prepare children for the main stage, primary education. Special emphasis is placed upon the care and proper upbringing of the children, and also to make possible the early identification of children who need special provision and treatment such as those with specific handicaps.

Although these considerations are genuinely accepted by the Government, their proper and practical implementation is not yet a reality. In fact there is no significant organization of this section in a specialist sense. They are under either: The Ministry of Labour and Social Welfare; or The Ministry of Health, or The Ministry of Education, or the Women's Organization (UWT), or parastatal organizations or individual groups. The World Bank report of 1980 (United Republic of Tanzania et al 1980a), for example, puts the number of pre-schools in Tanzania under the following categories of supervision: Villages (1984); UWT(379); Parastatal Organizations (185); Religious Organizations - Christian (136); Religious Organizations - Islam (13); Ministry of Defence (126); Refugee Camps (120); Parents (30); Estates:- Sisal, Sugar, Tea (23, 10, 6); Other Ministries (19); Dar-es-Salaam City (9); Tanzania/Netherlands Children's Programme (4); Others (20.2).

The term "pre-school" is still an abstraction to many in Tanzania.

While some conceive it as Day-Care Centre (Kindergarten), for children under the age of 5 years, others mean 'nursery schools' for children between 5-7 years. There is no agreed on detailed syllabus and almost all teachers are unqualified, having been recruited on a voluntary basis. There is little equipment. Food, if provided at all, is obtained from International Aid Agencies such as UNICEF, or bought from the fee charged to parents. In rural areas children come with their own food.

Despite these organizational and administrative discrepancies there has nonetheless been a great increase of pre-school foundations between the year 1974 and the present. A piece of research conducted in 1980 by the United Republic of Tanzania in collaboration with UNESCO, DANIDA and the World Bank (United Republic of Tanzania et al ibid) gives the number of pre-schools as follows: 1974 (670); 1975 (750); 1976/77 (1,543); 1978 (2,490); 1979 (3,242).

2.3   POST-PRIMARY VOCATIONAL AND TECHNICAL EDUCATION

Post-primary education in Tanzania is meant to prepare a few qualified individuals for those special kinds of service which need more training. It cannot be more than that while the national income per head is still so very low. Arising from the desire to integrate the adult literates and primary school leavers in their village communities as productive workers, a number of steps have been taken to impart to them the relevant skills. These initiatives involved include: Folk Development Colleges; Post Primary Technical Centres; Vocational Training Centres; and Trade Schools mostly run by missionary organizations.

Post-Primary Technical Centres (PPTCs):

Post-Primary Technical Centres, formerly known as Post-Primary Craft Centres, aim mainly to provide primary school standard VII leavers with skills which would enable them to engage in productive activities in their own villages. This is intended to minimize their migration to towns and cities. The specific objectives of PPTC programme include:

(a)   training standard VII leavers to acquire skills in one
        specific vocation;

(b)   developing skills, talents and attitudes useful for
        self-reliance and productive employment;

(c)   Reducing the tendency of school leavers to move into
        towns and cities to seek salaried employment.

These centres, which are attached to ordinary primary schools, offer a two year course in traditional carpentry and joinery, brickwork and masonry, home economics, plumbing, mechanical and, in some cases, electrical trades. In addition to these courses, mathematics, English, Kiswahili and political education are taught. At the end of two years, students sit for an examination and successful candidates are awarded the Interim Certificate. In 1976 for example there were 6,988 trainees in the second year of various courses, but only 5,310, about 75 per cent, sat for the examination. Their performance in the examination is shown in Table 5.

According to the progress reports submitted to the Ministry of National Education in October 1978, the period allocation per week for subjects in the PPTC were as shown in Table 6. (ILO, 1978).

TABLE 5: PERFORMANCE IN THE EXAMINATION (1977) OF
POST-PRIMARY CRAFT CENTRES (PPCC)

EXAM	TOTAL NO. OF CANDIDATES**	NO. OF PASSES		TOTAL NO. OF PASSES
		BOYS	GIRLS	
Carpentry (woodwork)		2,284	5	2,289
Masonry		682	1	683
Metalwork*		-	-	-
Home Craft		-	1,638	1,638
TOTAL		2,966	1,644	4,610

*   Apparently metalwork entered the PPCC very recently.
**   Not available data.

Source: URT, Budget Speech by the Minister of National Education, 1978.

TABLE 6: PERIOD ALLOCATION OF PPCC (1978)

SUBJECT	1st YEAR PERIODS	2nd YEAR PERIODS
Political Education	2	2
Kiswahili	3	3
English	3	3
Technical Drawing	6	4
Workshop Mathematics	8	6
Practicals	20	24

Source: URT, MNE, The Primary School Subsector Review, 1978.

Initially, (1974), four PPTCs were to be established in each of the 111 districts of the Tanzanian mainland. In fact this target was not realized. The only recorded number is 342 such centres instead of the planned total of 444. Such initial centres were attached to former middle schools which had some workshop facilities. As there were not many trained instructors at the time, the Ministry of National Education had to recruit artisans from industries. The Ministry also utilized the services of former artisans who worked for the Tanzania-Zambia railway line. The untrained instructors were eventually given some in-service training in teaching methodology, mathematics, English, Kiswahili and political education.

By 1975 there were 275 centres, and this figure rose to 286 in 1978, but of these only some 200 were equipped with kits of tools from the Danish International Development Agency (DANIDA). The remaining 86 were equipped through local resources. By 1980 the number of centres was 291 and the recent reports give the total as 329 centres for 1982. On this particular feature of the system it has been difficult to obtain exact statistics. Table 7 gives the distribution of such centres as of 1980. One discouraging point is the decline of enrolment in the existing centres, which is illustrated by Table 8.

Two main reasons are given for this low and declining attendance. Most important, many of the villages have no proper ways of utilizing the graduates. Most of them remain unemployed and so they decide to migrate to urban centres, although some are now starting to organize themselves into rural co-operatives. Another constraining influence has been the long distances between the homes of students and the centres. When analysing these problems and shortcomings, one is

TABLE 7: DISTRIBUTION OF PPCC in 1980

NO.	REGION	NO. OF DISTRICTS	NO. OF CENTRES
1	Arusha	6	17
2	Dar-Es-Salaam	3	12
3	Dodoma	4	16
4	Iringa	4	14
5	Kigoma	3	12
6	Kilimanjaro	4	16
7	Kagera	4	14
8	Lindi	4	14
9	Mara	3	12
10	Mbeya	6	21
11	Morogoro	6	15
12	Mtwara	3	12
13	Mwawza	6	23
14	Pwani	4	14
15	Rukwa	3	8
16	Ruvuma	3	12
17	Shinyanga	4	16
18	Singida	3	12
19	Tabora	4	11
20	Tanga	6	21

Source: URT, MNE, The Primary School Subsector Review, 1982.

TABLE 8: STUDENT INTAKE IN PPCC 1976-1981

SUBJECT AREA	1976 1st YEAR	1977 2nd YEAR	1978 1st YEAR	1979 2nd YEAR	1980 1st YEAR	1981 2nd YEAR
Brickwork	569	227	848	701	759	344
Home Craft	2,137	765	1,895	1,836	1,988	892
Metalwork	-	16	450	150	456	208
Woodwork	2,957	931	3,045	2,751	3,430	1,579
TOTAL	5,663	1,939	6,138	5,438	6,633	3,023

Source: URT, MNE. The Primary School Subsector Review, 1982

forced to conclude that they seem to revolve around two important and
unresolved issues:

(a)   are these centres responsive to, and capable of
      meeting, the village needs which are in case difficult
      of definition?

(b)   is the level of training adequate to produce craftsmen
      capable of self-employment in the future?

The present lack of trained teachers, equipment training materials,
workshop buildings and facilities, the low interest and support of
both the Government and the Party, plus the global and threat
economic crisis are the major economic obstacles towards a speeding
resolution of this problem and the realization of the potential of
such centres.

Vocational Training Centres (VTCs)
There are five National Vocational Training Centres or NVTCs in
mainland Tanzania: Dar-es-Salaam, Tanga, Moshi, Dodoma and Mwanza.
These provide training to primary school standard VII leavers in such
trades as motor vehicle mechanics, fitter mechanics, electrical
installations, welding and plumbing. The duration of the course
is four years, including one or two years of apprenticeship. After
successful completion, a trainee is provided with a suitable job.

NVTCs are run by the Ministry of Labour and Social Welfare. There is
a plan to open one such centre in each district under the name of
District Vocational Training Centres, DVTCs. According to a
Government decision, these will incorporate into the present PPTCs
and will thus be transferred from the Ministry of National Education

to the Ministry of Labour and Social Welfare. It is in this way that a cohesive and co-ordinated training programme for craftsmen can be evolved. However, there remains the question of how many centres are really needed and how many can be properly maintained?

The Ministry of Labour and Social Welfare has now been empowered to control the quality and efficiency of 'vocational training'. Under the SIDA/DANIDA Technical Assistance Programme, a long term strategy has been worked out for the consolidation of curricula, instructor training, inspectorate and trade testing.

Folk Development Colleges (FDCs)

The aim of the Government is to have one such college in each of its 111 districts. According to 1981 data there were then 52 FDCs (ILO 1982). Their purpose is to provide opportunities for training in village skills and crafts. The target population is largely adults who have attained the required level of literacy. Some primary school standard VII leavers also attend these colleges. Included also are village managers, shopkeepers, book-keepers and craftsmen.

One major problem here is the formal emphasis of these colleges on course length, syllabus and relationship with further studies. It is questionable whether the subjects taught and their scope is sufficiently adapted, if at all, to local needs. Another aspect is that the capacities of these colleges may soon surpass the limited demand in villages. Indeed, even now most villages do not absorb the 'graduates' of such colleges, and this leads to frustration and potential local difficulty arising from it.

2.4   ACADEMIC SECONDARY EDUCATION

Secondary Education in Tanzania is functional. It is diversified and

vocationalized into commercial, technical, agricultural and home economics

strands. The main emphasis is to fulfil a basic objective of being

self sufficient in trained manpower and to train a cadre of young

people for a life of dedicated socialist leadership. The philosophy

of such schooling aims at:

(a)   putting emphasis on manual work that ties in with

        the economic and social development of the country;

(b)   preparing pupils for work in the villages as well as

        the towns;

(c)   making the pupil love and appreciate the importance

        of manual labour;

(d)   marrying theory and practice.

Enrolment of students:

The growth of second level educational enrolment follows the trend

of perceived manpower needs. It depends more on the Government's

educational policy than on demographic trends. The planned quantitative

increase in second level education has been well below the totals of

first level school learners, as is shown in Table 9. The transfer

rate from first to second level has been falling from year to year.

On the other hand the ratio for private secondary schools has remained

almost constant, showing that the number of such schools has been

increasing year after year.

At present there is public pressure to increase the number of secondary

schools because the output from primary school is increasing. If the

number of places in secondary schools is not increased, the 2.7 per

TABLE 9: RATIO OF PRIMARY SCHOOL STANDARD VII/VIII LEAVERS TO THOSE SELECTED FOR PUBLIC AND PRIVATE SECONDARY SCHOOLS 1961-1981.

YEAR	STD. VII/VIII LEAVERS	NO. SELECTED INTO FORM 1 IN PUBLIC SECONDARY SCHOOLS				NO. SELECTED INTO FORM 1 IN PRIVATE SECONDARY SCHOOLS			
		BOYS	GIRLS	TOTAL	%	BOYS	GIRLS	TOTAL	%
1961	11,732	2,967	1,229	4,196	35.8				
1962	13,730	3,530	1,280	4,810	35.0				
1963	17,042	3,558	1,414	4,972	29.2				
1964	20,348	4,062	1,240	5,302	26.1				
1965	29,367	4,311	1,631	5,942	20.2	340	118	458	1.6
1966	41,083	4,710	1,667	6,377	15.5	1,617	712	2,329	5.7
1967	47,981	4,857	1,778	6,635	13.8	1,723	868	2,591	5.4
1968	58,872	5,127	1,862	6,989	11.9	1,754	856	2,610	4.4
1969	60,545	5,190	1,959	7,149	11.8	1,669	842	2,511	4.2
1970	64,630	5,303	2,069	7,372	11.4	1,930	1,091	3,021	4.7
1971	70,922	5,554	2,016	7,570	10.7	2,069	1,185	3,254	4.6
1972	87,777	5,889	1,858	7,747	8.8	2,317	1,350	3,667	4.2
1973	106,203	5,884	2,049	7,933	7.5	2,647	1,732	4,379	4.1
1974	119,350	5,895	2,368	8,263	6.9	3,097	1,867	4,969	4.2
1975	137,559	6,220	2,366	8,586	6.2	3,227	1,887	5,144	3.7
1976	156,144	5,743	2,877	8,620	5.5	3,715	2,041	5,756	3.7
1977	164,571	6,336	2,906	9,242	5.6	4,200	2,390	6,590	4.0
1978	181,493	5,904	2,893	8,797	4.8	4,435	2,730	7,165	3.9
1979	193,615	5,916	2,856	8,772	4.5	5,463	3,004	8,467	4.4
1980	212,446	5,887	3,026	8,913	4.2	4,188	2,489	6,677	3.1
1981	357,816	N.A.	N.A.	9,613	2.7	N.A.	N.A.	N.A.	N.A.

Source: URT, MNE, Secondary School Subsector Review, 1982.

cent figure for 1981 shown in Table 9 will have to decline further to 1.4 per cent for public secondary schools and 3.1 per cent in the case of private secondary schools. These proportions will reduce even more in 1984-85, as the Universal Primary Education "bulge" comes out. Thereafter there will be a rise to 2.1 per cent and 2.9 per cent respectively as between public and private schools in 1986. Comparing these figures with other countries in the world, this shows the Government secondary school system in Tanzania as one of the smallest.

Another stated reason for the need to increase the number of secondary school places is the shortage of qualified manpower in the country. However, according to the JASPA report from the year 1982, and going back over six or seven years, about 3,000 secondary school leavers have remained unplaced by either the Ministry of Manpower Development or the Ministry of Labour and Social Welfare at the conclusion of their studies (ILO, 1982). There are different views about this issue. The JASPA Employment Mission had recommended that a tracer study should be made to ascertain the current situation so that a decision on the expansion of secondary education could be taken on a more rational basis. This survey is now in progress.

One major constraint which will hinder the expansion of secondary education is the cost involved. According to the JASPA report it was estimated that even if the 4.2 per cent of 1982 was to be maintained, about 80 new schools would have to be established by 1985. It is because of the enormous cost of this that the UNESCO report recommended the setting up of day schools (United Republic of Tanzania, 1980a). In so doing it was envisaged that at least three problem areas should be at least ameliorated, possibly even resolved. These are:

(a)   assuming an adequate supply and distribution of
      teachers;

(b)   checking the deterioration in the quality of learning;

(c)   abolishing inequality in the distribution of educational
      opportunity.

JASPA added a more general objective, namely the avoidance of waste

of resources, human and physical, in particular the unemployment

resulting from over-production of qualified manpower.

Despite the worsening of the ratio of those selected for secondary

education, the number of secondary school pupils has been increasing

from year to year as is evident from Table 10.

Subjects at Secondary Education Level:

The medium of instruction at this level is English. However, plans

are underway to make Kiswahili a medium of instruction. Kiswahili

is already compulsory at the lower level of secondary education.

Political education is compulsory at all levels. It is taught through

the medium of Kiswahili in forms 1-4 and through English in forms

5-6. Political education is stressed to inculcate the principles

of socialism and self-reliance. Appendix One shows subjects and

periods for forms 1-4. It also illustrates subject combinations

at the higher level of secondary education.

2.5   THE TERTIARY SECTOR

Teacher Education:

The major objectives of teacher education according to official

sources (United Republic of Tanzania 1980b) are as follows:

TABLE 10: <u>TOTAL NUMBER OF PUPILS IN PUBLIC AND PRIVATE</u>
<u>SECONDARY SCHOOLS, FORM I-VI 1961-1982</u>

YEAR	PUBLIC SECONDARY SCHOOLS			PRIVATE SECONDARY SCHOOLS		
	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL
1961	8,504	3,328	11,832			
1962	10,625	3,550	14,175			
1963	12,731	4,444	17,275			
1964	15,135	4,762	19,897			
1965	16,463	5,452	21,915	817	248	1,065
1966	17,891	5,945	23,836	2,855	931	3,786
1967	19,207	6,344	25,551	4,274	4,290	8,564
1968	20,955	7,088	28,043	5,248	2,323	7,571
1969	22,391	7,567	29,958	5,489	2,603	8,092
1970	23,148	8,069	31,217	6,607	3,354	9,961
1971	24,223	8,380	32,603	7,066	3,683	10,749
1972	25,286	8,002	33,288	7,106	3,397	10,503
1973	25,923	8,579	34,502	8,277	4,346	12,623
1974	26,791	9,135	35,926	9,276	5,090	14,366
1975	28,266	10,061	38,327	9,983	5,205	14,988
1976	28,638	11,309	39,947	11,077	6,119	17,196
1977	29,541	12,424	41,965	12,472	6,741	19,213
1978	29,128	12,664	41,792	14,441	7,959	22,400
1979	27,664	12,634	40,298	18,100	9,903	28,003
1980	26,758	12,072	38,830	18,171	10,295	28,466
1981	26,969	12,453	39,422	N.A.	N.A.	29,000
1982	26,577	12,315	38,892	18,536	10,977	29,513

<u>Source</u>: URT, MNE, <u>Secondary School Subsector Review, 1982.</u>

(a)   to educate students in the true meaning of the

        Tanzanian concept of Ujamaa;

(b)   to train students to be dedicated and capable teachers

        with an understanding of and care for the children

        placed in their charge;

(c)   to broaden the students' own general education.

The subjects for teacher education include: educational psychology;
methodology and teaching practice and political education. In
addition the student specialises in two teaching subjects if training
for the secondary level, while all subjects are taken by primary
trainees.

In Tanzania, teachers may qualify for the Teacher's Certificate,
C, A, Diploma, or the BA/BSc degree with options in education. At
present, the Grade C teacher's course takes three years. The
"trainees" are primary school standard seven leavers who are selected
on the basis of the Primary School Leaving Examination results after
the selection for secondary school entrance at form one. The Teacher's
Certificate A holders are those who have completed secondary school
up to form four level plus two years of teacher training in a
residential college. Diploma holders are form six leavers with two
years of residential college training. Teachers with Certificate C and
A teach mainly in primary schools and those with diplomas teach in the
lower level of secondary education (forms 1-4) and Colleges of
National Education which train teachers with Certificate C and A..
Teachers who teach at the higher level of secondary education (forms
5-6) though sometimes also at the lower level are BA/BSc graduates
with options in education. The university offers a three year course
in education which is concurrently studied with other degree subjects.

Those who have studied for other first degrees of three years duration must study for a one year for the Post Graduate Diploma in Education of the university if they wish to teach. Table 11 shows output of teachers between the year 1966-1982.

Of major concern to the Directorate of Teacher Education in the Ministry of National Education is the problem of teacher shortage. This is expressed both in terms of quality and quantity.

If we consider the teacher-pupil ratio, it is not unusual to find it to be as high as 1:75 in some primary schools. Despite this high ratio, most of these teachers have low qualifications, especially taking into account a cohort of Grade C teachers who were trained through the Distant Teacher Training Scheme (DTT), during the implementation of the Universal Primary Education Programme (UPE).

The Ministry is trying to alleviate this situation through in-service training especially for primary I and II teachers. INSET is divided into two parts:

(a)   three months residential course in the Colleges of
      National Education;

(b)   nine months correspondence course at his/her place of work.

Successful candidates are awarded certificates and an increase in their salary.

Other problems the Ministry is trying to control are the scarcity of teaching-learning materials, the shortage of staff houses, salary levels and conditions of service. The UTS Act of 1962 was set to regulate teachers' salaries and terms of employment. It set down termination, dismissal and suspension procedure.

TABLE 11: NUMBER OF DIFFERENT GRADES OF TEACHERS WHO GRADUATED IN 1966-1982

YEAR	PhD	MA	PGDE	BSc	BA	DIPLOMA	"A"	"B"	"C"	C(DTT)
1966/67					30					
1967/68				8	41					
1968/69				17	86					
1969/70				80	194					
1970/71				84	128					
1971/72	1			95	119					
1972/73				83	100					
1973/74	1			100	125					
1974/75				107	108					
1975/76	1	10		111	103					
1976/77	2	17	2	122	114	304	658	123	4,353	
1977/78	2	11	2	63	88	329	654	135	4,278	
1978/79	2	11	–	93	92	261	2,238	222	3,449	
1979/80		9	2	64	108	271	3,039	614	2,045	12,470
1980/81						224	2,891		1,710	10,057
1981/82						251				12,553

Source: URT, MNE, Teacher Education Subsector Review 1982.

There is yet another, perhaps easier problem, namely how to retain teachers in the rural areas. It appears that the methods used in training teachers are still urban oriented. Teachers who are posted to rural areas soon find they are not able to cope with the situation and a great number of them do in fact resign or abscond.

Higher Education:

According to official sources (URT, 1980b), the following are the major objectives of higher education:

(a)   to supply the needed and planned-for high level manpower for the expanding economy;

(b)   to prepare patriotic and zealous workers for the nation. In Tanzania, students are taught Developmemnt Studies which examines the various modes of production. The importance of the service to the community is very much emphasized and graduates work where they are needed and not necessarily where they choose. Graduates are distributed both to rural areas and the towns;

(c)   to prepare manpower to man the institutions of higher learning in the country;

(d)   to expand the institutions of higher learning in order to reduce the number of those who are being trained outside the country;

(e)   to provide education which is work oriented, ie education with skills; for example the BA or BSc with education, BSc with engineering. Postgraduate courses are tailored to suit required professional expertise, for example for research units and for teaching at institutions of higher learning.

In Tanzania 'higher education' is that which is offered to students who have completed the higher level of secondary education or have an equivalent qualification. Institutes of higher learning take such students. To be called Institute of Higher Education it must provide more than one course for a period of not less than one year. The University of Dar-es-Salaam, Institute of Development and Management (IDM); the Institute of Finance Management (IFM); the Co-operative College, Moshi; the Institute of Transport, Dar-es-Salaam; the Technical College, Dar-es-Salaam; the Technical College, Arusha; Ardhi Institute and the Agricultural Institute, Uyole (MATI) are major examples of such institutes.

Table 12 shows number of Tanzania citizen undergraduates in the University of Dar-es-Salaam 1969/70 - 1979/80.

2.6   ADULT EDUCATION

According to official sources (URT, Institute of Adult Education 1973), the aims of Adult Education in Tanzania are:

(a)   to keep up with new knowledge;

(b)   to fill the educational gap;

(c)   to be a basis for social change;

(d)   for the mobilization of people for development.

In Tanzania, the minimum educational needs of four groups of people are considered in this respect: farmers, industrial workers, women and youth. Every one of these it is officially stated should have the opportunity to develop:

TABLE 12:   TANZANIA STUDENTS ENROLMENT AT UNIVERSITY OF DAR-ES-SALAAM 1969/70 to 1979/80

SPECIALIZATION	1969/70	1970/71	1971/72	1972/73	1973/74	1974/75	1975/76	1976/77	1977/78	1978/79	1979/80
BA Gen.	307	409	478	562	592	598	504	513	568	668	519
BA Ed.	428	330	299	256	258	254	260	257	278	294	280
BSc Gen.	24	24	69	119	159	146	101	58	43	51	97
BSc Ed.	266	283	259	261	295	319	298	290	240	246	257
BSc Agr.	18	61	114	164	189	211	197	179	81	125	116
B Comm.	–	–	–	–	–	–	–	–	–	–	227
Dentist.	–	–	–	–	–	–	–	–	–	–	15
BSc Eng.	–	–	–	–	61	149	199	317	370	390	492
BSc Forest.	–	–	–	–	16	45	50	52	41	27	24
BSc Geol.	–	–	–	–	–	19	26	44	37	53	55
BSc Hydrol.	–	–	–	18	33	50	44	31	11	–	–
LLB	108	96	101	117	115	115	107	106	125	126	140
MD	104	113	135	156	176	197	216	243	224	220	213
Pharm.	–	–	–	–	–	17	33	46	49	55	51
Vert.	–	–	–	–	–	–	–	12	29	26	29
TOTAL	1,244	1,316	1,455	1,653	1,894	2,120	2,035	2,148	2,096	2,281	2,523

Source:. URT, MNE, Teacher Education Subsector Review, 1982.

(a)   a positive attitude towards family, community and

        national life;

(b)   the knowledge and skills needed for raising a family

        and running a household;

(c)   a scientific understanding of process of nature;

(d)   the knowledge and skills required for earning a living;

(e)   the knowledge and skills necessary for participation

        in national and economic life.

Adult Education is maintained through the Directorate of Adult

Education in the Ministry of National Education, in collaboration

with the Institute of Adult Education, an autonomous parastatal

organization of the same Ministry. The change agents are Folk

Development Colleges, Village Management Training Centres, the Rural

Library Movement and the Rural Press and Correspondent Courses.

To achieve adult literacy has been a major campaign since the

designation of 1970 as 'Adult Education Year' by the President of

Tanzania, Julius Nyerere. In the event, a considerable

achievement towards eradication of illiteracy has been made.

According to the evaluation results of adult education (URT,

Institute of Adult Education 1982), while in 1975 there were 5,860,437

illiterates in mainland Tanzania by 1977, 2,210,407 could read and write

to stage III and IV and 3,650,030 were in stages I and II. It was

estimated that by 1980 the first group would have reached stage V

and the second group stage IV. The major obstacle towards

achievement of literacy is the shortage of qualified teachers. The

already overloaded primary school teachers usually are requested to

teach during evening hours. In fact the programme has been

operating with no permanent teachers for some years now. This leads
to frustration on the part of the adults. A factor which cannot
easily be overlooked when we consider a noticeable decline in their
attendance rate, which is illustrated in Table 13.

A number of particular efforts have been made in the field of adult
education in addition to the basic literacy drive. For example
there is the writing and publishing of textbooks for stages V, VI
and VII in: Political Education, Mathematics, Agriculture, Domestic
Science, Technical Education, Geography, History, English, Political
Economy and Health Education. Then there is the Rural Press; through
which such zonal pamphlets as: Education has no End (Elimu haina
Mwisho) in Lake Zone, Let us Educate (Tujielemishe) in Northern Zone,
Let us Develop (Tujiendeleze) in Eastern Zone, have been published.
There are also Regional, District and Ward pamphlets. Rural
Libraries have also been established. Up to 1982 there were 2,781
such libraries with 3,462 librarians. Radio Correspondence
facilities provide over 60 radio programmes each year. By 1982, 7,000
radio and 800 cassette recorders had been supplied for group
discussions and seminars. Film Education is provided by using
mobile Cinema Vans of which there is one in each region.

'Workers Education' was started by the Ministry of Labour and Social
Welfare in 1974, and was boosted by creation of Ministry of
Manpower Development in the same year. There are also Folk
Development Colleges, numbering 52 by 1982 with 32,175 adults already
trained through them. Mass Mobilization is another scheme. There
have been different national campaigns for rural development. For
example; Whither Political Involvement and Planning? (Kupanga ni
Kuchagua) 1969, The Health Project (Mtu ni Afya) 1973,

TABLE 13: <u>ATTENDANCE RATE OF ADULT LITERACY STAGE I-V 1980</u>

	REGION	STAGE I - IV			STAGE V		
		PROJECTED	REGISTERED	ATTENDED	PROJECTED	REGISTERED	ATTENDED
1	Arusha	144,298	70,262	32,773	75,048	25,731	21,558
2	Dar-es-Salaam	41,490	34,172	23,134	46,814	34,026	28,301
3	Dodoma	224,957	186,986	112,387	159,017	70,358	69,589
4	Iringa	240,052	129,726	52,610	103,999	59,852	50,269
5	Kigoma	199,878	81,610	55,739	108,451	53,179	31,736
6	Kilimanjaro	98,501	52,397	25,070	96,531	30,779	23,159
7	Lindi	187,434	83,159	73,049	47,931	45,797	33,688
8	Mara	160,617	85,603	60,091	93,322	43,024	40,739
9	Mbeya	213,799	49,843	8,550	217,926	97,176	61,314
10	Morogoro	87,991	69,031	44,529	190,377	70,656	67,812
11	Mtwara	172,819	109,083	45,257	61,832	20,544	17,655
12	Mwanza	284,490	86,038	76,705	138,753	128,047	62,500
13	Pwani	170,593	137,124	40,001	74,176	55,367	46,008
14	Ruhwa	107,870	26,149	9,000	78,329	2,308	1,364
15	Ruvuma	126,380	76,257	13,121	108,780	33,790	25,506
16	Shinyanga	331,976	151,776	107,121	181,349	133,144	77,641
17	Singida	169,553	108,365	73,031	83,268	83,071	14,251
18	Tabora	199,696	166,838	72,020	91,910	74,664	64,041
19	Tanga	198,421	138,431	53,431	75,625	60,358	43,696
20	Kagera	225,025	99,977	55,270	170,439	97,423	83,739
	TOTAL	3,585,840	1,942,927	1,032,889	2,203,877	1,219,294	1,142,566

<u>Source</u>: URT, Institute of Adult Education, <u>Adult Education Evaluation Report</u>, 1982.

Importance of Food Crops (Chakula ni Uhai) 1975, the Need for Productive work (Kila Mtu Afanye Kazi) 1976, and Operation Able-bodied (Operesion Nguvu-Kazi) 1983.

2.7   OTHER SECTORS

Correspondence Education:

Correspondence education was begun in 1972 as part of the work of the Institute of Adult Education. Through the help of the Swedish International Development Agency (SIDA), it was possible to build the Institute of Correspondence Education by 1978. Since then the Institute has been offering four types of courses:

(a)   for students who know how to read and write but haven't completed primary education (Standard VII),

(b)   for students who want to sit for the form IV National Examination and thereafter sit for the form VI National Examination,

(c)   for students who need further development in professional courses such as book-keeping, accounts and administration,

(d)   teacher training: this is of two types:- the first type is called Distant Teacher Training (DTT). The second one is In-Service courses especially for primary 1 and 2 teachers. Through these programmes it had been possible to train 33,000 teachers through DTT and 8,000 In-Service teachers by 1980.

Problem of the shortage of textbooks, equipment, such as printing machines, and of teachers have impeded the smooth running of such courses. Table 14 shows the number of students who registered for different courses between 1979 and 1981.

TABLE 14:   INSTITUTE OF CORRESPONDENCE EDUCATION : STUDENT
            ENROLMENT 1979-1981

LEVEL	SUBJECT	YEAR		
		1979	1980	1981
PRIMARY	Political Education (Introduction)	1,334	449	507
	English (Introduction	841	361	487
	Domestic Science (Introduction)	–	–	483
	TOTAL	2,175	810	1,477
SECONDARY	History (I and II)	214	120	108
	English (I and II)	773	388	545
	Kiswahili (I, II and III)	730	367	373
	Political Education (I and II)	1,312	450	625
	Political Education (III)	–	–	36
	Geography (I)	138	120	85
	Geography (III)	–	–	44
	Mathematics (I)	423	206	224
	TOTAL	3,580	1,651	2,040
PROFESSIONAL	Book-keeping and Elements of Auditing	–	–	144
	Production Management	124	69	52
	Managerial Organization	107	73	76
	Beans Agriculture	62	22	65
	Accountancy	318	145	349
	TOTAL	701	309	686
GRAND TOTAL		6,456	2,770	4,203

Source: URT, Institute of Correspondence Education,
         Enrolment Statistics, 1982.

Women's Education:

School is an expense, even where no actual fees are paid both in provision of materials and perhaps even more important in the loss of labour at home or on the farm. In particular the contribution of girls at home makes them tired and therefore listless in their attention to the normal work of school and their results suffer accordingly. Early marriage is another point to note. These are major constraints in the case of Tanzania's human resource development. Two important issues arise: the problem of getting girls to school and that of retaining them there.

Since Independence, Tanzania has tried to equalize opportunities between the sexes. There has been greater achievement in this respect in primary education than at other levels. For example, in 1979 out of 3,211,586 primary school pupils 1,720,972 were boys and 1,490,614 were girls. This gives a ratio of girls to boys of 1:1.2. In 1976 the ratio of girls to boys in form I was 1:2 and in form V was 1:5.2. This was brought down by 1981 to a ratio of 1:1.9 and 1:3.2 respectively.

The admission of women to the University of Dar-es-Salaam is by direct entrance. This means they do not have to work for two years before admission. Despite this advantage their percentage of the university population has not increased very much as is shown in Table 15.

Educational Provision for the Handicapped

There is no proper record of the number of handicapped in Tanzania. The Ministries of Labour and Social Welfare, Health and National

TABLE 15:   NUMBER OF TANZANIAN CITIZEN
            UNDERGRADUATES IN THE UNIVERSITY OF
            DAR-ES-SALAAM 1970/71-1980

YEAR	FEMALE	MALE	TOTAL	% OF WOMEN
1970/71	226	1,090	1,316	17.17
1971/72	234	1,221	1,455	16.08
1972/73	231	1,422	1,653	13.97
1973/74	242	1,652	1,894	12.78
1974/75	256	1,864	2,120	12.08
1975/76	208	1,827	2,035	10.22
1976/77	200	1,948	2,148	9.31
1977/78	299	1,797	2,096	14.26
1978/79	385	1,996	2,281	16.88
1979/80	453	2,070	2,523	17.95
1980/81	552	2,034	2,586	21.35

Source: URT, MNE, Education Statistics, 1982.

TABLE 16:   ESTIMATED POPULATION OF THE HANDICAPPED IN
            TANZANIA 1980

TYPE OF HANDICAP	BLIND	DEAF	PHYSICALLY DISABLED	MENTALLY RETARDED	LAPER etc	TOTAL
NUMBER OF HANDICAPPED	79,000	5,000	136,000	136,000	170,000	426,000

Source: URT, Ministry of Labour and Social Welfare,
         Education for the Handicapped Statistics, 1980.

Education are all concerned with this dimension. In 1980 the Ministry of Labour and Social Welfare tried to give an approximation of the population of the handicapped and this is shown in Table 16.

Education for the handicapped in Tanzania is mainly dealt with by voluntary agencies, the most significant of which are: the Roman Catholic Church, the Evangelical Lutheran Church of Tanzania, the Pentecost Church, Caritas Tanzania, the Christian Council of Tanzania, the Tanzania Episcopal Conference, the Tanzania Society for the Blind, the Tanzania Society for the Deaf, the Dar-es-Salaam Rotary Club, the Royal Commonwealth Society for the Blind, the Salvation Army, SIDA and UNICEF.

The first school for the blind was opened at Buigiri by Christian missionaries in 1950. In 1961 Furaha School at Tabora was opened by the Roman Catholic Church. By 1982, there were 26 schools for the handicapped. 19 of them catering for 599 blind students; two other schools with 245 severely physically handicapped children; four with 302 deaf pupils; and one school for mentally retarded students.

At the same time the Government has been trying to expand services for the handicapped further. The Braille Press for the Blind has been constructed with the help of SIDA. At present there are two Teacher Training Colleges training special teachers for the handicapped. There is no special secondary school, but some public secondary schools do admit blind pupils. For example, Shinyanga, Korogwe, Morogoro and Milambo secondary schools.

The following are some of the problems affecting education for the handicapped in Tanzania:

(a)   it is difficult to get all handicapped students admission

into schools since some of the parents still hide them;

(b)   there are no reliable statistics of the handicapped

children in the regions of Tanzania;

(c)   there is a lack of funds for building boarding schools,

for buying equipment, learning materials and providing

transport;

(d)   the general societal attitude towards the handicapped is

still negative;

(e)   there is no enforcement by the ministries concerned;

(f)..   there is no national policy towards services for the

handicapped.

Community Development:

Nikolaus Newiger (1967), Cameron, J. and Dodd, W.A. (1970), Basic

Education Resource Centre for Eastern Africa (1976). These and Dean

E. McHenry Jr. (1979) are the best sources for community development

literature in Tanzania.

The development philosophy of Tanzanian Independence rests on the

principle of equality of all citizens and the creation of society

based on human dignity and justice. The focus is therefore on

rural development. As Julius Nyerere (1967a) points out:

> "It is in the rural areas that
> people live and work so it is in
> the rural areas that life must
> be improved."

Development to Tanzanians means both the elimination of oppression,

exploitation, enslavement and humiliation. Instead there should be

the promotion of independence, self-reliance, confidence and human dignity. This, however, can only take place more efficiently and rapidly if families in rural areas, usually living in scattered villages, can come together and create or establish larger villages to form economic, social and political units.

This belief was also shared by the former colonial administration through what was called a "Concentration Policy". They made attempts to create the so-called Village Settlement Schemes. The best known were sleeping sickness settlements where people were moved into fly-free areas, for example: Maswa in 1922, Rukwa in 1924, Western and Lake Provinces in 1930, Central Province in 1932, Ukerewe District in 1939, Northern Province in 1943 and Ngara and Karagwe in 1954.

Then there were Groundnuts Schemes of the 1940s and 1950s. The best known being Nachingwea, Urambo, and Kongwa. Other well known ex-Tanganyika Agricultural Schemes were Matogoro, Kichangani, Chonde, Sonjo, Lupatingatinga and Kaliua.

The 1960s saw the development of Israeli Schemes, Assisted Schemes, Pilot Village Schemes and Proposed Schemes. Kalemera, Nyatwali and Mbarika were Israeli Settlement Schemes. Assisted Schemes were Galu, Buyombe, Kipembawe, Amani and Mketa. Pilot Village Schemes were Rwamkoma, Upper Kitete, Kabuku, Kerege, Bwakira Chini, Kingorongundwa, Kiwere and Mlale. On the other hand the Proposed Schemes were Bwanga, Bashanet, Uru Chini, Bamba, Maramba, Kiwanda, Kwale, Rufiji, Dutumi, Ismani and Litowa. These 1960s schemes were embodied in what was known as the "Transformation Approach". This was formally announced by President Nyerere in his address to the National Assembly on 10 December, 1962. (Nyerere J.K. 1962).

"Before we can bring any of the
benefits of the modern development
to the farmers of Tanganyika, the
very first step is to make it
possible for them to start living
in Village Communities. (Otherwise)
we shall not be able to use tractors,
we shall not be able to provide
schools for our children, we shall not
be able to build hospitals, or have
clean drinking water. It will be
quite impossible to start small village
industries and instead we shall have to
go on depending on the town for all our
requirements, and even if we had a
plentiful supply of electric power, we
should never be able to connect it up
to each isolated homestead."

It was, however, only in September 1967 that the development of

Ujamaa Villages became official TANU and Government policy

(Nyerere, J.K., 1967b). This policy which was initiated by President

Nyerere himself aimed at inducing the rural population to live and

work together for the good of all. All villages were supposed to be

established voluntarily. By 1973 over 5,600 Ujamaa villages had been

established. These accommodated over 2.6 million people, or 15 per

cent of the total population of the Tanzanian mainland. 1974 saw yet

another policy by the Party and the Government to move people into

planned villages in order to promote social and economic development.

This villagization programme was successfully completed and today

more than 90 per cent reside in these villages. According to the

UNICEF Community Schools Report (1980) there were 8,300 such villages

in 1980. Of these 3,154 had running water supplies, 2,905 had

dispensaries, 7,636 had primary schools and 6,114 owned co-operative

shops.

Closely related to the Village Settlement Schemes were the Village

Development Schemes. The modest beginnings that Colonial Government

Welfare made in Tanganyika as just after the Second World War. Its
immediate aim then was to reabsorb into their communities those
soldiers who had been away on active service. A network of social
centres was set up throughout the country to provide some of the
amenities the soldiers had become used to during their service
careers.

In 1949 the Welfare Department changed its name to the Social
Development Department and its purpose was expanded further to
stimulate development by encouraging local initiatives. Among the
successful schemes were the North Pare Development Scheme and the
Sukumaland Development Scheme. The former covered the whole field
of social betterment including agriculture, road building, health
and adult literacy. The latter consisted of a co-ordinated attack
on overstocking, inadequate water supplies, tsetse infestation,
health and communication problems.

There were also initiatives to create co-operatives among farmers.
Among the most successful was the Kilimanjaro Native Co-operative
Union (KNCU). It built its own magnificent centre, comprising a
school for commercial subjects and for day and evening classes of all
kinds, a library, a club and a roof-top restaurant. It also
acquired its own printing press and like other co-operatives sent
members of its staff overseas at its own expense for further training.

Voluntary Agencies, especially Christian ones, have also played part
in promoting rural development, especially in the area of health and
education. The best known example was the Singida and Dodoma Literacy
Campaigns carried on by the Lutheran Church and the Roman Catholic
Church during the 1950s. This trend has been continued more

vigorously since Independence. In 1975, Village Governments were
established by Prime Minister's Office (URT, 1975). Figure 3
shows the organization structure of the village.

FIGURE 3: <u>VILLAGE ORGANIZATION STRUCTURE</u>

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                        ┌─────────────────┐
                        │    CHAIRMAN     │
                        └─────────────────┘
                                 │
                        ┌─────────────────┐
                        │ VILLAGE ASSEMBLY│
                        └─────────────────┘
                                 │
                        ┌─────────────────┐
                        │ VILLAGE COUNCIL │
                        └─────────────────┘
                                 │
              ┌──────────────────┴──────────────────┐
    ┌──────────────────┐              ┌──────────────────────┐
    │ SCHOOL COMMITTEE │              │ DEVELOPMENT COMMITTEE │
    └──────────────────┘              └──────────────────────┘
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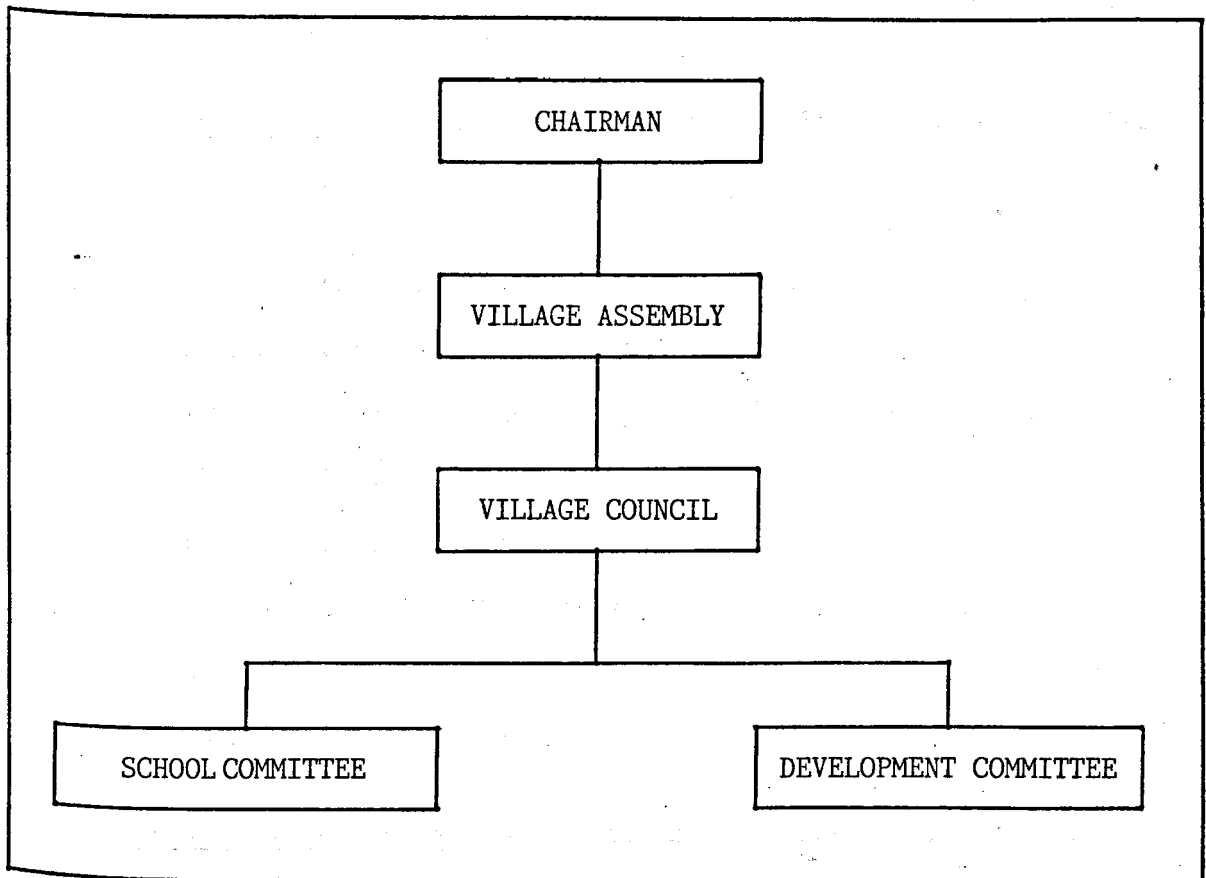
Source: URT, <u>MTUU Volume 1</u>, 1978.

The <u>Village Assemblies</u> consist of all village members as ultimate
authority. The <u>Village Councils</u> are the executive arm of the
Village Assemblies. The Village Councils have representatives from
parents, teachers, experts and liaison officers. The main duties of

these councils are:

(a)   to suggest development plans,

(b)   to approve committee activities,

(c)   to see that committee activities are implemented,

(d)   to make decisions on issues concerning the welfare of

        the village,

(e)   to execute assigned jobs.

The School Committee consists of teachers, pupils, parents and village

council. Its main duties are:

(a)   to ensure the school work is done smoothly,

(b)   to look after the welfare of children,

(c)   to prepare and involve villagers in festivals, exhibitions

        and competitions,

(d)   to make "ad hoc" programmes,

(e)   to make and implement details of integrating school

        and village life,

(f)   to execute assigned jobs.

The Development Committee is composed of teachers, pupils, parents

and the Village Council. It is in turn made up of five committees:

Economic and Planning Committee; the Committee of Education, Culture

and Social Welfare; the Committee for Transportation and Works; the

Committee for Productive Activities and Sale of Commodities; and the

Committee for Defence and Security. The main duties of the

Development Committee are to propose details for:

(a)   short and long-term plans,

(b)   local and national campaigns,

(c)   implementation of the accepted proposals,

(d)   the execution of assigned jobs.

The Village Manager, with the help of village experts, is involved in the day-to-day running of the community development programmes. These mainly centre around self-help schemes in: literacy work, adult education, agricultural and veterinary work, health education and child welfare, including nutrition and extension work in support of any scheme undertaken by Interministerial Co-operation.

Before undertaking any development scheme, the village experts are supposed to explain to people what needs to be done to improve for instance their agriculture, health and education. They suggest ways in which people can solve their own problems albeit with government technical and material aid.

Sponsoring the setting up of necessary local organization is mostly done by the Community Development Trust Fund (CDTF). One of their most successful programmes is the Lushoto Integrated Rural Development Project (LUDEP). Co-operative farming and marketing, home-economics, brickmaking and craft training are major features of LUDEP.

There are Community Development Centres throughout the country for training village experts. These are directly under the responsibility of the Prime Minister's Office.

Following this resume of the range of educational provision in Tanzania we must now turn to the way in which this provision is organized.

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CHAPTER   THREE

THE ORGANIZATION OF EDUCATION IN TANZANIA
WITH SPECIAL REFERENCE TO CURRICULUM DEVELOPMENT
_____

3.1   OBJECTIVES

Since 1961 Tanzania has had five successive Development Plans. The

first one covered the period 1961-63; the second 1964-69; the third

1970-75; the fourth 1976-81; the fifth, and current, 1981-86.

The first two plans were concerned with expansion of second and third

level education to meet the high level manpower requirements at that

time. The third and fourth, however, concentrated on first level

education expansion, while the current plan has shifted emphasis

from primary to secondary and higher education expansion, especially

in the field of science and technical education.

Major educational changes also took place during these periods.

These have been dealt with in more detail in the appropriate chapters

of this thesis, especially those concerned with the historical

development of education. Nonetheless, it is worth noting that

they all revolve around the following major themes:

(a)   The movement towards mass education and training rather

       than elitism.

(b)   The incorporation of production into the concept of

       education.

(c)   New measures for selection and allocation.

These changes undertaken required the formation and enaction of three

Education Acts:

(a)   The 1961 Education Act which repealed the existing 1927
      No.37,
      Act.

(b)   The No. 50, 1969 Education Act which cancelled the 1961
        legislation.

(c)   The current Act: No. 25, 1978 Education Act which revoked
        that of 1969.

The 1961 Act brought with it the abolition of a racially based
system of education, while the 1969 Act authorized the implementation
of the policy of 'Education for Self-Reliance', and the nationalization
of schools. The present one puts emphasis on the consolidation of
educational provision with such stated schemes as:
The implementation of Universal Primary Education (UPE); 'the
integration of education with work'; 'the diversification of secondary
education'; 'science and technical education'; and 'Adult
Education'.

The following general objectives of education in Tanzania are
stipulated in the booklet, Basic Facts about Education in Tanzania
(URT, 1980) and the system is supposed to realise them, effecting
changes as necessary:

(a)   to equip learners with knowledge, skills and attitudes for
        tackling societal problems;

(b)   to prepare the young people for work in Tanzania's
        predominantly agricultural society.

To be more specific, education in Tanzania aims at developing in each
citizen:

(a)   an enquiry and open mind clear of bias and prejudice;

(b)   an ability to learn from others;

(c)   basic confidence in one's own position and ability to learn
      and contribute to society;

(d)   'Ujamaa' or socialist outlook, particularly the principles
      of equality and brotherhood, which entails a sense of individual
      and collective responsibility in all areas of activity and a
      willingness to co-operate and share on equal terms.

There is no direct relationship between the development of first level,
education and enrolments in the second and third levels of education
in Tanzania. While the first level of education is universal, free,
compulsory and 'terminal', the second and third levels, although also
free, are developed in relation to the perceived manpower requirements.
As the result of this policy, the number of first level school
leavers to gain access to second level has been decreasing from year
to year. Indeed Tanzania is now placed at the bottom of the 'league
table' of countries in the world in respect of quantitative
opportunities for secondary education. This of course is not
necessarily a bad thing, depending on the quality of the previous
stage.

3.2   ORGANIZATION

The conduct of formal education in Tanzania is the responsibility of
the Ministries of Education in Dar-es-Salaam and Zanzibar, since
education is not a 'union' matter. The Minister of National Education
in Dar-es-Salaam is responsible for the promotion of education
throughout mainland Tanzania. The responsibilities of this office
are discharged in accordance with powers conferred and duties imposed

by the Education Ordinance No. 25 of 1978.

The system of education is partly centralized and partly decentralized. Secondary Education, Teacher Education and Higher Education are centralized. They are managed through a Board of Governors, the composition of which must be approved by the Minister of National Education. Primary and Adult Education are vested in Local Authorities. They are thus, decentralized to that degree. Primary schools are in fact run through 'School Committees', and Adult Education through 'Adult Education Committees'. The Pre-School Sector, i.e. Kindergartens and Child Care Centres, is not as yet run by the Ministry of National Education.

The head of a secondary school is the 'Headmaster', that of a National College of Education is the 'Principal' while primary schools are headed by the 'Headteacher'. They are assisted by 'Assistant Headmaster', 'Vice Principal' and 'Assistant Headteacher' respectively. Other teachers are also incorporated in such responsibilities as Housemaster, Games Master and Discipline Master. Student Government is run through Youth Organizations which are normally political. In the case of primary schools there is the 'Young Pioneers', and the 'CCM (political party) Youth League' in secondary and Teacher Education.

The Ministry of Education has six parastatal organizations: the University of Dar-es-Salaam; the Institute of Adult Education; the Institute of Education; the National Examination Council; Tanzania 'Elimu' Supplies; Tanzania Library Services. The administrative structure of the Ministry of National Education is illustrated by Figure 4.

FIGURE 4:   MINISTRY OF NATIONAL EDUCATION – TANZANIA:
MAJOR SECTIONS OF ADMINISTRATIVE STRUCTURE
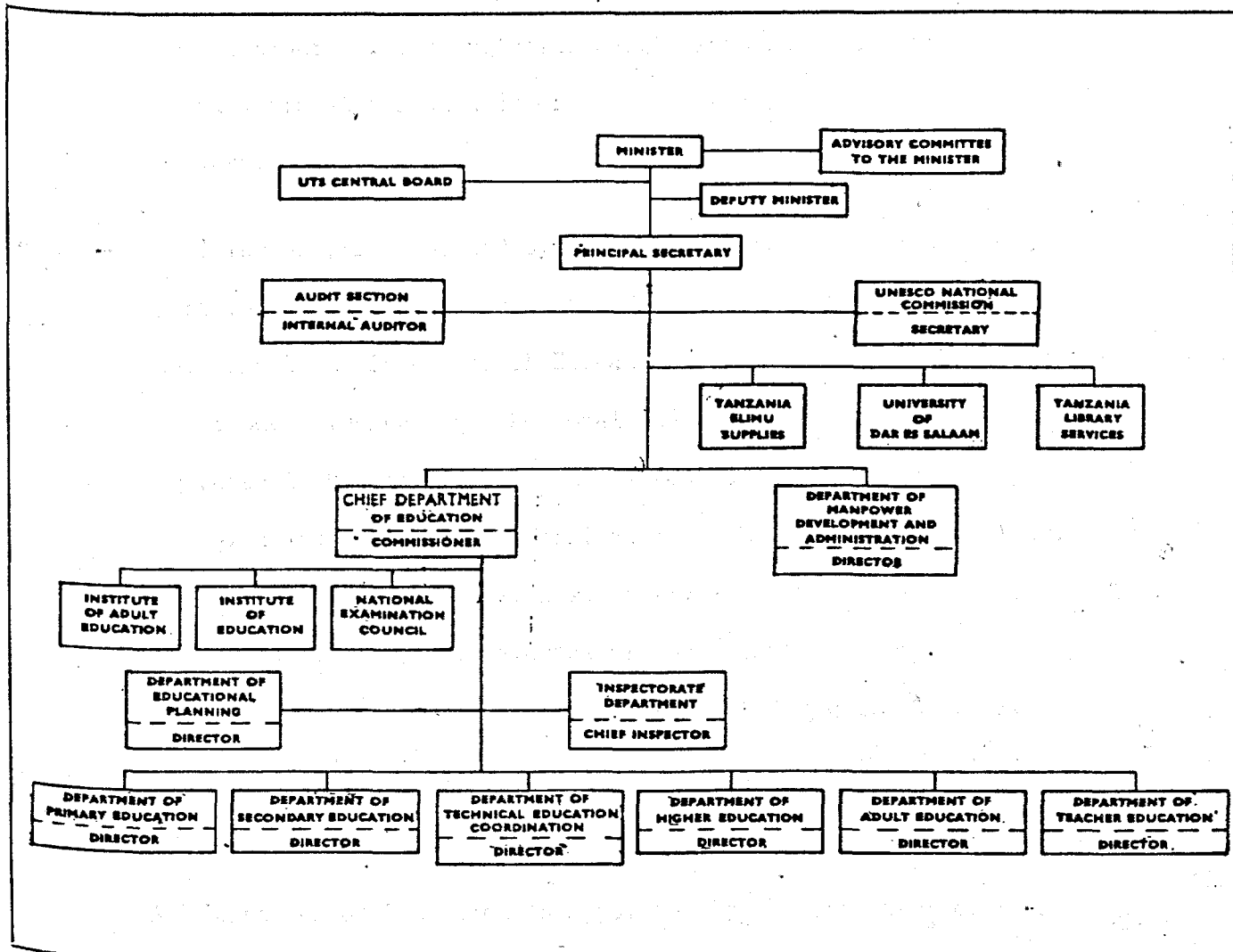
3.3   THE INSPECTORATE

The Inspectorate of Education is concerned with all levels of education
from primary to adult (Folk Development Centres) including secondary
and teacher education. The general aims of the Inspectorate are:

(a)   to evaluate the education system;

(b)   to advise on the best ways of implementing the educational
       legislation; i.e. translating regulations into action;

(c)   to maintain high standards of academic and other
       achievement.

The Central Inspectorate, headed by the Chief Inspector of Education,
is a department under the office of the Commissioner of National
Education. The Chief Inspector of Education is assisted by the Deputy
Inspector of Education through the zonal and District Inspectors,
all illustrated in Figure 5. There are seven zones, each consisting
of three regions excepting the central zone which has only two regions.
Zonal Inspectors are concerned with secondary and teacher education.
Each is required to inspect an average of 156 "streams" (a class of
35 students). The District Inspectors in the 111 districts deal with
primary and adult education. Each is supposed to inspect an average
of 30 primary schools per annum.

The Chief Inspector of Education is appointed by the President of the
United Republic of Tanzania, while School Inspectors are appointed
by the Minister of National Education. The following are the
criteria upon which the selection of Inspectors is based.

(a)   a school inspector must be a qualified teacher and must have
       taught for a period of not less than five years prior to the
       appointment;

FIGURE 5:   THE STRUCTURE OF INSPECTORATE OF EDUCATION
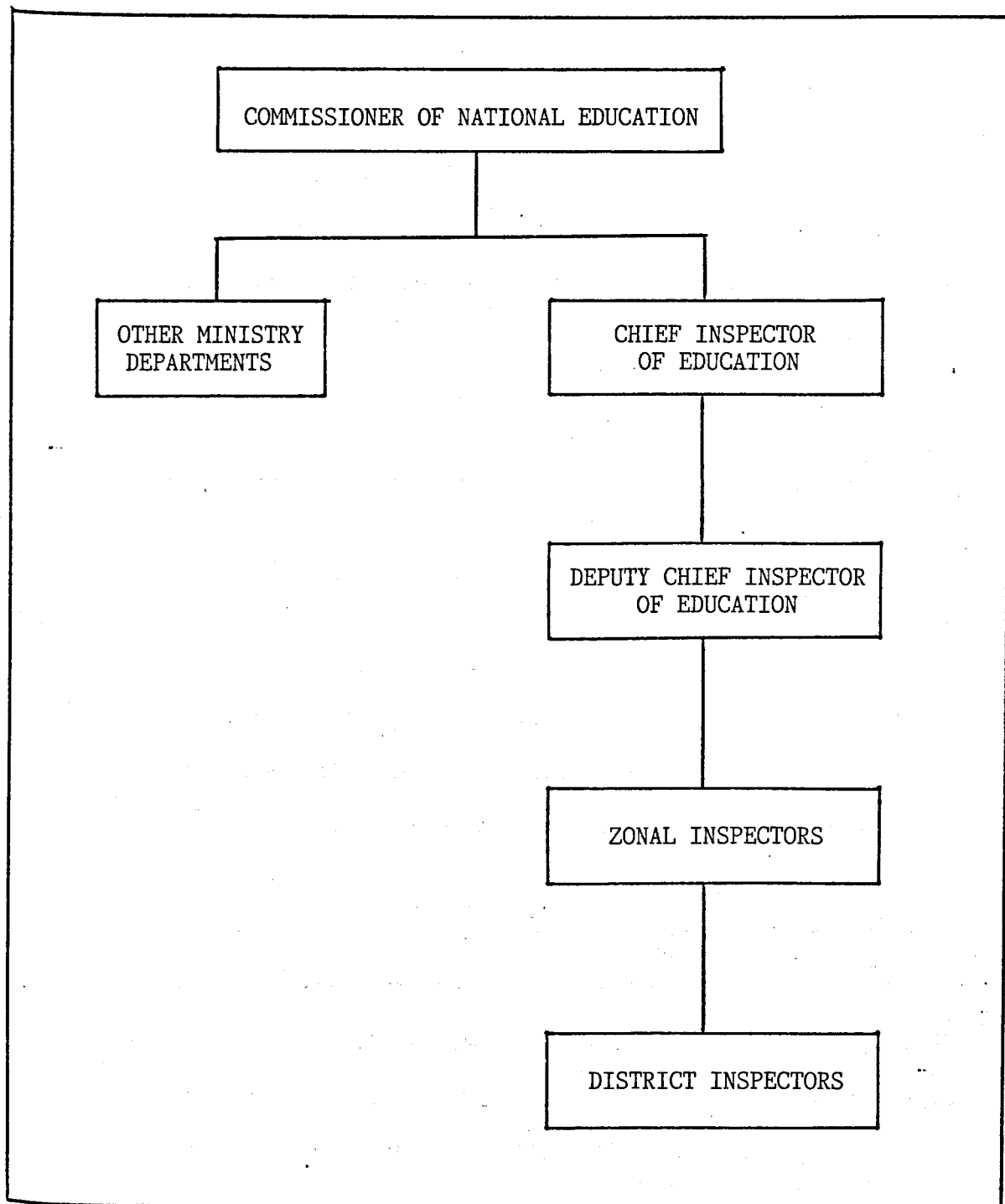
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│              ┌─────────────────────────────────────┐              │
│              │  COMMISSIONER OF NATIONAL EDUCATION  │              │
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│                                                                   │
│         ┌────────────────────┐      ┌────────────────────┐        │
│         │  OTHER MINISTRY     │      │  CHIEF INSPECTOR   │        │
│         │  DEPARTMENTS        │      │   OF EDUCATION     │        │
│         └────────────────────┘      └────────────────────┘        │
│                                                                   │
│                                     ┌────────────────────────┐    │
│                                     │ DEPUTY CHIEF INSPECTOR │    │
│                                     │     OF EDUCATION       │    │
│                                     └────────────────────────┘    │
│                                                                   │
│                                     ┌────────────────────────┐    │
│                                     │   ZONAL INSPECTORS     │    │
│                                     └────────────────────────┘    │
│                                                                   │
│                                     ┌────────────────────────┐    │
│                                     │  DISTRICT INSPECTORS   │    │
│                                     └────────────────────────┘    │
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Source: United Republic of Tanzania, Ministry of National
           Education, Basic Facts about Education in Tanzania,
           Dar-es-Salaam, Print Pak/MTUU, 1980.

(b)   primary sector and adult education inspectors are required to have at least a Diploma in Education or an equivalent qualification. Secondary and teacher education inspectors are required to be university graduates;

(c)   Inspectors must be people of good character who can co-operate with teachers in the field;

(d)   they must be people of good health who can travel widely;

(e)   they must be people who are interested in advancing themselves academically and therefore likely to keep up to date with developments in the field.

Once they have been selected, inspectors are given a three month course in Educational Management and Administration, Curriculum Development and Evaluation and Techniques of Inspection.

A major constraint on inspectors are the transport problems of the country. There are insufficient landrovers and motorcycles to cover a territory the scale of Tanzania. There is a severe problem of shortage of spare parts, and the high cost of petrol has worsened the situation. The problem of accommodation is also acute, as rural living is anathema, especially for zonal inspectors who live mainly in large towns where they compete for accommodation and wish to retain it. There is still a shortage of qualified manpower, especially if we take into account that the three months course given is not enough to instill even basic inspectoral skills. If we take the quantitative aspect, relating with the number of schools, the present number of inspectors is still far short of the number needed.

3.4   CURRICULUM AND METHODS

Who determines curriculum in Tanzania?

Before looking at who determines curriculum in Tanzania it is useful to recall some of the national objectives in education in different countries.

Hitler's Germany used its education to create a totalitarian society based upon faith in the leadership principle and dominance of the Nordic race. Soviet Russia used education to build a communist society and to achieve a revolution based on historical materialism , and control by the proletariat. After the Meiji Restoration in 1873, Japan used free and compulsory school education as a powerful instrument for social and economic development. The British Education Act of 1944 aimed at educating every individual to the full extent of his or her interests and capabilities. The USA sees the function of education as that of producing loyal citizens who can participate in a democratic and technological society. After the Nigeria - Biafra War in 1970 Nigeria's military leaders said education must serve to unify the diverse tribal elements within the country. Since Independence in 1962 Uganda has directed her education development to meet the needs of a largely agricultural country and the objectives of training its citizens to run their own affairs in all fields of life.

Following the Arusha Declaration in Tanzania in 1967 Tanzania has used education to inculcate the tenets of socialism and self-reliance. Tanzania proclaimed its commitment to the creation of a socialist society based on: principles of equality; respect for human dignity; the sharing of resources which are produced by the people's efforts; work by everyone and exploitation by none. This meant that

Tanzania's development strategy was to be based primarily on the local peasantry or to borrow Hyden's (1980) phrase "the local producer".

The above argument shows that curriculum content is being decided by political ideology. All syllabuses will need re-examination, while others will need re-drafting so as to meet the new policy. Let us now examine in detail some of the influences which determine the curriculum in Tanzania.

Direct Influence by the Government in the School Curriculum:
Following the Arusha Declaration a policy statement of 'Education for Self-Reliance' was issued. This has since provided a philosophical basis as well as the mechanics for action in respect of the implementation of education within the framework of socialism and self-reliance. It focuses attention on four basic issues:

(a)   the provision of mass general education rather than selective or specialized higher studies;

(b)   the integration of education with productive work;

(c)   the integration of school with community life;

(d)   the creation of a "socialist youth".

For these issues to be achieved, a well-organized curriculum is needed. The national priorities in respect of curriculum development, evaluation and training are aiming for a number of objectives.

A Curriculum intended for the needs of the majority:
Education is a preparation for life and work in a socialist Tanzania. It must not be simply a preparation from one level of education to the next. Primary education must be complete in itself. Similarly,

secondary education ought to prepare the young people for life and service in the villages and rural areas where the majority of people live. Education must be functional and must equip the learner with knowledge and skills for the work expected of them in a society which is predominantly agricultural. It must enable them to participate in the development and maintenance of the community. Education should be designed as an integrated policy for rural development and employment. The introduction of Universal Primary Education (UPE) in 1977 poses a challenge to develop an educational programme which offers a good base for national development both quantitatively and qualitatively. Appropriate content and methods must be developed taking into account diverse learning clienteles and consequently alternative delivery systems. There is need to improve the quality and efficiency of primary school system and to increase its relevance to life after school. A functional and low cost education should be developed. Allocation of limited resources and their effective use requires a redefinition of priorities within education and consideration of alternative strategies to meet perceived educational needs.

A Curriculum integrating education into society through work and production:

Participants in education should remain an integral part of the society which it is supposed to be preparing them for. The school should be part of the society, and life at school should be related to life in the community. Schools should practice self-reliance in the strict sense of the word.

Pupils should learn as they work. In the spirit of socialism and

self-reliance young people at schools must engage in productive
activities so that they make a contribution towards their own upkeep
and towards the country's economy. Schools must be economic as well
as social communities. Productive activities must be integrated
into the school life. Since Tanzania will continue to have the
predominantly rural economy for a long time to come education must
prepare young people for such work. Socio-economic development will
depend largely on the efforts of the people in agriculture and in
village development.

A. Curriculum to instill attitudes of self-confidence,
creativity, problem-solving and a scientific approach:

Education must encourage the development of an enquiring mind, the
ability to think for oneself and to make judgements on issues affecting
oneself, the ability to interpret decisions and to learn from others
and, where desirable, to adapt what has been learnt to the
particular needs and circumstance. Education must encourage pupils
not to overvalue book-knowledge and to undervalue the knowledge and
wisdom of those who have not been through a formal education.

Although the objective is a long-term one, the endeavours to achieve
it must be made through Tanzania's curriculum development process.
The syllabuses (all subjects) text books, course books, teaching/
learning methods must be such that learners are guided towards the
acquisition of these characteristics.

A Curriculum for which the
medium of instruction is Kiswahili:

Kiswahili is a national language for Tanzania and so is English.
Although Kiswahili has been used as a language of instruction

throughout primary school since the 1960s, English is still the medium

of instruction at secondary and post-secondary school levels.

Preparations are underway to make Kiswahili the language of instruction

at all levels of education. Appropriate Kiswahili technical terms

have to be produced.

A Curriculum offering adequate
in-service support for teachers:

Corresponding to the changing needs of education there is need to

develop teacher training schemes both qualitatively and quantitatively.

Of major concern here is the role of field teachers in the process

of curriculum development. There are two stages at which such

teachers are very crucial:

(a)   designing and writing curriculum materials such as

         syllabuses, text books and teaching aids;

(b)   attempting to implement the curriculum in the classroom.

For both of these stages teachers need to be well equipped with

proper tools of curriculum development. Hence the need to develop

an integrated programme of curriculum development, evaluation and

in-service manpower development.

Examinations:

The phenomenon of the examination, both foreign and internal has been

the major influence on curriculum development. In Tanzania, a standard

examination is normally set after each major educational phase or tier,

and after each training programme where national certificates and

diplomas are awarded. This happens at the end of primary education

(P7); secondary education (S4 and S6); university degree and diploma

courses; and teacher training, secretarial, commercial and technical courses. These are all considered to be major points in the formal education process.

The examination system in Tanzania, and the rest of East Africa, can be traced to its origins over one hundred years ago. During the 1930s the most influential examinations were the Tabora Entrance Examination and the Junior School Certificate Examination. In the 1940s the most influential examinations were the Makerere Entrance Examination, the Cambridge Overseas School Certificate Examination, (COSC) and the Territorial Standard X Examination, and the various Teacher Training Examinations.

The influence of examination was so strong that it even threatened to disrupt efforts to implement "ESR" in Tanzania. For example, there was reluctance to consider political education as an examinable subject. There was also a refusal to set papers at "A" level in Kiswahili language on the pretext that no one in England could be found to set a paper at that level. COSC examinations could not award 'Division I' unless English was one of the passes.

Recent historical developments have brought about a shift of examination administration from Britain to East Africa. In 1967 the East African Examination Council was established by an Act of the East African Legislative Assembly which was signed by Authority on 1st October of that year. The secretariat of the Council was established in 1968. However, the shift to the East African Certificate of Education Examination did not improve matters, because 'Cambridge' was still the final authority on what changes could be made to existing syllabus.

There were also divergent ideologies among the East African Countries.
Each country demanded that the education provided should be more
relevant to its own social and political goals. Consequently each
country had to determine the areas it wished to emphasize. For
instance in Geography, Tanzania emphasized the study of other socialist
countries such as China, while Kenya emphasized the study of capitalist
countries such as England and the USA. With these differential
emphases the examinations had to differ too. Matters came to a head
when Zanzibar in 1970 decided to set her own papers, and mainland Tanzania
followed in 1971. In 1973 the National Examination Council of Tanzania
was established by an Act of the Parliament, to carry out all
functions related to the conduct of examinations in Tanzania at the
sub-university level.

The National Examination has had its share of influence on the
Tanzanian school curriculum. It added weight to 'Siasa' (Political
Education), and to Kiswahili. At the primary level, the Primary
Standard Seven Examination was changed to the General Entrance
Examination. The aim of "ESR" is however not to provide primary
education for selection to secondary school, hence the name was
letter changed to 'Primary School Leaving Examination', with the
aim that this would affect pupils' attitudes to examinations in
general. This attitude has not been achieved, but the following
educational functions may be considered to be direct influences of
examinations.

(a)   the influence on the development of curricula, syllabuses
        and teaching strategies related to the national needs of
        Tanzania;

(b)   the control of examinations has given the Government of Tanzania

a clear political identity since it is no longer seen to be

dependent on the whims of a foreign-based examination syndicate;

(c)   it has enabled the Government of Tanzania to boost those

subjects in the school curriculum which were undermined by

foreign examinations such as Kiswahili. These can now be taught

at Advanced level as can Political Education which has come

to replace the old Civics and Current Affairs;

(d)   it has made possible an immediate feedback to schools on

trends in teacher education and training;

(e)   the localization of teaching materials and teaching techniques

has become more pronounced;

(f)   it has given local educators the opportunity to be creative.

The Tanzania UNESCO/UNICEF Project (MTUU) has embarked on an

evaluation programme which does not only cover the cognitive domain

but also ventures into the affective domain. An instrument was

constructed to measure attitudes towards "ESR". It is categorized

into: main objectives; specific objectives; and behavioural

objectives, and was administered to pupils in primary schools

(URT 1974). Also, in the Colleges of National Education there are

attempts to measure not only the mastery of subject content but also

student attitudes to nation building, character and co-operativeness.

Most of these types of assessment are, however, subjective and it will

take much time before a more objective evaluation of curriculum

change through examination controls is achieved.

International Influences:

Another major influence on curriculum development in Tanzania, as elsewhere, has come from international events, such as the launching into space of Sputnik I in 1957. This breakthrough acted as a catalyst, especially in respect of changes in mathematical, scientific and technical curricula in the USA and Britain, which directly affected Tanzania. New programmes found their way to East Africa in the early 1960s and they have come to stay. In particular, there is no 'school' in Tanzania from the primary level upwards that does not teach modern mathematics.

Visits to socialist countries:

An important foreign influence on Tanzania's school curriculum has come from socialist countries. Visits to the Peoples Republic of China, the Democratic Peoples of Korea, Cuba and several socialist countries in Eastern Europe have taught Tanzania about models other than the British. In particular, great demand for programmes relating theory with practise can be traced to these visits and contacts.

Contacts with teachers from other countries:

The influence of the US Peace Corps, Canadian University Services Overseas (CUSO), the British Volunteers Services Overseas (BVSO), the Teachers for East Africa Programme (TEA) and many other programmes of this type have brought to Tanzania, people with diverse outlooks on life and hence directly or indirectly influenced its school curriculum.

Teachers and their Organizations:

What one may regard as the effective curriculum is entirely at the

mercy of the teacher who handles the original curriculum materials.

The teacher can distort, expand, reduce, modify, or even reject any

given curriculum materials and guidelines. This is a crucial

factor. They have their professional bodies such as STAURT

(Science TeaCHERS Association of United Republic of Tanzania), and

MAT (Mathematical Association of Tanzania), which make recommendations

and certainly have some influence on curriculum change.

3.5   ORGANISATIONAL FRAMEWORK FOR CURRICULUM DEVELOPMENT

The broad aims of education must be broken down into specific

education objectives which in turn should be translated into

instruction. This is the role of structuring such as the Institute

of Education, the Directorate of Adult Education and the Examination

Council of Tanzania.

The Institute of Education:

The Institute of Education is the successor of the former Teacher

Training Advisory Board which was an agent in raising the

professional standards of teachers. As far back as 1952, the Binns

Mission recommended the establishment of an Institute of Education.

The then Colonial Government accepted this recommendation and

incorporated it into the five year plan of 1956-61 (Cameron, J. and

Dodd, W.A. 1970).

This institute was to be the major teacher training college in the

country. It was to be situated at Mpwapwa Teacher Training College,

which was to be raised to senior status. This required: the

provision of extra buildings and staff for research; the production
of textbooks and in-service training. It was to co-ordinate and
administer the professional written and practical examinations and,
by close co-operation and exchange of staff with other teacher
training colleges, generally raise standards and advise the
government on all matters pertaining to teaching and teachers.
However, this failed because of inadequate finance, other shortages
and a lack of continuity in staffing.

When the University College of Dar-es-Salaam came into existence
in 1961, it arranged to take over the establishment of an
Institute of Education in 1964, with the newly appointed Professor
of Education as its Director. Its role then became a tripatriate one,
serving the University, the Ministry of Education and the Teacher
Training Colleges.

The Institute of Education in its present form was established in
1975, to assume the responsibility for the development and
implementation of curricula and syllabi for subjects taught in
schools and Colleges of National Education. The work and activities
of the Institute of Education have continued along these lines and
specifically include:

(a)   the development of the curriculum within the United
        Republic of Tanzania through formulation of objectives, and
        the evaluation of courses and practices on the basis of
        such objectives;

(b)   the initiation of experimentation and innovation leading
        to the development of new curricula;

(c)   the collection and dissemination to the Government and other

       public authorities in Tanzania, of information on teaching,

       content of courses of study and current technological

       developments in education.

Referring back to national priority needs in curriculum development,

research and evaluation, the Institute of Education has played the

following roles:

Developing a Curriculum for the
Majority rather than a Minority:

The role of the Institute of Education in this area has been to

advise the Ministry of National Education on the level of integration

of education with society. The present experimental community

schools are an example of a system in which school and the community

stay together as a unit. The Institute has been trying to develop

educational programmes which can serve such a system: environmental

education is an example.

This approach clearly concerns the integration of education with

work and production. The Institute of Education has been advising

the Ministry of National Education on how to achieve this,

especially in respect of the implications at the school level. There

has been an effort to develop curricula which place subjects such

as Agriculture, Technical Education, Domestic Science and Commercial

Studies, at the core rather than the periphery. The idea is to provide

both time and skills for the achievement of this radical shift in

emphasis.

Developing a Kiswahili-medium Curriculum:

The Institute of Education has been preparing technical terms to be used when writing secondary school textbooks. It has also been rewriting instructional materials in Kiswahili and orientating the teachers and tutors towards using Kiswahili as a language of instruction.

Developing an Orientation towards a
Convergence of Curriculum Development
and In-Service Teacher Education:

The Institute of Education has been trying to revise all initial teacher training syllabi. This has involved: revision of pre-service diploma syllabi to fit a two-year course; revision of the pre-service Certificate Syllabi (Grades IIIa, IIIc); developing instructional materials for specialized diploma courses such as English (Marangu Teacher Training College), Kiswahili (Korogwe Teacher Training College); developing a curriculum for Malezi (pedagogical methods) in forms 3 and 4.

In providing such tools of development the Institute of Education have been stimulating in-service training for teachers and tutors of all subjects but more especially for science and mathematics teachers. Central to this are the acquisition of techniques of curriculum development and evaluation.

Developing the use of Functional,
Low-Cost Materials:

The aforementioned initiatives require the writing of instructional materials such as textbooks, supplementary information and teachers' guides for all levels; the development of school equipment from

prototypes; advising the Ministry of National Education on efficient means of distributing materials produced to the schools.

Developing a Curriculum for Following Up
Vocational Training Schemes:

Education is a continuing process. There is need for a following programme after basic education in order to maximize efficiency and to increase educational opportunities. In consequence the development of elaborate follow-up vocational training schemes after basic education is very important. The role of Institute of Education in this area has been to advise the Ministry of National Education on meeting these needs. It co-operates with other agencies, for example the Ministry of Labour and Welfare Services, in designing appropriate programmes.

Research into Curriculum
Change and Evaluation:

Co-ordinated research has to be undertaken to identify the factors most likely to affect efficiency in education and to ensure that the most effective methods of fostering attitudes of socialism and self-reliance are promoted. Research has to be carried out in order to look into measures which can at best save money, or at least be implemented without additional costs. Education and training objectives and performance standards need to be better specified.

Education should strengthen feelings of national identity and cohesion, and in particular it has an important part to play in re-establishing, strengthening and preserving the indigenous cultures and values of Tanzanian peoples. Regular evaluation is essential for effective

management of education. Continual assessment of progress provides
information which is useful for judging the adequacy, appropriateness,
and effectiveness of a syllabus or a course. It is also important
that suitability of methods and teacher training practices should
be assessed regularly. Evaluation also contributes to better
design of educational schemes by requiring clear formulation of
operational objectives. The role of the Institute of Education
in these aspects has been significant in targetting areas of
innovation.

Although the work and activities of the Institute of Education are
generally centred on curriculum it is also empowered by its Act
(United Republic of Tanzania 1975), to advise and assist on matters
pertaining to school organization and administration. The functions
of the Institute of Education are listed in Clause 4 of the Act as
given in Appendix 2 and approved organization is illustrated in
Figure 6.

The Directorate of Adult Education:

The Directorate of Adult Education is in the Ministry of National
Education headquarters. Its role is to organize workshops for
identifying the needs of adults. Various specialists from different
ministries and organizations meet together to prepare teaching
materials for literacy programmes. Figure 7 shows the functional
structure of the Directorate of Adult Education.

The National Examination Council of Tanzania:

The National Examination Council of Tanzania was established in
1971. Clause 4 of The Parliament Act No. 21 of 1973 stipulates

FIGURE 6:   **APPROVED ORGANIZATION CHART OF THE INSTITUTE OF EDUCATION**

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                          ┌─────────────┐
                          │   COUNCIL   │
                          └──────┬──────┘
                          ┌──────┴──────┐
                          │  DIRECTOR   │
                          └──────┬──────┘
        ┌──────────────────────┼────────────────────────┐
┌───────────────┐      ┌────────────────┐       ┌────────────────┐
│   ACADEMIC    │      │ ADMINISTRATION │       │   TECHNICAL    │
│  DEPARTMENT   │      │  DEPARTMENT    │       │ SERVICES DEPT. │
│ DIRECTOR OF   │      │ EXEC. SECRETARY│       │ TECH. SERV. MAN.│
│    PROG.      │      │                │       │                │
└───────────────┘      └────────────────┘       └────────────────┘
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ACADEMIC DEPARTMENT — DIRECTOR OF PROG.

CULTURAL STUDIES — CHIEF C.D.	EARLY CHILDHOOD ED — CHIEF C.D.	ED. MEDIA & TECHN. — CHIEF C.D.	LANGUAGES — CHIEF C.D.	RESEARCH & EVAL. — CHIEF C.D.	SCIENCE & TECH. — CHIEF C.D.	SOCIAL SCIENCES — CHIEF C.D.	SPECIAL EDUCATION — CHIEF C.D.
OTHER CURRIC. DEVELOPERS	OTHER CURRIC. DEVELOPERS	OTHER CURRIC. DEVELOPERS	OTHER CURRIC. DEVELOPERS	OTHER CURRIC. DEVELOPERS	OTHER CURRIC. DEVELOPERS	OTHER CURRIC. DEVELOPERS	OTHER CURRIC. DEVELOPERS

ADMINISTRATION DEPARTMENT — EXEC. SECRETARY

ADMINISTRATION — ADM.OFF.	ACCOUNTS — BURSAR	LIBRARY — SEN. LIBR.
PERSONNEL	SALARIES	LIBRARIAN
TRAINING	EXPENDITURE	DOCUMENTALIST
	REVENUE	
	STORES	

TECHNICAL SERVICES DEPT. — TECH. SERV. MAN.

AUDIO-VISUAL & SCIENCE — SUPERINT.	MAINTENANCE SECTION — CHIEF ENGINEER	PUBLISHING & PRINTING — CHIEF TECH SUPERINT
AUDIO-VISUAL WORKSHOP	BUILDING MAINTENANCE	PUBLISHING
SCIENCE LABORATORY	MACHINERY MAINT.	PRINTING

Source: Institute of Education, _Institute of Education Handbook_, Dar-es-Salaam, 1983.

FIGURE 7: <u>ORGANIZATIONAL STRUCTURE OF ADULT EDUCATION IN TANZANIA</u>

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                    ┌─────────────────────┐      ┌──────────────┐
                    │    DIRECTORATE      │──────│    ADULT     │
                    │ (ADULT EDUCATION)   │      │  EDUCATION   │
                    │                     │      │  COMMITTEE   │
                    └─────────────────────┘      └──────────────┘

┌───────────┐  ┌────────────┐     ┌────────────┐  ┌────────────────┐
│  DESIGN   │  │ FUNCTIONAL │     │  WORKER    │  │ INSPECTION AND │
│  SECTION  │  │  LITERACY  │     │ EDUCATION  │  │  EVALUATION    │
│           │  │  SECTION   │     │  SECTION   │  │   SECTION      │
└───────────┘  └────────────┘     └────────────┘  └────────────────┘

        ┌───────────┐ ┌───────────┐   ┌────────────┐ ┌──────────┐
        │ WRITER'S  │ │ PRINTING  │   │ CURRICULUM │ │  RURAL   │
        │ WORKSHOP  │ │ OF BOOKS  │   │DEVELOPMENT │ │  PRESS   │
        └───────────┘ └───────────┘   └────────────┘ └──────────┘

            ┌─────────────────────┐      ┌──────────────┐
            │   REGIONAL ADULT    │──────│ REGIONAL ADULT│
            │  EDUCATION OFFICER  │      │  EDUCATION   │
            │                     │      │  COMMITTEE   │
            └─────────────────────┘      └──────────────┘

            ┌─────────────────────┐      ┌──────────────┐
            │   DISTRICT ADULT    │──────│ DISTRICT ADULT│
            │  EDUCATION OFFICER  │      │  EDUCATION   │
            │                     │      │  COMMITTEE   │
            └─────────────────────┘      └──────────────┘

            ┌─────────────────────┐      ┌──────────────┐
            │   DIVISIONAL ADULT  │──────│DIVISIONAL ADULT│
            │  EDUCATION OFFICER  │      │  EDUCATION   │
            │                     │      │  COMMITTEE   │
            └─────────────────────┘      └──────────────┘

            ┌─────────────────────┐      ┌──────────────┐
            │     WARD ADULT      │──────│  WARD ADULT  │
            │  EDUCATION OFFICER  │      │  EDUCATION   │
            │                     │      │  COMMITTEE   │
            └─────────────────────┘      └──────────────┘

    ┌─────────────────────────────────┐  ┌──────────────┐
    │ VILLAGE CENTRES           )     │  │              │
    │ SCHOOL CENTRES            ) AT VILLAGE│  │   CLASS   │
    │ INSTITUTIONAL CENTRES     )  LEVEL  │──│  COMMITTEE │
    │ INDIVIDUAL ADULT CLASSES) │         │  │            │
    └─────────────────────────────────┘  └──────────────┘
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<u>Source:</u> Edwin K Townsend Coles, <u>Adult Education in Developing Countries</u>,
2nd Ed. Oxford Pergamon Press 1977, p.189.

(a) to formulate examinations policy in
     accordance with the principles of
     education for Self-Reliance accepted
     by the people of Tanzania;

(b) to assume responsibility for examinations
     within the United Republic and to make
     provision for places and centres of
     examinations within the United Republic;

(c) receive from other persons or bodies of
     persons reports or other material
     affecting examinations policy and from
     time to time to consider and review
     examinations policy as circumstances
     may require;

(d) to co-operate with other persons or
     bodies of persons in the orderly
     development of an examination system
     in the United Republic;

(e) to conduct examinations for and to grant
     diplomas, certificates and other awards
     of the Council.

The Council has overall responsibility for the organization and

management of all 'schools' examinations including those for diplomas

in teaching, commerce and adult education. Those for the university,

employers and other institutions are excluded, the Council also

organizes the invigilation and marking of examinations by school

teachers.

The P7 examination is set and moderated centrally but invigilation

and marking is organized on a regional basis by Regional

Educational Officers. However, all conditions and directives are

strictly set by the Council. At this level all children in the

country sit for the same examination.

At S4 and S6 levels, the setting, moderation, invigilation and

marking are determined and organized centrally by the Council. The

papers are marked in centres, each specialising in one school subject.

For example, all mathematics papers are marked at one centre and all biology papers at another.

Figure 8 illustrates the administration structure of the National Examination Council of Tanzania.

3.6 THE CURRICULUM DEVELOPMENT PROCESS IN TANZANIA

Except for the development of curricula in higher education, adult education and religious education, the Institute of Education is wholly responsible for the development of formal education curricula in Tanzania, from pre-school to teacher training. Higher education curricula are developed by corresponding Institutes of Higher Learning such as the University of Dar-es-Salaam. The adult education curricula are developed by the Directorate of Adult Education in the Ministry of Education.

Stages in the Process:

Upon the identification of some particular educational problem requiring curriculum change, the Institute of Education takes over the planning, drafting and execution of the curriculum process. Firstly, the draft material is worked out and written in detail by a study group, or 'subject sub-panel', selected and formed specifically for this particular task. The group is composed predominantly of teacher writers selected from various schools. The staffing by teachers themselves is intended to gain a complete insight into real 'field problems' and make use of teachers' own suggestions. Also included are: Subject Inspector from the Inspectorate Division of the Ministry of National Education; specialists from the University of Dar-es-Salaam; finally the

FIGURE 8:   *NATIONAL EXAMINATION COUNCIL OF TANZANIA : ADMINISTRATION STRUCTURE*

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                         ┌──────────────────────────────┐
                         │ NATIONAL EXAMINATION COUNCIL  │
                         └──────────────────────────────┘
   ┌──────────────┬────────────────────┬──────────────┬──────────────┐
┌──────────┐ ┌──────────────┐   ┌──────────┐  ┌──────────┐  ┌──────────┐
│EXECUTIVE │ │ EMPLOYMENT   │   │ SCHOOL   │  │  EXAM    │  │  EXAM    │
│  BOARD   │ │   BOARD      │   │EXAMINATION│ │TECHNICAL │  │ SKILLS   │
└──────────┘ └──────────────┘   │  BOARD   │  └──────────┘  │  BOARD   │
                                └──────────┘                └──────────┘

                         ┌──────────────┐
                         │  SECRETARY   │
                         └──────────────┘

                              ┌────────────────────┐
                              │ CHIEF EXAM OFFICER  │
                              └────────────────────┘
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EXECUTIVE BOARD — **EMPLOYMENT BOARD** — **SCHOOL EXAMINATION BOARD** — **EXAM TECHNICAL** — **EXAM SKILLS BOARD**

SECRETARY

CHIEF EXAM OFFICER

BURSAR I	EXECUTIVE OFFICER	EXAM OFFICER	EXAM OFFICER	EXAM OFFICER	EXAM OFFICER
ACCOUNTS		EXAM ADMINISTRATION	EXAM DEVELOPMENT	STATISTICS DEPT.	RESEARCH AND EVALUATION

BURSAR II	OFFICE SUPERVISOR

ASST. BURSAR	STORE KEEPER

Source: National Examination Council of Tanzania, <u>Ten Years of National Examinations, 1971-1981</u>, Dec. 1982

Subject Curriculum Developer from the Institute of Education who acts as Subject Sub-Panel Secretary and is responsible for the co-ordination and organization of the work done by that sub-panel.

The complete work in draft form is then submitted by the Subject Curriculum Developer to a meeting of curriculum developers within the Institute of Education. Such major meetings seek to provide an overview of curriculum through primary, secondary and teacher education. They are a kind of cross-referencing device. When approved the curricular then is sent to the 'subject panel' whose members are chosen from the University, Institute of Education, other associated Ministries, individual educationists, senior specialists, and field teachers from either the primary or secondary teacher training sector according to its level in the system and place in the national curriculum scheme.

The products of their various deliberations are then passed through a Heads of Department meeting, the Programme Officers' meeting, the appropriate Sub Educational and Educational Boards and finally to the Academic Committee. At each stage, further scrutinization takes place. The recommended documentation is then handed over to the Council of the Institute of Education for final approval or rejection. The final step is transmission of the material to the Ministry of National Education which is responsible for production and distribution to the schools.

Ministry specialists, district and regional education authorities, teachers and parents, are all involved at various levels in evaluating syllabuses and curricula. The main executors of the curriculum are,

however, the teachers and tutors in the schools and colleges. School
and College Inspectors check on the implementation and on any
problems that arise at that stage. Headteachers, Principals and
Regional Education Officers help in the administrative side, for
example with supplying and moving equipment within the system.
Parents are sometimes involved in the building of schools and the
purchasing of equipment.

Figure 9 gives the Curriculum Development Process Chart as currently
practised in Tanzania.

Critical Factors:

Fear of Change:

In his paper Nyerere, J.K. (1974) at the opening ceremony at the
Dag Hammershgold Seminar on 20 May 1974 stressed this point when
he stated:

> "We have been too timid, too
> unliberated to effect the required
> radical transformation of the
> system we inherited. We are still
> mutually committed to the International
> standards in education."

At one time there was a suggestion to change the overall structure
of primary and secondary education to the ratio 7:3:3. During the
first cycle the following subjects would be taught: political
education, history, art, domestic science, physical education, health
education, Kiswahili, mathematics, economics, physics, chemistry,
biology, agriculture, geography, English, religious knowledge.
There would also be options such as French. In the second cycle
there would be: political education, agriculture, technical

FIGURE 9: <u>CURRICULUM DEVELOPMENT PROCESS CHART</u>
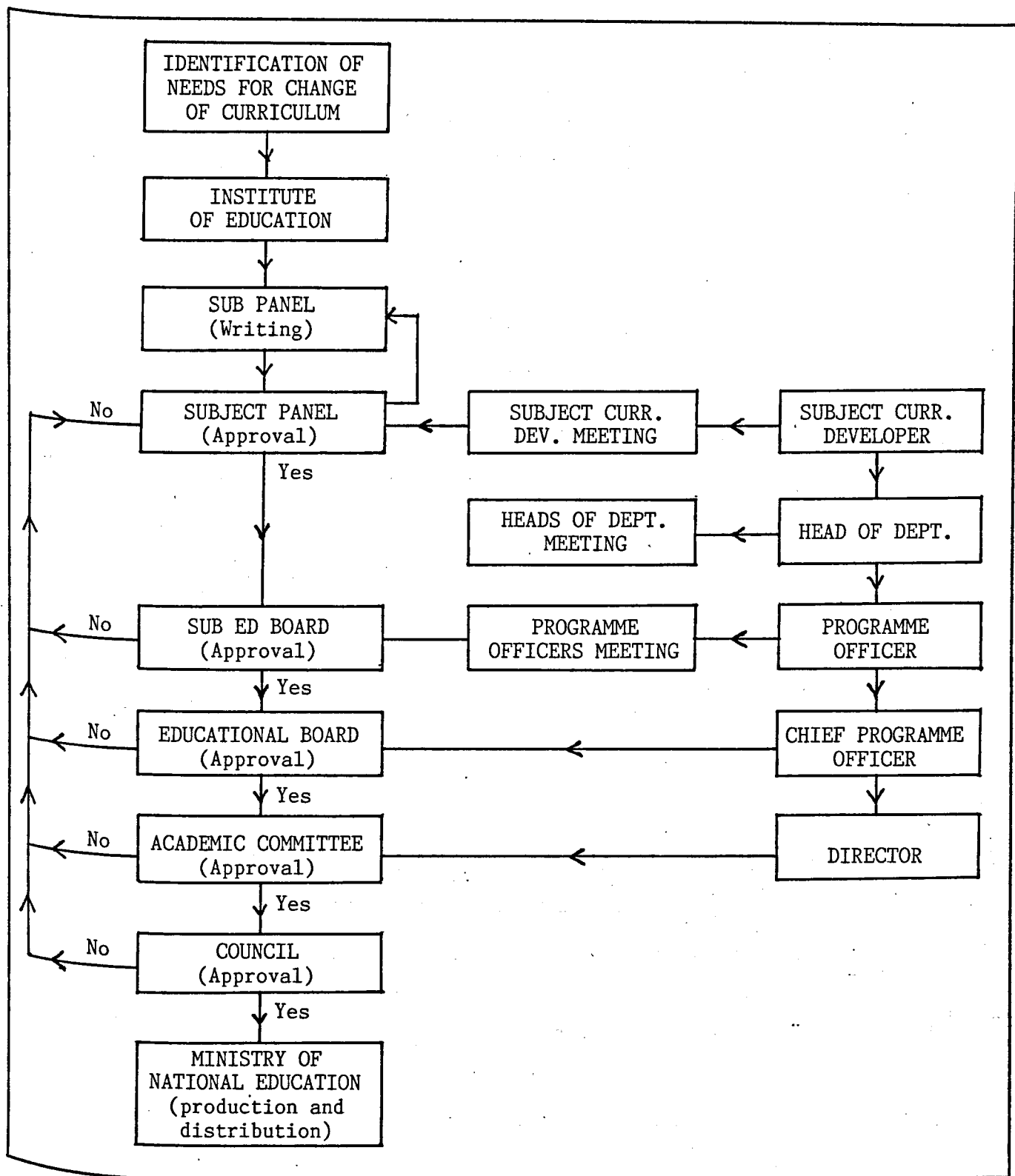
Source: E.M. Nkumbi, 1984

education, physical education, health education, Kiswahili, art, mathematics, English/French and religious knowledge. In addition, different schools were to offer various practical and professional training programmes in farming, teaching, commerce, medicine, technical skills and academic specializations.

These proposed curricular changes were expected to emphasize the following aspects of development: theoretical knowledge, practical skills, application of theory and practise. It was intended that desirable habits and attitudes would be nurtured through this approach. A pupil's progress was to be measured through three criteria: examination, cumulative records, and service to others. These were to be entered on the School Leaving Certificate. However, this innovation was rejected by the Government of Tanzania; an untypical case of inertia one might think, in view of the much publicised initiatives in that country. Be that as it may, the following issues may help to explain the apparent paradox.

Lack of a clear Ideological Framework:

Although Nyerere, J.K. (1967) in his paper Education for Self-Reliance spelt out Tanzania's strategy for change, he did not go into details of how change should bring about each area of the curriculum.

Question of the Level of Development
of Supporting Services:

To produce and distribute curricular materials efficiently one has to rely on a number of essential services such as: typists, printers, technical experts, distribution agencies and consumer awareness as to receiving and using the new materials.

**Bureaucratic Machinery for
Curriculum Approval:**

This is far too complicated and attenuated. There is lack of

co-ordination and time, a tendency towards indecision and a general

lack of forum(eg,see fig·9)·

**Final Authority on any
Curriculum Development:**

Who is the final authority? Is it the Institute of Education,

Ministry of National Education or the Party? There are also a number

of parastatal organizations which engage in curriculum development

in specialized areas. Hence there is a tendency to overlap,

duplication and confusion. This is clealry wasteful of scarce

resources.

**Lack of a clear Decision in Medium
of Instruction in Secondary Schools:**

English is the medium of instruction, but Kiswahili has been selected

to replace it. If this is to happen then whole courses will have to

be replaced, new ones developed along with the necessary support

materials.

**Degree of Stability among the Curriculum
Developers and the Policy-Makers:**

In a period of transition, social and political changes are

inevitable. It has been noted that in a majority of cases the

potential for curriculum development has been retarded by the

particular nature of the process being used in Tanzania.

Considering the case of teaching methods for example. These are many
and vary according to the level, subjects, individual teacher,
location of the school and availability of teaching materials. Generally
the 'discovery approach' is encouraged while 'lecturing' is the least
preferred. Pupils are encouraged to observe, to think and use their
initiative.

Critical Analysis:

Curriculum development and execution is not, however, as smooth as one
would like. There is still a great shortage of materials and other
tools both at the Institute of Education and in schools and colleges.
There is shortage of qualified teachers and qualified curriculum
developers. Crucially, there are not enough special teachers for
Pre-School Education, or for Education for the Handicapped. A high
proportion of primary school teachers, especially those who were
trained through Distant Teacher Training (DTT), lack basic knowledge.
It is extremely doubtful whether the present intake for in-service
training can cope with the greater number of these teachers. It
appears that better trained teachers lack practical experience and have
'inappropriate' social political attitudes. Many of them prefer to
teach in urban rather than rural areas. The programme of providing
basic services to the rural villages should ameleorate the problems.

Nonetheless there is still the crucial issue of integrating education
with productive work. Emphasis on work is easy to make with science
subjects. Physics, chemistry or biology can be applied or
amalgamated to become basic industrial or agricultural knowledge.
The more difficult problem has been to relate the humanities to

community life.

Evaluation is absolutely essential for effective implementation of reforms. Curriculum developers must themselves be well grounded in the theory as well as the application of evaluation. Syllabuses should therefore be written in such a way as to assist evaluation. Tanzania's experience shows that this has not been possible in all subjects all of the time. She has few experts in evaluation and curriculum development.

There is still a tendency among the political leaders to look at 'the school' as wholly responsible for modern community problems. They seem to forget that the school was not originally designed for the purposes of community education, neither is it the only channel through which new ideas enter the community. Some of these ideas are brought back by the men who have temporarily left the community to work elsewhere, but there is still wide gap between rural and urban areas. Comparatively, even the village extension workers such as those in health and agriculture are still better off socially and economically than many ordinary farmers, a factor which encourages many young people to seek paid employment instead of farming.

3.7   SELECTION AND ALLOCATION

In Tanzania, education at any level - primary, secondary or tertiary - is best regarded as 'terminal' and not simply as providing a spring-board for advancement to higher grades. In any case, passing examinations is not the sole or even the main criterion for student selection for entry to higher educational levels. Other criteria

such as willingness to undertake manual work, personal conduct and social responsibility are taken into consideration.

<u>Assessment</u>:

National examinations are both promotional and terminal. They are held at the end of each level of education. They are composed of two parts; written papers and continuous assessment. Each forms 50 per cent. The National Examination Council, with the help of teachers, sets and marks the examinations papers.

At the end of primary education, a consolidated form (TSM 9) is prepared and sent to District Authorities which then selects candidates for secondary education. However, the Standard VII leaving examination is still the main criterion for selection into secondary school. Up to Standard VII, school leaving certificates are issued by Regional Authorities.

In secondary education, continuous assessment procedures were introduced in 1975. The National Examination Council sends specially prepared forms to the schools for teachers to record students' daily academic performance as well as their character attributes. According to the booklet "<u>Basic Facts about Education in Tanzania</u>", the following factors are used to compile the individual profiles:

(a) daily inspections of pupils and of the school environment for cleanliness and tidyness. A record is kept by the housemaster in the case of a boarding school or form-master in day schools;

(b) participation in productive activities, which range from cultivation to animal husbandry to commercial enterprises such as canteens and shops. This is assessed progressively, and every pupil participates in some way;

(c)   exercises are held weekly and monthly
       with tests in each subject;

(d)   there are end-of-term examinations, and
       terminal reports are sent to parents for
       their information and comments;

(e)   daily character assessment includes factors
       such as commitment to duty, leadership
       qualities, punctuality, care of property
       and co-operation. "A" is awarded to a pupil
       with very good character while "E" is awarded
       to a pupil of very poor character. Such a
       student gets no certificate irrespective of
       his academic performance.

Certificates are both terminal and promotional. For job allocation

in the case of forms 4 and 6 they have first to complete SEL Forms.

The certificates awarded are:

(a)   Classified Division I-IV School Certificate, issued to those

       who pass the form 4 National Examination.

(b)   Classified Division I-IV High School Certificate, issued

       to those who pass the form 6 National Examination.

    Secondary
Post-School Selection:
       ʌ
The university and other institutions of higher learning set their

own examinations. Selection for university admission follows the

principle of "Musoma Resolution". That is to say to make the

university a place of adult trainees and not a place for direct entrants.

A potential student must make a personal application to the college.

Before finally selected, such a student must have worked for at least

two years; must have attended a one-year National Service course in

the case of form 6 leaver; must have the required academic background;

must have a positive recommendation from the employer and "CCM"

Party.

Despite this carefree procedure, it has been difficult to obtain enough students for courses in engineering and geology. So direct entrance to these courses has been allowed under special permission of the President and Chancellor of the University. According to "Lindi Resolution" women are also allowed to join the university directly from National Service.

In Tanzania the place at which selection is made depends on the point at which provision of places cannot meet the demand for them. Figure 10 elaborates this point clearly.

3.8   THE ECONOMIC DIMENSION OF EDUCATIONAL PROVISION IN TANZANIA

There are two major constraints on economic development in Tanzania: lack of finance and shortage of qualified manpower. Education is necessary to overcome the shortage of qualified manpower but provision of education will in turn intensify financial problems. The following are the main factors influencing the growth of educational costs in Tanzania:

(a)   population expansion: the rapid fall in infant mortality and the continued high fertility rate, as shown in the first chapter, combine to demand considerable spending on providing first level education;

(b)   the improvement of enrolment ratios in order to meet the objective of Universal Primary Education (UPE);

(c)   the need for qualitative improvement in the educational system. This implies an improvement in such areas as the retention rate and in teacher education and qualification and has obvious implication for initial and in-service training;

FIGURE 10: TANZANIAN EDUCATIONAL PYRAMID : PUBLIC SCHOOLS 1979/80
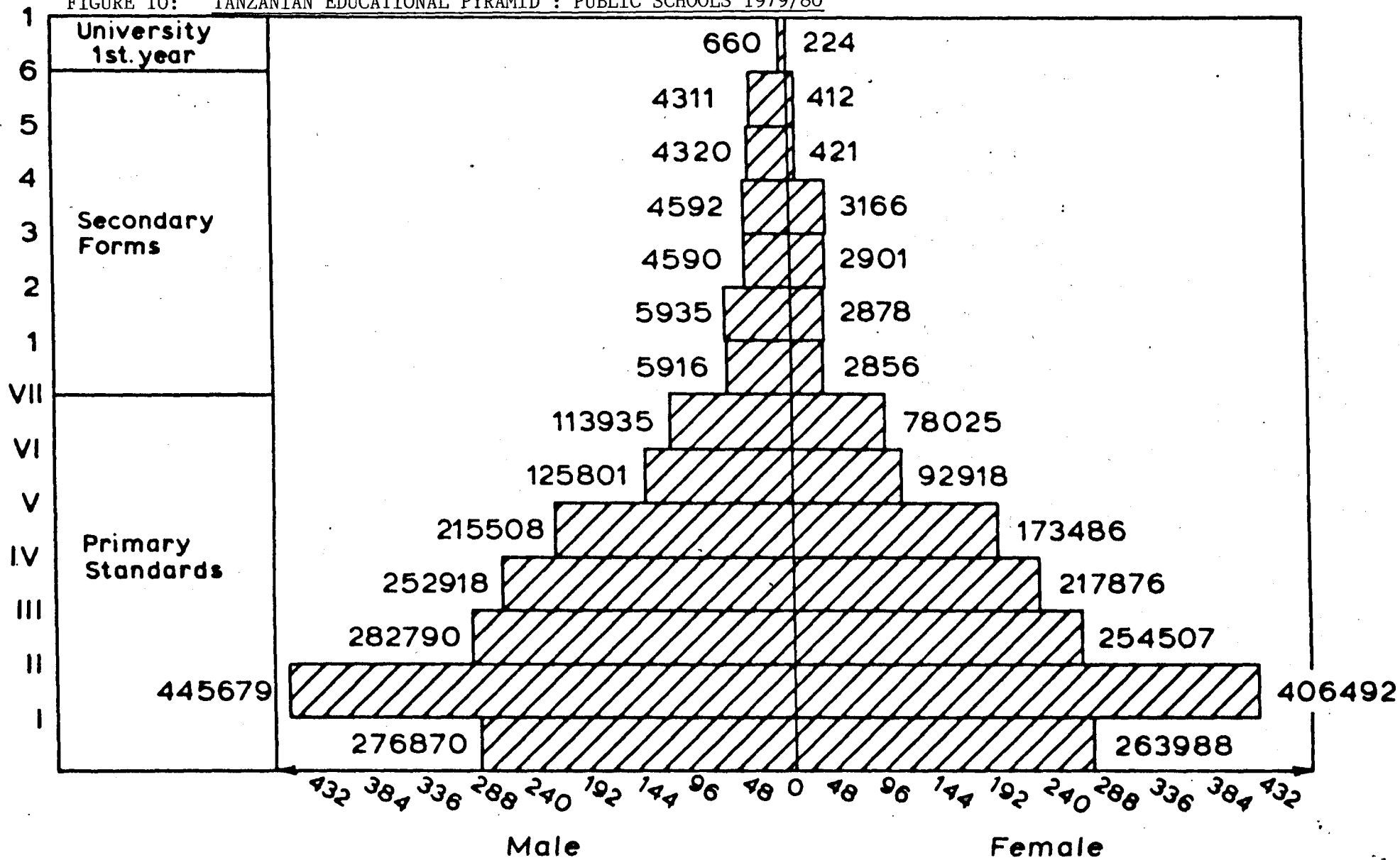
Source: Ministry of National Education.

(d)   the long term trends in the unit costs of the education

system. Here we look at recurrent cost per pupil and

capital cost per place. Such factors as: changes in

teacher salaries; movement up the salary scale; relative

proportion of teachers with different qualifications;

average size of the class; relative proportion of pupils

at boarding and day schools; costs of books and equipment;

all affect cost per pupil. Capital cost per place will

depend on: building costs; average size of class; degree

of standardization of new buildings and economic scales.

The Development of the Budget
Since Independence:

The total development budget has been increasing year after year.

By 1980/81 it was nearly 40 times larger than at the time of

Independence. Table 17 shows such a trend. The base year for the

Index was set to be 1971/72 (Index = 100), reflecting the

considerable increase during the last ten years.

It can be seen from that table that the total Government budget has

been inflated by 549 per cent since 1971/72 (Index = 649). At the

same time the Education Budget has enlarged by 314 per cent (Index =

414). We can thus say that the planned expansion of education has

been slower than the average for all sectors put together.

If the Ministry of National Education is compared with the Government

as a whole, it can be seen that its share of total development estimates

was around 11 per cent during the first three years after Independence.

However, the budget for education decreased gradually to 2.4 per cent

by 1974/75, and thereafter Education's share of the budget has been

TABLE 17: APPROVED ESTIMATES FOR TOTAL GOVERNMENT DEVELOPMENT
BUDGET AND FOR MINISTRY OF NATIONAL EDUCATION
1962/63 - 1980/81. M.Sh.

YEAR	TOTAL GOVT. APPR. EST.	MNE ESTIMATE	REL. CHANGE TOTAL GOVT. 1971/72 = 100	REL. CHANGE MNE 1971/72 = 100
1962/63	171.2	15.1		
1963/64	275.6	19.6		
1964/65	222.0	37.7		
1965/66	258.0	31.5		
1966/67	319.0	28.9		
1967/68	373.0	20.7		
1968/69	515.0	8.1		
1969/70	758.0	50.0		
1970/71	1,004.9	77.4		
1971/72	971.0	59.3	100	100
1972/73	1,295.9	60.3	133	102
1973/74	1,972.5	66.8	203	113
1974/75	2,839.7	68.0	292	115
1975/76	3,113.9	151.0	321	255
1976/77	3,742.6	245.1	385	413
1977/78	4,591.4	220.8	473	372
1978/79	5,888.2	259.4	606	437
1979/80	6,771.5	310.0	718	523
1980/81 (Est.)	6,302.4	245.3	649	414
TOTAL	41,585.0	1,975.0		

Source: United Republic of Tanzania, Ministry of National
Education, Educational Statistics, 1982.

at about the 5 per cent level.

Table 18 shows development of educational expenditure by subsectors during the period 1962/63 to 1980/81.

The Role of Voluntary Agencies:

In Tanzania, the role of 'voluntary bodies' means principally the Christian Churches but also includes certain Hindu and Moslem communities and institutions. The main examples are: Tanganyika Episcopal Council (Roman Catholic); Christian Council of Tanganyika (Protestant); African Parents Association (WAZAZI); East African Muslim Welfare Society (EAMWS); and HH the Aga Khan Education Department. These operate a number of post-primary Voluntary Agency Schools, secondary Voluntary Agency Schools and a few primary schools.

Due to high public demand for education, the Government has still not been able to build sufficient schools. Consequently the support which it gets from such agencies must be appreciated. There have also been a steady growth in the number of private secondary schools since Independence as the expansion of the public secondary sector has stagnated since the early 1970s.

The Concept of Free Education:

Except for private secondary schools where Ministry of National Education controlled school fees are paid, education in Tanzania is free. All learners are provided with textbooks and stationery.

Due to the immense problem of universal primary education provision, however, there is a voluntary fee of Sh. 20.00 for each primary

TABLE 18:   DEVELOPMENT EXPENDITURE 1962/63 - 1980/81 FOR MINISTRY
OF NATIONAL EDUCATION BY SUB-SECTOR.   '000 shs.

| Year | SUB-SECTOR OF EDUCATION | | | | | |
	Primary education	Secondary education	Higher education	Teacher education	Adult education	Total
1962/63	1.110	6.662	3.881	183	-	14.957
1963/64	2.384	3.107	9.052	-	-	14.542
1964/65	2.177	5.269	18.800	4.719	-	30.964
1965/66	4.676	2.353	14.900	2.771	-	25.472
1966/67	2.199	3.371	12.461	1.610	-	20.242
1967/68	1.885	2.077	10.854	6.028	-	20.936
1968/69	2.012	2.089	1.000	2.555	-	7.693
1969/70	14.673	2.941	3.425	4.597	0.338	28.409
1970/71	19.818	10.130	5.138	7.303	2.028	46.317
1971/72	9.300	19.271	2.453	3.484	-	35.278
1972/73	12.804	24.959	4.648	4.663	-	47.670
1973/74	23.301	18.648	1.265	4.266	-	49.402
1974/75	45.150	18.188	6.839	4.342	0.45	76.608
1975/76	55.595	42.905	12.252	11.454	23.275	147.427
1976/77	47.834	77.788	26.330	23.910	4.000	192.823
1977/78	62.546	48.172	30.794	40.527	20.304	211.025
1978/79	77.206	48.915	33.978	69.583	36.668	288.867
1979/80	79.613	92.366	66.259	40.853	40.382	380.615
1980/81	72.518	63.785	60.204	41.680	44.450	317.837
TOTAL 1962/80	536.801	493.596	324.533	274.528	171.490	1.957.084

NOTE: Figures for 1979/80 are approved estimates and figures for
1980/81 are budget estimates. Other ministries work for
Ministry of National Education 1962/63 - 1969/70 are
excluded. Primary education's regional expenditures are
included.

Source: Developed from: United Republic of Tanzania
Budget speeches by the Minister of National Education to
the Parliament, 1962/63 - 1981/82.

school pupil. This is met by the pupil's parents and it is notionally the cost of his/her 'special needs'. Secondary school pupils, where boarders, have everything provided for them, and if day pupils, are covered by parental contribution. College and university students are paid an allowance to enable them to meet their day-to-day expenses. The estimated planning unit cost per pupil were, to take the example of 1979:

(a)   Primary School Pupil   Sh.   600.00
(b)   Secondary School Pupil   Sh.   6,567.00
(c)   College of National Education Student   Sh.   13,360.30
(d)   Technical College Student   Sh.   17,781.80
(e)   University Student   Sh.   57,056.80
(United Republic of Tanzania 1980).

Appendix 3 elaborates more about the unit costs per student for that period of time.

Sources of Educational Revenue:

The following are sources of finance for educational provision in Tanzania:

(a)   Government Revenue:

In the 1970s and '80s Tanzania has been in a situation of financial and economic crisis. It has experienced a decline in agricultural production for export; a decline in industrial production; severe shortages of consumer goods; financial constraints from the budget deficits; growing global inflationary pressures; and rapidly inflating oil prices. Considering the country's economy as being export dominated, the unbalanced pattern of world trade plus natural

catastrophies such as drought and flood, there is no doubt that the basis of the economy is very fragile. There is a long way to go before it could reasonably support the kind of educational provision its philosophy desires.

(b)   Pupils/Students Productive Activities:

Each school is required to meet 25 per cent of its catering bill. In fact, by 1979 a few schools were producing as much as 90 per cent of this cost, but the national average was still only 5 per cent. If we take the year 1978 for example, the total monetary output of schools and teacher training colleges was Sh. 35,897,049 which represents about 7.2% of recurrent expenditure in 1978/79.

(c)   External Aid:

Many International Agencies have offered Tanzania grants and loans for education, and the most notable have already been mentioned in this thesis.

Table 19 classifies this point vividly: it is evident that Tanzania relies heavily on external funds for promotion of its education. This factor if not taken properly into account may in future be a major hindrance towards further development of educational provision given the present trend of world economy.

TABLE 19: BUDGET FOR THE MINISTRY OF NATIONAL EDUCATION
FOR THE PERIOD 1962/63 - 1981/82

YEAR	INTERNAL REVENUE (%) mill.	EXTERNAL REVENUE (%) mill.	LOANS (%) mill.	GRANTS (%) mill.	TOTAL (%) mill.	PERCENTAGE OF EXTERNAL REVENUE
1962/63	4.1 (2.6)	7.5 (47)	6.4 (4.0)	1.1 (0.7)	11.6 (7.3)	64.66
1963/64	5.8 (4.4)	10.8 (8.2)	9.2 (7.0)	1.6 (1.2)	16.6 (12.6)	65.06
1964/65	11.2 (6.8)	20.8 (10.7)	19.7 (10.8)	3.1 (1.9)	32.0 (19.5)	65.00
1965/66	6.3 (3.7)	20.1 (18.2)	16.9 (13.3)	3.2 (4.9)	26.4 (21.9)	76.14
1966/67	9.5 (2.9)	18.4 (6.6)	13.7 (5.0)	4.7 (0.7)	29.9 (9.5)	65.94)
1967/68	14.2 (3.7)	2.3 (1.4)	- (1.4)	- (2.3)	16.5 (5.1)	13.94
1968/69	8.0 (5.7)	18.7 (-)	- (-)	18.7 (3)	26.7 (5.7)	70.04
1969/70	13.6 (2.6)	23.4 (-)	13.5 (-)	9.9 (-)	37.0 (2.6)	63.24)
1970/71	20.6	31.6	13.6	7.8	52	60.77
1971/72	15.0	35.0	13.1	21.9	50	70.00
1972/73	17.1	41.7	18.0	23.7	58.8	70.92
1973/74	12.5	41.3	11.2	30.1	53.8	76.77
1974/75	25.6	37.7	16.1	21.6	63.3	59.56
1975/76	21.8	120.9	25.5	95.4	142.7	84.7
1976/77	26.3	177.6	37.4	140.2	203.9	87.10
1977/78	36.6	142.9	27.5	115.4	179.5	79.61
1978/79	37.9	159.9	16.8	143.1	197.8	80.84
1979/80	88.3	203.7	29.8	173.9	292.0	69.76
1980/81	71.6	174.7	17.9	227.4	243.3	71.21
1981/82	61.4		239.4		300.7*	79.61

NB:

1) From 1961/62 up to 1981/82 Sh. 1125.7 thousand millions have been
used by the Education sector. Out of these Sh. 808.7 million
(72%) were external revenue.

2) From 1972/73 development budget for Primary Education was
channelled through Prime Minister's Officer to the Regional
Education Offices. 42% of the Regional budgets is used in the
Education sector.

3) Figures in brackets shows the budget in the Ministry of National
Education Headquarters.

Source: Developed from: United Republic of Tanzania
Budget Speeches by the Minister of National Education
to the Parliament, 1962/63 - 1981/82.

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10. _____;   <u>Education Acts</u>, 1961, 1969 and 1978.

11. _____;   <u>Examination Council of Tanzania Act</u>, 1973.

12. _____;   <u>MTUU, Evaluation Instruments</u>, Ministry of National Education 1974.

13. _____;   op.cit., (1980b).

14. _____;   op.cit., (1982c).

CHAPTER FOUR

PRIMARY EDUCATION IN TANZANIA

4.1 INTRODUCTION

Primary Education in Tanzania is the first level of education, and it is the most 'revolutionary' part of the national education system. This sector comprises a seven year course with entry to the lowest grade at seven years of age.

Each grade is known as a 'standard' or 'class' beginning with Standard I. Education in Standards I and II is on a half-day basis. The language of instruction in the primary school is Kiswahili. English is taught as a subject beginning from Standard III. The primary curriculum has undergone a very thorough scrutiny and reform to make it more practical and immediately relevant to rural development. There is also an emphatic training in Tanzania Socialist Self Reliance.

Although the sector is terminal at Standard VII, there is a Primary School Leaving Examination which includes externally set papers in Kiswahili, Mathematics, English, General Knowledge and General Science. One of its functions is to determine who will go on to the general second level schools and lower level teacher training colleges. There is also assessment of a school leaver in respect of attitude, ability to co-operate, and degree of commitment to Nation and Party.

Organisation and Purpose:

The major objectives of Tanzanian primary education, according to

official sources, (United Republic of Tanzania, 1980), are:

> "(a) to give pupils permanent ability in
>   literacy, with emphasis on the three
>   R's (reading, writing, arithmetic).
>
> (b) to help pupils develop an enquiry
>   mind, ability to think and to solve
>   problems independently.
>
> (c) to impart socialist values, attitudes
>   and knowledge which will enable pupils
>   to play a dynamic and constructive
>   part in the development of their society.
>
> (d) to provide pupils with an education which
>   is complete in itself, inculcating a
>   sense of commitment to the total community,
>   and to help the pupils to accept the
>   values appropriate to Tanzania's future."

Since the Decentralization Policy of 1972, primary school administration

has come under the jurisdiction of Local Administrative Authorities

working through Regional and District Education Administrators.

These are responsible for the provision of school equipment, provision

of learning materials and for encouraging villages to build and

expand schools.

At the individual school level, in addition to the headteacher,

assistant headteacher and teaching staff there is a School Committee.

This committee normally has twelve members, comprising four teachers

and eight parents. The District Education Officer and Primary School

Inspectors are ex-officio members. The Chairman of the committee is

normally a parent while the Secretary in most cases is the

headteacher. The following are the functions of such committees:

(a)   to promote full integration between school and community;

(b)   to assist the teachers in solving local education

        problems such as uniforms, attendance, land for farming

        and disciplinary matters;

(c)   to supervise the proper use of income from the school's

        economic projects;

(d)   to demonstrate to parents through open day functions, the

        better farming methods used on the school farm.

Subjects and Allocation of Periods:

The contents of the primary school curriculum, except for religion,

are developed at the Institute of Education. The medium of

instruction is Kiswahili, though there are a few English medium

primary schools reserved for foreign pupils. School production

activities are also part and parcel of the school curriculum.

Table 20 shows subjects and allocation of periods for 1980.

4.2   THE POST-INDEPENDENCE DEVELOPMENT
        OF THE PRIMARY SECTOR

Prior to Independence in 1961 there existed a racially based dual

education system. The first level education for Africans comprised

eight years, at the end of which there was first level school

certificate. There were in fact two stages of first level education

each covering four years. These were: the lower stage and the

higher stage. Attendance in Standard I and II was on a half-day

basis, and in most places this was also true of Standard III and IV.

At the end of the lower stage there was the Standard IV examination

as a result of which about 20 per cent of the group proceeded to

Standard V, the beginning of the higher stage.

TABLE 20:   SUBJECTS AND ALLOCATION OF PERIODS - 1980

	PERIOD	CLASSES AND ALLOCATION OF PERIODS			
		I-II	III-IV	V-VI	VII
1	Kiswahili	12	9	7	6
2	Mathematics	8	7	7	8
3	Art	4	3	3	.3
4	Home Economics/Health Science	1	2	2	2
5	Physical Education	2	2	2	2
6	Handicraft	1	1	2	2
7	Religion	2	2	2	2
8	Science/Agricultural Science	-	2	4	4
9	English	-	4	4	4
10	Political Education	-	2	2	2
11	Geography	-	2	2	2
12	History	-	-	2	2
	TOTAL	30	35	40	40
	Total No. of Periods per week day	6	7	8	8
	Time allocated per period (min.)	30	35	40	40

Source: URT, Ministry of National Education, <u>Basic Facts about Education in Tanzania</u>, Dar-es-Salaam, 1980.

After Independence all systems were integrated into a National System. Primary education was developed in accordance with national economic development plans. The 1961-63 plan in fact gave low priority to this sector because in order to meet the demand for qualified manpower at that time there was an urgent need to develop secondary and tertiary level education.

The 1964-69 plan continued to support the high level manpower requirement and quantitative expansion of low level education was not encouraged. Nonetheless a major structural reform was embarked upon:

(a) it was decided to abolish half-day Standard III and IV;

(b) the curriculum of lower stage first level education was redesigned to adapt to the needs of the majority of children leaving school at the end of Standard IV;

(c) the selective examination between Standard IV and V was suppressed and finally abolished in 1965;

(d) the lower stage of first level education was extended from Standard IV to Standard VI and later to Standard VII.

All this meant reducing the higher stage of first level education to three years. The process of suppressing Standard VIII was gradually begun and the conversion of an eight to a seven year system became effective in 1969.

The 1969-74 plan accorded high priority to first level education, and by 1973 school fees were abolished in Government primary schools. It was also stipulated that all school age children would be enrolled school by 1989. This was to be done by increasing the intake ratio of seven year old children from 45 per cent to 95 per cent by 1989.

The following data from Ta Ngoc Chau (1972) illustrate this phasing:

1968 (43.4)	1979 (60.0)
1969 (44.5)	1980 (63.4)
1970 (45.3)	1981 (66.8)
1971 (46.3)	1982 (70.2)
1972 (47.4)	1983 (73.6)
1973 (48.5)	1984 (77.0)
1974 (49.6)	1985 (80.6)
1975 (52.0)	1986 (84.2)
1976 (54.0)	1987 (87.8)
1977 (56.0)	1988 (91.4)
1978 (58.0)	1989 (95.0)

This target was subsequently revised by the CCM Party's National Executive Committee on 2 November 1974. Sitting at Musoma it passed the "Musoma Resolution" concerning Universal Primary Education (UPE). UPE was to be achieved by November 1977 (URT, 1974), in effect cutting the period of achievement of UPE by 12 years. The Resolution stated:

> "It is hereby resolved that within a
> period of three years from now, that
> is by November 1977 arrangements must
> be completed which will enable every
> child of school age to obtain a place
> in primary school."

The achievement of a massive villagization programme during the period 1974 to 1976 which brought together all scattered homesteads into more concentrated settlements was one of the forces behind the Musoma Resolution on UPE. It also entailed the 1975-1980 plan to put more emphasis on the consolidation of primary education and on the implementation of Musoma Resolution.

Looking back at the period between 1961-1980 as a whole one sees that admission to Standard I and the total enrolment of pupils in primary

TABLE 21: STANDARD I ENROLMENT AND TOTAL ENROLMENT
OF GOVERNMENT PRIMARY SCHOOL PUPILS :
1961-1981

	STANDARD I			STANDARDS I - VIII/VII		
YEAR	BOYS	GIRLS	TOTAL	BOYS	GIRLS	TOTAL
1961	72,773	48,613	121,386	316,366	170,104	486,470
62	74,956	50,565	125,521	334,291	184,372	518,663
63	79,749	56,747	136,496	375,246	216,858	592,104
64	82,727	57,614	140,341	404,057	229,621	633,678
65	86,662	62,652	149,314	444,305	265,895	710,200
66	90,271	64,241	154,512	456,903	284,088	740,991
67	92,527	64,699	157,196	464,418	288,696	753,114
68	92,496	63,307	155,803	459,224	294,946	754,170
69	92,819	65,167	157,986	373,960	302,149	676,109
1970	101,541	71,035	172,576	500,713	327,271	827,944
71	111,086	79,073	190,091	545,858	356,751	902,609
72	122,256	86,075	208,331	605,696	397,900	1,003,596
73	130,946	95,125	226,071	661,975	444,412	1,106,387
74	139,605	108,022	247,627	727,207	501,679	1,228,886
75	239,129	194,081	433,210	888,928	644,025	1,532,935
76	270,424	236,073	506,497	1,064,321	810,036	1,874,357
77	287,559	255,688	543,247	1,221,731	972,482	2,194,213
78	460,978	417,343	878,321	1,582,873	1,330,111	2,912,984
79	276,570	263,988	540,558	1,713,103	1,484,292	3,197,395
1980	246,827	240,038	486,865	1,779,115	1,582,113	3,361,228
81	249,826	248,197	498,023	1,846,936	1,683,686	3,530,622

Source: United Republic of Tanzania, Ministry of National
Education, Primary School Educational Statistics,
1961-1981.

FIGURE 11:   TANZANIA : PUPILS IN GOVERNMENT PRIMARY SCHOOLS
              1961-81
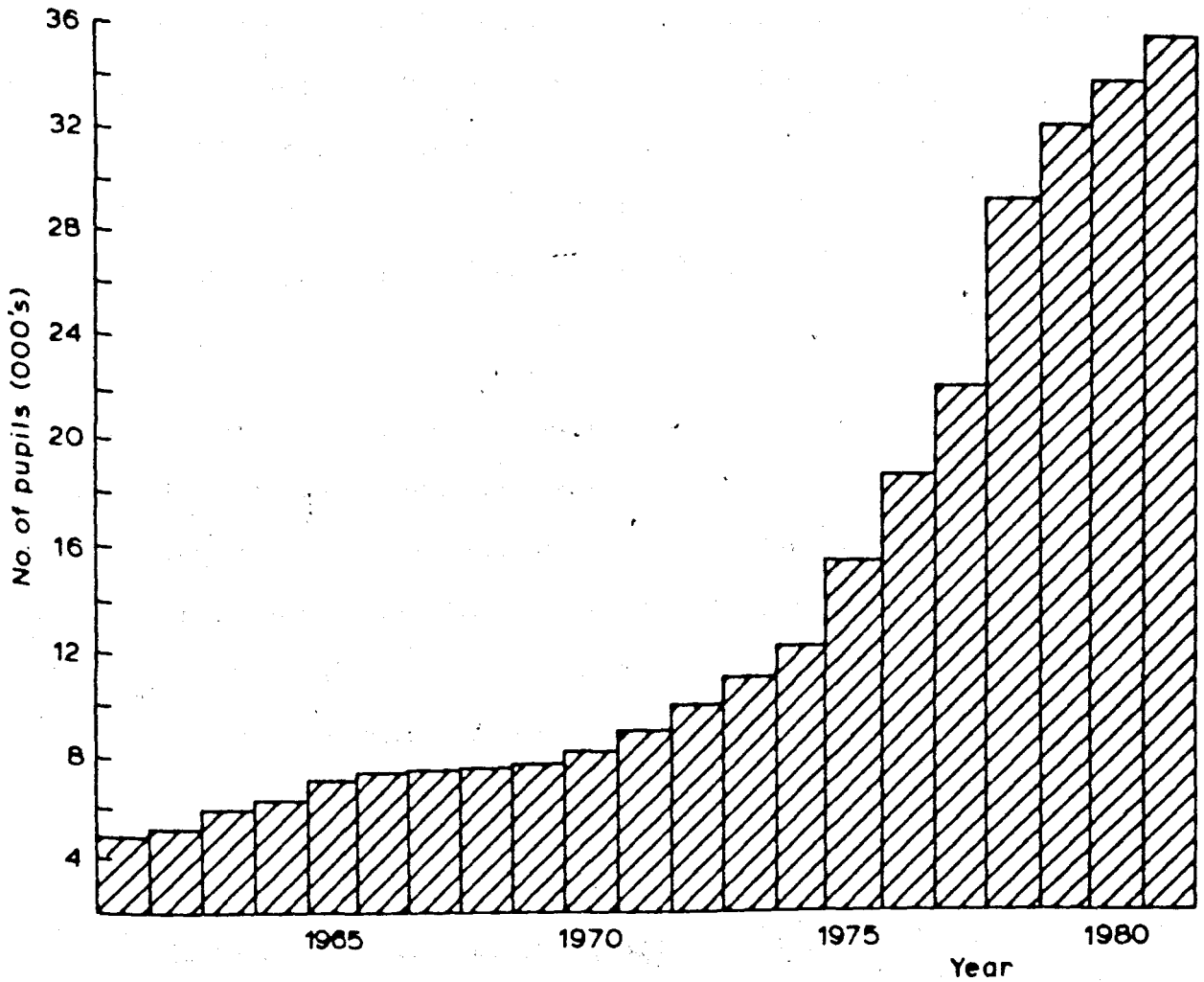
Source: Official Government Figures.

schools has increased steadily.

Table 21 and Figure 11 illustrate this point more clearly.

4.3   THE IMPLEMENTATION OF UNIVERSAL PRIMARY EDUCATION

By 1981 the primary school population of Tanzania had reached 3,569,587.

They were enrolled in 9,988 primary schools: 52.1 per cent were

boys and 47.9 per cent were girls. The ratio of girls to boys

attending primary education was thus 1:1.08. The distribution of

'primary one' pupils on the Tanzanian mainland by regions comprises

Appendix 4.

In 1974, during the announcement of the Musoma Resolution on UPE,

the enrolment ratio was 48.6 per cent, by 1980 it was 70.9 per cent.

Clearly Tanzania has made great progress although much remains to be

done in order to achieve UPE. According to the data given by the

Ministry of National Education, Sectorial Planning Unit in 1980,

Tanzania has not yet attained the position whereby:

(a)   every child is able to be admitted into Standard I

       on attaining the official starting age of seven years;

(b)   all children of the official primary age range (7-13) are

       enrolled in schools.

This would be due to a number of problems.

The Problem of Late Entry:

Although the official age of admission to first level education is

seven, in reality the age range of children who are admitted is

from 5 to 17. Figure 12 and Appendix 5 show that there are very few

FIGURE 12: <u>TANZANIA : AGE-SPECIFIC ENROLMENT RATIO</u>
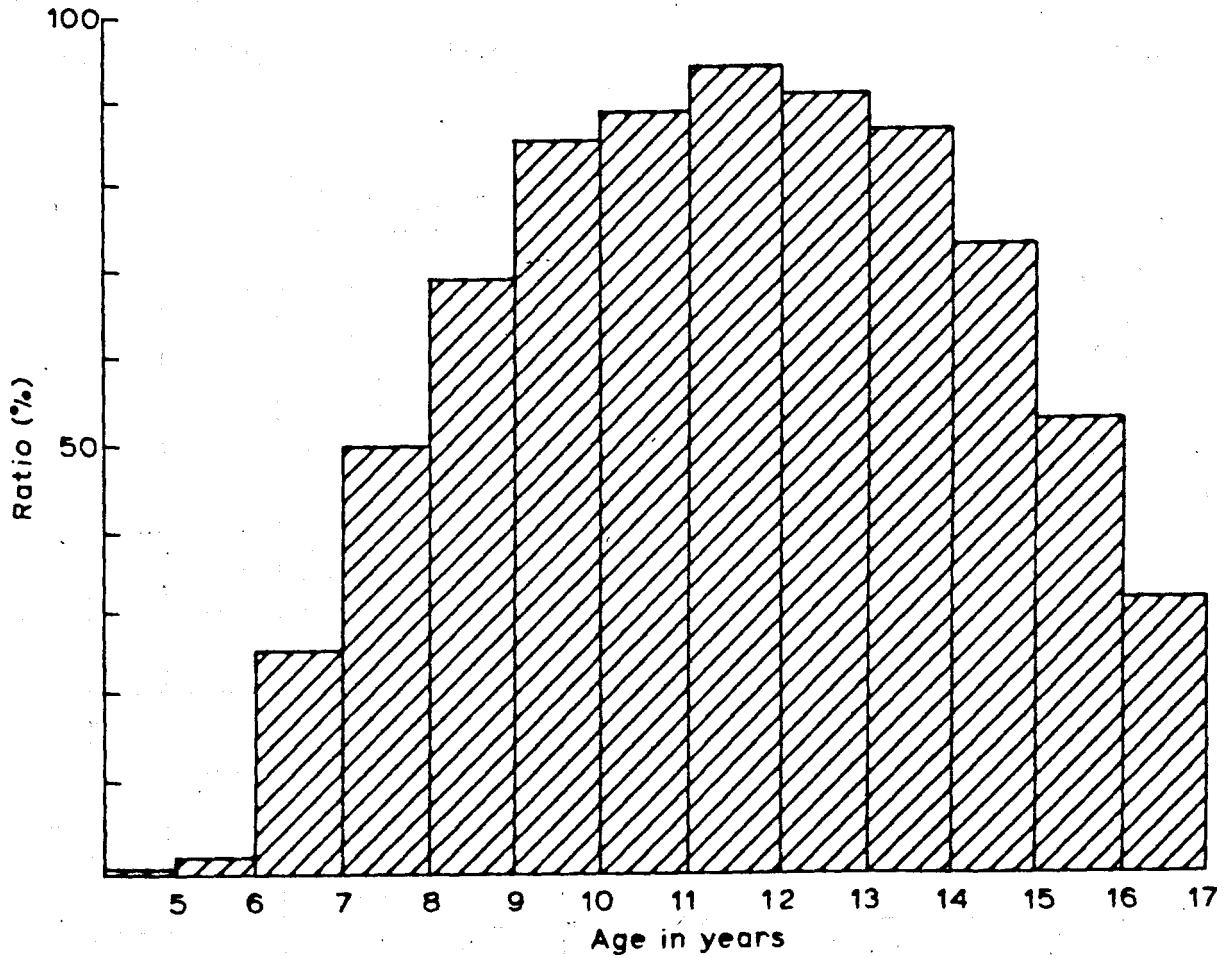
Source: Official Government Figures.

children who in fact have the official age for that particular grade.
Practically every grade is heavily overloaded with over-aged pupils.
Although there is a gradual decrease of this overload from
Standard VII to Standard I, the rate does not reflect the rapid
change that one would expect after the UPE bulge cohort enrolment
in November 1977. Table 22 illustrates this point.

TABLE 22:   NATIONAL OVERLOADING OF PRIMARY SCHOOL
            GRADES - 1980

GRADE	OFFICIAL AGE	OFFICIAL-AGED		OVERLOAD					
				UNDER-AGED		OVER-AGED		TOTAL OVERLOAD	
		NUMBERS	%	NUMBERS	%	NUMBERS	%	NUMBERS	%
I	7	131,115	26.86	9,450	1.94	347,529	71.20	356,979	73.14
II	8	116,370	22.05	11,398	2.16	399,938	75.79	411,336	77.95
III	9	116,218	14.57	13,556	1.70	667,996	83.73	681,552	85.43
IV	10	56,835	11.19	7,112	1.40	443,752	87.40	450,864	88.81
V	11	44,221	9.68	4,634	1.01	407,742	89.30	412,376	90.15
VI	12	32,249	8.52	4,402	1.16	341,939	90.32	346,341	91.15
VII	13	16,009	7.58	1,914	0.91	193,265	91.51	195,179	92.42
TOTAL	7-13	513,017	15.23	52,466	1.56	2,802,161	83.21	2,854,627	84.77

Source: United Republic of Tanzania, Ministry of National
          Education, Primary School Subsector Review, 1982.

Although it seems that the problem of late entry is less severe than some others in Tanzanian education, there still remains the difficulty of ensuring that:

(a)   every child of official school age should be admitted

        initially into the first grade of primary education;

(b)   all children of the official age range for primary

        education 7-13 should be enrolled in primary school.

Realising these objectives is proving a long-term exercise, especially in view of the next problem to be considered, namely that of the declining rate of enrolment in recent years.

The Problem of the Declining Rate of Enrolment in the 1980s:

This decline cannot be explained easily merely by reference to the "backlog theory". This theory has it that in November 1977 Tanzania almost attained UPE, and that the few children left out at that point would be absorbed within the few years following, thus bringing Standard I enrolment back to normal. It is not difficult to doubt the validity of this theory when one realizes that the majority of the seven year olds were not able to be admitted into Standard I in 1980.

The total number of children of official admissible age for Standard I not admitted in 1980 was about 990,000. Had these children been admitted it would have raised the 1980 Standard I enrolment to favourably compare with the November 1977 UPE climax. Table 23 illustrates this phenomenon.

TABLE 23: THE NUMBER OF CHILDREN LEFT OUT IN
          THE 1980 STANDARD I ADMISSION NATIONWIDE

AGE (YEARS)	TOTAL POPULATION	TOTAL ENROLLED	TOTAL LEFT OUT
7	555,273	143,279	411,994
8	545,718	273,507	272,211
9	529,214	369,214	160,000
10	505,744	435,630	70,114
11	475,316	424,844	50,496
12	454,369	429,973	24,396
7-12	3,065,634	2,076,447	989,187

Source: URT, MNE, *Primary School Subsector Review*,
         1982.

Extrapolation of the 1980 enrolment to the year 1985 when the UPE
bulge cohort will have completed the primary sector reveals that, if
the annual Standard I intake were to stabilize around 480,000 then
the total enrolment for 1985 would be 3,216,788. When compared to
the total population of 7-13 year olds (estimated at 3,666,240 for
1985), this enrolment will give a gross enrolment ratio of 87.74
per cent. This falls short of the 96.50 per cent reported for 1980,
as Table 24 illustrates.

The Problem of Retention:

The UPE bulge chort has shown a rather high drop-out rate over the years
1978-81. The average drop-out rate for this group has been 5.4 per
cent per annum as compared to the national average of 2.00 per cent
per annum. So in the span of these four years alone, Tanzania has

TABLE 24: <u>PHASING OUT THE UPE BULGE COHORT</u>

YEAR	NUMBERS ENROLLED IN DIFFERENT GRADES							
	STD I	STD II	STD III	STD IV	STD V	STD VI	STD VII	STD I–VII
1980	488,094	527,706	797,770*	507,699	456,597	378,590	211,188	3,367,644
1981	480,000	488,333	517,151	781,815*	497,540	447,465	371,018	3,583,322
1982	480,000	470,400	460,992	506,809	766,179*	487,589	438,516	3,610,485
1983	480,000	470,400	460,992	451,772	496,673	750,855*	477,837	3,588,529
1984	480,000	470,400	460,992	451,772	496,673	750,855*	477,837	3,588,529
1985	480,000	470,400	460,992	451,772	442,737	433,882	477,005	3,216,788

<u>NB:</u>   Promotion Rate of 98 per cent per annum assumed.

       * UPE bulge cohort.

<u>Source:</u>   URT, MNE, <u>Primary School Subsector Review 1982</u>.

TABLE 25: DROP OUT RATE FOR THE UPE BULGE COHORT 1978-1981

YEAR	IN STD	NUMBER OF PUPILS									NUMBER OF STREAMS		
		BOYS			GIRLS			TOTAL			Present	Dropped	% Drop
		Present	Dropped	% Drop	Present	Dropped	% Drop	Present	Dropped	% Drop			
1978	I	474,737	–	–	427,033	–	–	901,770	–	–	19,445	–	–
1979	II	447,352	27,385	5.77	408,208	18,825	4.41	855,560	46,210	5.12	19,148	297	1.53
1980	III	413,811	33,541	7.50	383,959	24,249	5.94	797,770	57,790	6.75	18,721	427	2.23
1981	IV	388,030	25,781	6.23	374,339	9,620	2.51	762,369	35,401	4.41	18,100	621	3.32
1978 to 1981	I/IV	388,030	86,707	18.26	374,339	52,694	12.34	762,369	139,401	15.46	18,100	1,345	6.92

NB: There has been a higher drop-out rate for boys than for girls.

Source: URT, MNE, Primary School Subsector Review, 1982.

lost 139,401 pupils (15.46 per cent) from this single group.
Furthermore, even the number of streams for this group has been
dropping year after year at an alarming rate. In the span of four
years the number has dropped from 19,445 in 1978 to 18,100 in 1981
as indicated in Table 25. This loss of 1,345 streams in four years
is very difficult to explain.

4.4   THE INTERACTION BETWEEN
       QUALITY AND QUANTITY

The issue of interaction between quality and quantity of education
has been an international problem whenever developmental reforms
have been attempted. Inevitably both supporters and critics of a
mass education policy begin to debate the question of 'standards':
are they rising, remaining constant or falling? For good examples
of this reference may be made to: Husen (1979), Straugham and
Wrigley (1980) and King and Court (1982).

With respect to Tanzania, recent researches by Nkumbi, E.M. (1981),
Moshi, E.E. (1982), and Omari, I.M. and Mosha, H.J. (1982) show that
the following issues have been engaging the minds of both laymen
and educationists since the inauguration of UPE. These writers
have identified and discussed the following aspects of the problem:

(a)   the lack of harmony between theory and practice in
       school with the result that children receive only
       theoretical knowledge irrelevant to the characteristic
       survival activities they will be requested to perform
       after leaving school, especially since less than 5%
       get selected for further education;

(b)   the question of the <u>institutionalisation of schooling</u> which

        seems to have the effect of disorientating children in

        respect of rural life;

(c)   the survival of <u>efficiency problems</u> such as: wastage,

        repetition, absenteeism, truancy, schoolgirl pregnancies;

        overcrowded classes, poor materials and equipment,

        inappropriate teaching methods, questionable quality of

        teachers, excessive teaching load; overburdened

        administrations.

All this points to a deterioration in the standards of schooling,

however defined.

Nkumbi, E.M. (op.cit.) carried out an evaluation of primary school

education on the Tanzania mainland, in order to ascertain whether

or not the primary school curriculum fitted the aims and conditions

of primary education. Figure 13 illustrates his approach.

FIGURE 13:   NKUMBI'S CURRICULUM - COMMUNITY
               LINKAGE APPROACH
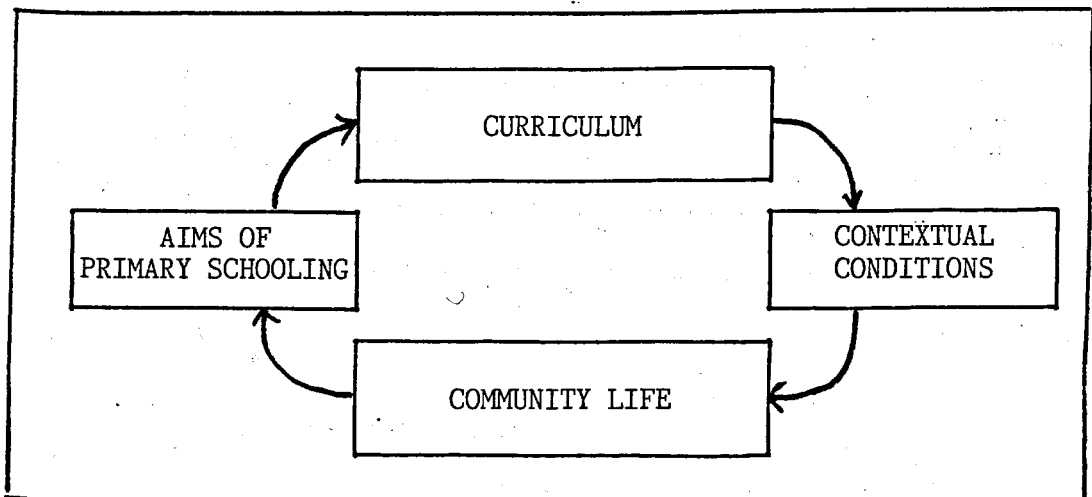
The aims of primary schooling have been outlined earlier in this chapter. The contextual conditions comprise both the economic and the learning environment. With respect to the latter, attention was paid to the elements of the learning environment as outlined by Parkyn (1973):

> "(a) <u>People</u>: students, teachers, parents, friends, administrators;
>
> (b) <u>Facilities</u>: living areas, working areas, classrooms, libraries, museums, libraries;
>
> (c) <u>Materials</u>: all kinds of materials and all kinds of tools and equipment;.
>
> (d) <u>Activities</u>: the curriculum, the content of what is taught and learned, the activities that are carried as the means by which the learners experience is transformed."

The two fundamental questions concerning the <u>process</u> as distinct from the <u>aims</u> of education are: Which elements are appropriate for any particular kind of learning? What mixture of elements is best for individuals at different stages in their lives?

With these in mind and making one of the table of specifications constructed by the help of Bloom (1971), achievement tests were designed for the following primary school subjects: Mathematics, General Science, Domestic Science (each in respects of Standards 3-7 inclusive); Geography, Political Education (Standards 4-7 inclusive); History, Art and Craft, English, Kiswahili (Standards 5-7 inclusive).

In order to evaluate the political-ideological value of 'Education for Self-Reliance', Nkumbi delivered a questionnaire to 'primary seven' pupils. The purpose was to see how well prepared these pupils

were for democratic living in the villages after the completion of their primary schooling.

Nkumbi also delivered a questionnaire to primary school teachers in order to ascertain:

(a)   whether there was a positive balance of the primary
        syllabus that could be regarded as of relevant level
        for the ability of the pupils;

(b)   whether the intended number of exercises for pupils was
        sufficient;

(c)   the quality of textbooks, syllabi and teaching materials;

(d)   the availability of teaching and learning facilities;

(e)   the frequency of teacher inspection;

(f)   the number of pupils per class;

(g)   the weekly teaching load;

(h)   the teacher's attendance record.

This survey also included a checklist for teachers in respect of the delivery of exercises to the pupils and correction of those exercises.   Nkumbi's evaluation was carried out in four phases:

(a)   a workshop for the preparation of evaluation instruments;

(b)   a testing of the evaluation instruments;

(c)   the collection of data;

(d)   a workshop for the analysis of data and the writing up of
        the report.

All this work was carried out in order to obtain the results which will enable the writing of new general instructional objectives and of training programmes for pupils.   The outcome of this piece of

research is set out below in the form of answers to questions.

Were the set of objectives for each subject achievable?

The evaluation showed that the students did not reach the level of objectives set for the following subjects: mathematics (Standards 4-7); English (Standards 5-7); art and crafts (Standards 6-7); history (Standard 5) and general science (Standard 4). In all these subjects, 60 per cent or more of the pupils did not reach satisfactory levels of performance. It was evident that this shortcoming was due to a lack of cohesion between the objectives of the curriculum and the content of the syllabi, thus affecting motivation. It would seem that in the practical context obtaining, the objectives were not attainable.

Was the situation in respect of textbooks and materials adequate to the task?

There was found to be an acute shortage of papers, jotters, exercise books, writing materials, textbooks, reference books and other teaching materials. For example, the ratio obtained for each textbook per pupil was 1:5 or more. Between 43 per cent and 48 per cent of pupils had writing exercise books and writing pens/pencils; between 18.6 per cent and 28.7 per cent had boxes for mathematical instruments. As an example of the situation in a given subject, Table 26 shows the situation in respect of essential teaching materials for primary mathematics.

TABLE 26:   ESSENTIAL MATERIALS FOR TEACHING PRIMARY
            MATHEMATICS

NO.	MATERIALS	URBAN %	RURAL %
1	Preparation exercise book	50.0	41.9
2	Textbook	52.1	43.7
3	Teacher's guide	51.1	42.8
4	Blackboard rubber	30.4	25.1
5	Blackboard	51.0	42.6
6	Reference books	32.6	25.3
7	Blackboard chalks	52.3	44.3

Source: Nkumbi, E.M. Evaluation of Primary Education,
          Dar-es-Salaam, Institute of Education, 1981.

It was clear that some textbooks and syllabi were of poor quality
both in design and in content. Sequencing and explanations in the
teachers' guides were found to be inadequate, failing to provide
sufficient teacher support or pupil relevance. Materials were
frequently dysfunctional in terms of level of language and
environmental context. In general there were insufficient exercises
to maintain pupil involvement in the learning process. The lack of
exercises provided in the teachers' materials seemed in turn to lead
to low levels of setting and marking of assignments.

What were the attitudes of
teachers and pupils towards subjects?

Most teachers felt that the majority of topics were not particularly

difficult to cope with. Exceptions were: pronunciation, structure and comprehension in English based subjects; all art and craft. Not surprisingly then, Nkumbi's evaluation showed a dislike by most teachers of art and craft. Negative attitudes were also evident in respect of history, political education, and domestic science.

As far as pupils were concerned, domestic science and history were rated as the most disliked subjects. The rank order of 'pupil approval' was: mathematics, science, English, Kiswahili, political education, geography, art and craft, history, domestic science. Assessments of 'subject difficulty' by pupils did not show a close relationship with 'subject dislike'. Those rated as most difficult were: English, art and craft and mathematics. The reasons given were a combination of what pupils supposed to be the intrinsic difficulty of some subjects and what they ascribed to ineffective teaching.

What is the situation with regard to teacher supply, quality and conditions of work?

Chairman Mao of China considered that:

> "In order to be a teacher one should
> first be a pupil. No teacher is not
> a pupil first. Furthermore after
> becoming a teacher one also must
> learn from the masses in order to
> understand the conditions of pupils."
> (Price, R.F., 1977).

This means that in order to make education a problem-solving phenomena, the teacher's task must be to help pupils to solve problems themselves.

In Tanzania the problem of teacher supply involves not only the number needed, but also the quality. Indicators of quality may include the length of training, the type of training institution attended and the number of years of teaching experienced.

Pupil teacher ratios were found to be healthy in urban areas, but in rural areas quite the opposite. The ratio was found to be 1:75. This quantitative disaster was seen to be compounded by the fact that most rural teachers were of the lowest grade (Grade C). Entry to Grade C teacher training college is after the completion of first level education whereas Grade A is after the completion of four years of second level education. The length of training is three and two years respectively.

There are also severe problems in accommodation, remuneration and promotion. It is no surprise to find a teacher who has remained in the same grade for up to twenty years. Consequently there is the problem of loss of teachers for it is clear that keeping teachers in the rural schools is much more difficult than in urban schools. One constant cause of teacher loss is the contradiction between the contractual conditions of work and the actual demands of the situation. The workload is very heavy: in addition to normal classroom routine duty there is participation in Adult Education and Community Development programmes to be coped with. In all this, the teacher is seen by the community as the sole image of the (falling) standards of education. It is clearly too much to expect.

In Tanzania a primary school teacher is required to be a generalist, a master of all subjects in the curriculum. Consideration is not therefore given to specialist training and so the policy concerning the

qualification of first level teachers can more easily give priority
to increasing the numerical supply of teachers rather than improving
the qualification profile. According to the Ministry of National
Education, the staffing formula is that illustrated in Table 27.

TABLE 27: THE ALLOCATION OF PRIMARY SCHOOL TEACHERS

CLASS	RURAL SCHOOLS			URBAN SCHOOLS		
	GRADE A	GRADE C	TOTAL	GRADE A	GRADE C	TOTAL
I & II	-	1	1	-	1	1
III	-	1	1	-	1	1
IV	-	1	1	-	1	1
V	2	-	2	2	-	2
VI	1	1	2	1	1	2
VII	1	-	1	2	-	2
TOTAL I-VII	4	4	8	5	4	9

Note: This allocation is for a single stream (small)
          school.

Source: URT, MNE, Teacher Education Subsector Review, 1982.

The advantage in respect of urban areas is clear, and this is partly
due to arrangements operating there to cover the high level of
mobility among female primary teachers, some of whom are married to
professional husbands whose own work requires this mobility.

The quality of teachers, especially in rural areas, is not improved
by the very sporadic nature of inspection and the relatively small

span of experience of the headteachers. It was found that most of the headteachers were young (21-30 years of age); about one third (32.1 per cent) had teaching experience of less than three years, while one fifth (22.0 per cent) had between six and ten years.

What are the reasons for wastage of teaching time, and are alternative modes of instruction available?:

It was found that in 1980 an average of thirty teaching days were lost. The following reasons for this wastage were given by most primary teachers:

(a)   shortage of teachers;

(b)   national celebrations, rallies and receptions for political

        leaders and other visitors;

(c)   the heavy teaching workload - in addition to school teaching,

        teachers were also conducting adult education classes and

        participating in community activities on a day-to-day basis;

(d)   a negative attitude among a significant number of teachers

        towards the task;

(e)   the more urgent need to look for essential items such as

        food and water.

In such a situation it was obviously relevant to ask teachers about the availability of alternative modes of instruction that might be used to support their work. In Tanzania there is a system of radio programmes that is supposed to be a 'teacher support'. Most schools agreed that they do receive timetables for radio programmes. However sometimes it just happened that periods were broadcast when pupils were on leave. Sometimes the topics indicated in the timetable

did not match with topics written in the syllabus. Some of the
teaching aids recommended in the programmes, especially in
geography, history and political education, were not available in the
schools.

What level of Physical and Economic Constraint operates in respect of Primary Educational Provision in Tanzania?:

The shortage of school buildings and related facilities was found
not to be as acute in urban schools as in rural areas. In some rural
schools the conditions of the buildings were on the verge of collapse.
Items such as blackboards, desks, chairs, tables, classrooms, staff
rooms and even staff houses were often totally inadequate, even
absent. Table 28 illustrates this point.

In Tanzania the wider problem of shortages nationally have been
compounded in the education sector since the onset of Universal
Primary Education in a period of general economic crisis. The amount
of money given for textbooks for example has been very little compared
to their actual price. This has led some schools to have no textbooks
at all, and where there are some, the pupil : textbook ratio is about
5 or more : 1. Table 29 shows the amount of money allocated for the
cost of textbooks in 1979/80.

Since decentralization of primary education in 1972/73 funds have
been transferred to the regions through the Prime Minister's Office.
Education in 1979/80 amounted to 19.8 per cent of the total recurrent
budget, while the corresponding figure in respect of the development
budget was only 5.2 per cent. However at regional level, education,
including adult education, consumed 42% of the recurrent budget. This
illustrates the sheer economic difficulty of maintaining basic provision

TABLE 28:   NUMBER OF PRIMARY SCHOOL BUILDINGS 31.1.78

TYPE OF BUILDING	PRESENT	IN CONSTRUCTION	DEFICIT
Classrooms	30,629	6,231	11,357
Staff Houses	14,567	1,141	33,891
Pit Latrines	34,370	-	28,337

Source: URT, MNE, Six Year Programme for Consolidation of Primary Education (1978-1984).
Dar-es-Salaam, Department of Primary Education, 1978.

TABLE 29:   THE COST OF TEXTBOOKS 1979/80 (Tanzania Shillings)

NO	SUBJECT	PER PUPIL	TEACHERS BOOKS	TOTAL PER SCHOOL
1	Kiswahili	5.11	41.00	1,791.00
2	English	4.10	88.00	1,438.00
3	Mathematics	7.33	66.00	2,566.00
4	History	2.49	24.00	874.00
5	Geography	3.92	475.00	1,375.00
6	Science	4.46	64.00	1,564.00
7	Agriculture	0.01	8.00	1,008.00
8	Art and Craft	5.02	8.00	1,758.00
9	Syllabi	-	80.00	80.00
10	Forms, Stationery & Logbooks	2.77	480.00	970.00
11	Domestic Science	3.36	28.00	1,178.00
12	Political Education	3.65	30.00	1,280.00
13	Sports and Games	3.58	5.00	1,255.00
14	Music	3.58	5.00	1,255.00
	TOTAL PER SCHOOL	49.38	1,402.00	18,392.00

Source: URT, MNE, Primary School Subsector Review, 1980.

while numbers rise.

4.5   THE CONCEPT OF TERMINAL PRIMARY EDUCATION

One of the aims of primary education in Tanzania is to make primary
education terminal in the sense of being complete in itself. As the
ILO JASPA Mission Group (1982) have observed this objective has
unfortunately not been achieved. The writer would agree with that
group that it has become terminal in the sense that the vast majority,
(95 per cent), of Standard VII leavers do not manage to secure
admission to Form I of the secondary sector. However, this is
essentially different from the objective of making education
terminal which is to prepare the pupils for the type of life and
work they have to lead, especially in rural areas. This would aim
to inculcate in them the spirit of self-help, self-reliance,
dignity of labour and complete integration with the society in
which they live. The 1982 report looks towards the adoption of
suitable curricula linked with production. It also seeks to
support the keeping of a record of the qualitative as well as
quantitative performance of pupils: in other words a profile. This
would be expected to comment on the attitude of each pupil at every
stage. The information would be used for selection for higher
education or for the award of final (terminal) certificates.

The JASPA Mission Group also observed that neither the pre-
secondary school selection system nor the TSM 9 have achieved the
objective of primary education being terminal, and thus avoiding
an education geared solely to preparing students for secondary
education. So the paper qualification syndrome, or 'diploma disease',
still exists in Tanzania and so the curriculum is heavily academically

biased. It is prescribed from the centre without commenting or taking into account the village community. Production activities are not given the importance they were supposed to have and in practice the ultimate objective of each pupil as well as of teachers and parents is still to pass the Standard VII examination and gain entry into secondary education. The reputation and efficacy of a primary school is judged mainly by the number of students it is able to send to the secondary sector. It would seem that the concept of terminal primary education is a very long way from realisation, but severe contextual constraints must be recognised.

4.6 CONTEXTUAL CONSTRAINTS AND INFRASTRUCTURAL SCHEMES

The Tanzanian community school concept subsumes the provision and co-ordination of basic needs and services, and is itself central to the drive for mass education without which the utilisation and maintenance of basic services would not be possible.

Mass Education:

The most important components of mass education in Tanzania are: Adult Education Campaigns (which seem to be exhibiting a loss of initial appeal and drive); UPE and its problems of implementation; Post-Primary Technical Centres; Primary Polytechnical Schools; Folk Development Colleges; Diversified Secondary Schools; Production Units in schools. These have been mentioned above, but are listed again here in order to renew perception of the complexity of preparation for which the primary, community, school exists while at the same time being expected to act in the philosophic mould of a terminal exercise. This enmeshing of universal and selective functions,

while possibly ideal is probably incapable of realisation. In any case, any sophisticated educational development must also be matched by suitable improvements in context and infrastructure.

Shelter:

Development campaigns in this field like "Operation Better Housing", are supposed to be carried out through a number of change agents such as: Rural Construction Units in each District; Building Research Units; Tanzania Housing Banks; The Workers and Farmers Housing Development Fund; The National Housing Co-operation; The Registrar of Buildings; The Site and Services Scheme Loan Service; The Housing Co-operative Societies and Saving Associations.

Just as in the previous paragraph, the range of components and consequent complexity of co-ordination was portrayed as itself contributing towards the difficulties of development, so here in the housing field there are considerable problems of the same kind. The only development area would seem to be administration and bureaucracy, and this in turn has educational implications and effects.

Health Programmes:

Rural Health Centres, Cottage Hospitals, Dispensaries and Maternal and Child Health Clinics, are also essential components of community development. Behind their successful operation and improvement are many educational drives: child health programmes; child spacing campaigns; the use of sanitation facilities such as pit latrines, and safe water supply from water pipes or single shallow wells; nutrition campaigns, especially aimed at a balanced diet. Protein energy malnutrition and weight deficit are serious problems in the

0-5 years old age group in Tanzania.

The central change agents expected to realise these improvements is the Community Primary School, linking with village health workers and rural medical aids.

Transport:

Every village is itself supposed to construct feeder roads to the nearest main road. Groups of villages are encouraged to buy a joint bus or lorry for transportation, and there is also some assistance for private transport operations. Here again the difference between theory and practice is inevitably clear, and in respect of educational implications, reflects the problem of investment priorities as between schooling and the essential infrastructure supporting any institutional operation.

Energy:

The energy necessities of rural areas are fuel, firewood and charcoal. For the urban areas however in addition to these, the provision of electricity must be considered as essential. Very few villages have electricity in Tanzania, and the practical implications of this for any form of modern educational development is clear.

Summary

Successful confrontation of the infrastructural problems and deficiencies outlined above is crucial for popular participation in the development process to be effective. This is particularly important for the generation of locally based employment, but due to economic, financial and, significantly, planning problems, the

provision of these basic services continues to be deficient. For example, Nkumbi, E.M. (op.cit.) found that water supply, dispensaries, grinding mills, transport, electricity and fish ponds were either scarce or absent in most of the rural areas he visited. The spatial scale is formidable: villagers, pupils and teachers in some of these areas have to walk for at least seven miles to reach a dispensary, and about ten miles or more to reach the main road.

It is only in the light of all the contextual difficulties outlined in this chapter that the final section, an evaluation of the major development project in primary education in Tanzania, can have any significant meaning. This especially so because the basic agency for integration through education of both the understanding and operation of the various strands of human ecology involved is the Community Primary School.

4.7 THE TANZANIA UNESCO/UNICEF PRIMARY SCHOOL REFORM PROJECT (MTUU)

MTUU is an abbreviation for Mpango Wa Tanzania UNESCO/UNICEF, the Swahili version of the above-named project. The contribution of UNICEF is in money and kind, while UNESCO provides technical advice.

MTUU is an innovation in itself and also a major instrument of innovation for primary education reform.

It was launched in 1970. Since then it has been nationally accepted and respected. It is now part of the national educational vocabulary.

The Objectives of MTUU:

The general objectives of the programme as stated in the plan of operation reflect the national goals of Tanzania and define the aims, purposes and meaning of educational reform envisaged to achieve these goals. These objectives are:

a) to develop further the Tanzanian concept of education, based on Arusha Declaration, and on the best customs and traditions of Tanzanian societies;

b) to reform the primary education system by placing emphasis on such knowledge and skills as may be useful in the development of a higher and happier standard of living in rural and urban communities through self-reliance and self-discipline;

c) to establish and consolidate literacy through the acquisition of basic skills, and to develop independent, critical and imaginative thinking as a preparation for useful citizenship in village, town and nation;

d) to further develop the personality of the individual through the fullest use of the natural gifts of intellectual, manual and artistic skills and to promote as far as possible communication and exchange of ideas between the children themselves.

Administration and Personnel:

The personnel specifically attached to MTUU comprises: a Project Administrator; a Curriculum Development Advisor; two Child Development Specialists; two Book Production Officers; one Supplies and Equipment Officer and two each of Programme Evaluators,

Technical Services Mobile Unit Officers and Resource Material

Officers. In addition to this headquarters staff, there are about

40 MTUU Itinerant Teacher Educators posted in groups of three to

each of the 13 Grade A Colleges of National Education: 12 on the

mainland and one on Zanzibar.

It is within the Teacher Education Service of the Ministry of

National Education that MTUU operates. Hence, the Director of

Teacher Education is also the Director of MTUU. His duties in this

respect are to formulate policy concerning MTUU and to liaise with

the Commissioner for National Education in all matters pertaining

to the Project. Figures 14 and 15 illustrate the structure and

personnel of MTUU.

The Activities and Record of MTUU:

The main activities of MTUU have been to experiment with ways and

means of integrating school activities with those of the community

at large by making features of daily life the focal points of

components of the primary education programme. This is intended

to replace the colonially derived pattern of curricular fragmentation

into unco-ordinated subjects.

In so doing, MTUU co-operates with the Colleges of National Education

in formulating teacher education programmes which correspond to the

reforms being effected in schools. This requires the provision of

reorientation courses for primary school teachers, and in particular

to train infant teachers in child study techniques.

MTUU also attends to the production of textbooks and teachers guides

specifically prepared for supporting the various reforms in primary

FIGURE 14:   THE STRUCTURE OF MTUU


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                          ┌─────────────────────┐
                          │      DIRECTOR       │
                          │ (TEACHER EDUCATION) │
                          └─────────────────────┘
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	DIRECTOR (TEACHER EDUCATION)	
UNICEF & UNESCO	Project Administrator	Institutes of: — Education — Adult Education — Audio Visual

Regional Education Officer	Tanzania Education Journal

Teacher Reorientation (Teachers Colleges)	Child Development Study	Book Production Unit	Equipment & Supplies	EVALUATION	Curriculum Development
Schools P.T.S. R.S.S.	Initial training up-grading of change-agents	Technical Services Mobile Unit	Education Resources Materials Unit	Teacher Education Reform	The Community School
All Schools					

Source: URT, MNE, MTUU, Vol. 3, 1979.

FIGURE 15: MTUU PERSONNEL AND CONTACT PERSONS

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                    MINISTER FOR NATIONAL EDUCATION

              PRINCIPAL SECRETARY-MINISTRY OF NATIONAL EDUCATION

UNESCO                                                          UNICEF
SENIOR ADVISOR                                                  DIRECTOR
ON BASIC                                                        EASTERN AFRICA
EDUCATION          COMMISSIONER OF NATIONAL EDUCATION           REGIONAL OFFICE
EASTERN
AFRICA
REGION             DIRECTOR OF TEACHER EDUCATION
                   DIRECTOR OF MTUU                             UNICEF
                                                               REPRESENTATIVE
                                                               IN TANZANIA
                   MTUU ADMINISTRATOR

CURRICULUM    CHILD          BOOK        SUPPLIES &  PROGRAMME  TECHNICAL   RESOURCE
DEVELOPMENT   DEVELOPMENT    PRODUCTION  EQUIPMENT   EVALUATORS SERVICES    MATERIALS
ADVISOR (1)   SPECIALIST (2) OFFICERS (2) OFFICER (1) (2)       OFFICERS    OFFICERS
                                                               (TO BE      (TO BE
                                                               APPOINTED)  APPOINTED)

              PRINCIPALS OF 13 COLLEGES OF NATIONAL EDUCATION
              DIRECTORS OF MTUU IN THE COLLEGES

REGIONAL                                                        DISTRICT
DEVELOPMENT   ITINERANT TUTOR       PRIMARY SCHOOL              DEVELOPMENT
DIRECTORS     EDUCATORS (39)        INSPECTORS (221)            DIRECTORS

              HEAD TEACHERS OF PRIMARY SCHOOLS

REGIONAL                                                        DISTRICT
EDUCATION     PRIMARY SCHOOL TEACHERS                           EDUCATION
OFFICERS                                                        OFFICERS

              SCHOOL COMMITTEES
```

education, and the supply of selected equipment and teaching materials. It monitors the progress of primary education reform throughout the country and undertakes relevant and supportive research.

In order to carry out all these functions, MTUU has set up a network of Activity Centres, the location of which is shown in Figure 16.

Early Childhool Education:

The village communities are being encouraged by MTUU to establish day care-centres and nursery schools.

The MTUU Infant Methods Section has actively engaged in research and development of new methods of teaching, reading, writing and number work in standards I and II. There has been a survey of handicapped and otherwise disadvantaged children going throughout the whole country.

Community Schools:

The MTUU Community School Research Unit has been engaging itself in finding ways of integrating schools with 'the community'. The idea was generated in a meeting at Bagamoyo in March of 1970. At that meeting the Principal of Korogwe College of National Education undertook to carry out the experiment from his College. Kwamsisi Ujamaa Village was selected as the most suitable location. Objectives were formulated and integration activities begun.

In order to situate the experiment in its rightful context and understand the relationship between school and community, it was necessary to ascertain the organizational structure of the village,

FIGURE 16:   MTUU ACTIVITY CENTRES
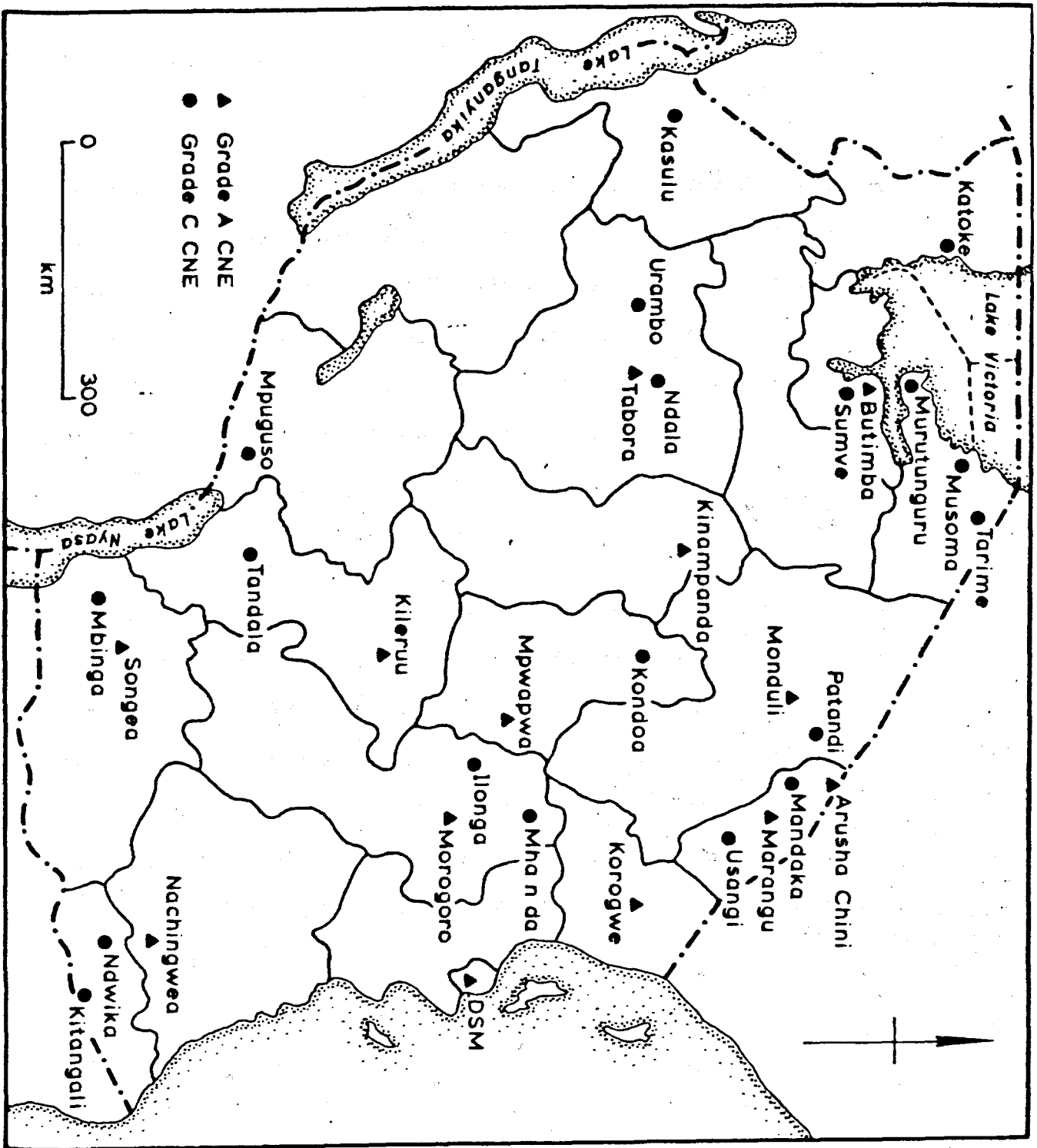
Source: URT; MNE; MTUU Vol. 1, Dar-es-Salaam, Print Pak/MTUU, 1978.

and to link this with the MTUU operational structure in some way.
Parents, teachers and pupils were all represented in the linked
structure. Through such shared responsibility, 'Community Schools'
were developed, but what is the role of MTUU in the Community
Schools now?

In fact the MTUU machinery plays an integral part of the Community
School, through the school being a 'National College Project' the
Principal being the regional MTUU officer. Furthermore all tutors
and students of the National College are involved in the reform,
and itinerant tutor educators assist with the co-ordination of community
school development and the implementation of village plans in general.
MTUU curriculum developers run workshops for writing syllabuses for
the Community Schools and evaluating them.

The Kwamsisi Community School itself has a number of projects: a
co-operative shop, a poultry and water project, carpentry training
and brick making. Indeed this prototype has demonstrated the
potential of community education. It was therefore decided that
the benefits of it should be extended to 35 other locations under the
beneficiary of 32 Colleges of National Education with the ultimate
objective of reforming the whole primary school system into one of
community schooling

Co-ordination and Mobility:
The extension of community schooling on such a large scale is part
of the achievement of 'Villagization' in Tanzania. This involved
the construction and provision of basic services which are vital to
community development, and MTUU has played an important role in the
co-ordination of such activities.

The network behind this co-ordination is that of Itinerant Teacher Educators in the Colleges of National Education, with the Principals as the nodes. At each college and therefore in each centre, there are three Itinerant Teacher Educators (ITEs) who have the dual responsibility of teaching at the college, and assisting the head and other staff in the implementation of educational reform in the village. The ITEs visit teachers in their respective primary schools in order to help them to put into practice the new ideas, methods and skills learned during reorientation courses. They monitor research undertaken by infant school teachers in association with the child development specialists and assisting the Programme Evaluators in collecting data for their studies.

Production and Supply of Materials:

Underpinning the network of activity is the supply of materials whether locally produced or acquired through UNICEF, to Community Primary Schools and the villages they serve. Table 30 shows the scale of this support during the period 1970-75.

MTUU has its own Book Production Unit (Print Pak MTUU) which is able to co-ordinate all stages of both professional and physical production. Appendix 6 shows the very considerable scale and variety of production.

Teacher Reorientation:

One of the most outstanding achievements of the MTUU project has been the reorientation of many thousands of Grade B and C teachers. Their professional competence has increased tremendously through:

TABLE 30:   EQUIPMENT RECEIVED BY MTUU THROUGH UNICEF 1970-75

NO.	GROUP ITEMS	YEARS							
		1970	1971	1972	1973	1974	1975	1976	TOTAL
1	OFFICE EQUIP.								
	Duplicators						2	3	5
	Calculators					1	1	14	16
	Scanner						1		1
2	TRANSPORT								
	Combis		10						10
	Landrovers					1	4	10	15
	Peugeots	3							3
	Renaults				1		1		2
	VW Beetles							1	1
	Honda C 90							50	50
	Suzuki C 120	40		20	30				90
	Helmets			20	30				50
3	TEACHING AIDS								
	Tape Recorders	62			10		120		192
	Cassettes	420			30		200		650
	Film Projectors					1			1
	Adaptors	10							10
4	EDUCATIONAL EQUIP.								
	Science & Maths	7	50	100		500	654		1311
5	EDUCATION BOOKS				900				900
6	PRINTING UNIT SOLNA PRESS					7 pieces			
7	PAPER (PRINTING)								
	Reels					600			600
	Bale Sheets	836							836
	Cover Boards	20		149		80			249
8	OTHERS								
	Forklift					1			1
	Farm tools			30 cases					30 cases

Source: URT, MNE, MTUU Vol. 3 1979

a)   face to face training at colleges for durations of three

       months;

b)   posts and radio correspondence training for periods of

       nine months.

One particular skill the authorities have been keen to develop in

primary teachers is that of informed and selective use of the new

materials provided. Evaluation of the newly produced materials

has therefore to be carried out, and all teachers are linked with

the MTUU Evaluation Unit for this purpose. In so doing they are

involved.in sustained programmes of testing and trialling,

collecting large quantities of data. This type of experience has had

the effect of greatly improving the quality of manpower available

not only to primary community schools, but also the whole village

communities.

Identification of Deficiencies in the
MTUU Programme:

According to MTUUs reports there seems to be four major problems

which have so far been encountered by MTUU in the running of its

projects. (See for example MTUU Volume 1, 1978).

In its early stages of development, the greatest problem it faced

was the attitude of persons in administrative positions both at

the Ministry of National Education and at Regional and District

Headquarters. It took them a long time to understand MTUUs objectives

and accept its procedures. MTUU was considered to be somewhat apart

from the 'normal' education system and its activities in some way

distinct from the duties normally assigned to Ministry officials.

The second problem was financial. Although MTUU has received generous financial grants from the Government of the United Republic of Tanzania and from UNICEF, there are programmes which have not been implemented as rapidly as planned due to lack of cash flow especially in respect of the local source.

The third problem has been that of stability of personnel in the MTUU project. Random transfer of personnel is particularly apparent in the case of ITEs who are the essential change agents for primary education reform programme. These people require a considerable amount of training, experience and stability in order to fulfil their particular and crucial role effectively.

MTUU as a major instrument of innovations has yet a fourth problem. The ITEs who were depended upon for innovations were themselves a product of old system. So it took them some time to change their attitudes before themselves could be agents of change.

The final point highlights the major question of legacy and inertia in respect of educational systems and their development. Having set the scene in Part A, we shall now turn in Part B to the consideration of such major inertial and external factors.

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P A R T   B

AN EXAMINATION OF SELECTED

FORMATIVE INFLUENCES ON TANZANIAN EDUCATION

Part B, which comprises Chapters Five through Nine, examines

selected influential factors informing the understanding of

the current state of education in Tanzania. It includes

consideration of such aspects as: indigenous and Islamic

survivals; Christian missions and colonial legacies;

post-colonial philosophies - especially in respect of

Julius Nyerere; international socialist influences and

comparisons - for example Cuba and the Peoples Republic

of China.

CHAPTER   FIVE

A BRIEF SURVEY OF AFRICAN AND ISLAMIC TRADITIONS
IN TANZANIA, AND THE SIGNIFICANCE FOR EDUCATION

5.1   AN INTRODUCTORY TYPOLOGY OF
      RELIGIONS IN EAST AFRICA

Organised religions in East Africa can be divided into four sections:

(a)   African Traditional Religions, which differ considerably

      from tribe to tribe;

(b)   Immigrant Religions, including the various denominations of

      Christianity, the sects of Islam, and of Hinduism;

(c)   Contemporary Independent movements started by Africans,

      faithful to Christian or Islam principles but insisting

      that African as opposed to expatriate control is essential;

(d)   Religio-Political movements such as Kenya's Mau-Mau, and

      the resurgence of spirit healing cults.

In analysing these groups, Welbourn (1965) observed that almost all

of the following components are evident: magic, medicine, witchcraft,

ancestor cults, Gods and nature spirits, the 'high God', rituals

associated with birth, naming, legitimacy, initiation, marriage,

death, war, hunting, rainmaking, averting epidemics and diseases,

devination, taboos, stories of origin, kingship and chieftanship.

In this chapter only the contribution of indigenous African traditions

and Islamic religions and their influence on the historical

development of education in Tanzania will be discussed.   The

denominations of Christianity will be considered in the following

chapter.

5.2   INDIGENOUS AFRICAN RELIGION AND EDUCATION

According to Professor John S.Mbiti (as quoted in Henrick Smedjebacha,

1973), traditional religions, animism or spirit worship are built

upon a view of life that can best be compared with or characterized

as a religious ontology. He divides this ontology into the following

five categories.

(a)   God: as the ultimate explanation of the genesis and

         sustenance of both man and all things;

(b)   Spirits: being made up of superhuman beings and the

         spirits of men who dies a long time ago;

(c)   Man: including human beings who are alive and those

         about to be born;

(d)   Animals and plants: i.e. the whole remainder of

         biological life;

(e)   Other phenomena and objects: i.e. without life.

These categories are expressed in myths, legends, proverbs, rituals,

symbols, beliefs and wise sayings. There is no formal or

systematized views, but when put together a picture of the Universe

emerges.

Four views about the Universe:

John S. Mbiti elsewhere, (1982), gives four views of African people

about the Universe. Firstly there is the Created Universe. It is

generally believed that a Universe was created, and that the creator

of the Universe is God. Thus we find in many African languages, the
name of God means 'Creator'. Secondly there is the question of
the Nature of the Universe. It is believed that the Universe is
divisible into two, namely the visible and invisible; in other words
the heavens (sky) and the earth. In some it is divisible into three
parts: heavens, earth and underworld.

The third issue is that of Order and Power in the Universe. It is
generally considered that the Universe is orderly, and that this order
operates at several levels: order in the law of nature, moral order
at work among people, religious order, and mystical order governing
the Universe.

There are taboos which strengthen the keeping of the moral and religious
order. These may be over any aspect of life, such as: words, foods,
dress, personal relations, marriage, burial, social ostracism,
misfortune and even death. If people do not punish the offender then
the invisible world will.

The belief in mystical order is shown clearly in the practices of
traditional medicine, magic, witchcraft and sorcery. It is this
mystical power which is used to help other people especially in
healing, rainmaking, finding the cause of misfortunes and troubles
and detecting thieves. When it is used to harm them, this power is
regarded as evil magic, witchcraft or sorcery. Mystical power is
also used in curses. It takes a long time for someone to be trained
in the knowledge and use of mystical power, and this is a form of
education. Such knowledge is normally kept secret, and in so far as
it is a form of education it is highly selective. In some cases the
ability to use this power is simply inherited or passed on without

the conscious intention of those concerned.

The fourth view is that of <u>Man at the Centre of the Universe</u>. In the African myths of creation, man puts himself at the centre of the universe. Being in this point he tries to use the universe or derive some use from it in physical, mystical and supernatural ways. He sees the universe in terms of himself and endeavours to live in harmony with it. However, he is not the master. He is only the centre, the friend, the beneficiary and the user. For that reason he has to live in harmony with the universe, obeying the laws of natural, moral and mystical order. If these are unduly disturbed, then it is man who suffers most. African peoples have come to these conclusions through long experience, observation and reflection.

<u>Modes of indigenous education in Tanzania:</u>

Nyerere (1967), Hoyle (1969) and Lavey (1977) all agree that <u>Indigenous Education</u> is the domain of informal situations and that its development follows the commonly accepted stages of infancy, childhood, adolescence, early adulthood, middle adulthood and late adulthood.

Young (1939) gives a good description of a mode of indigenous education which fits well with that of Tanzania. He observes that long before a child comes to school at all, he has already begun to learn a great many things. He can walk and talk, he can find his way about the village, he knows the names of certain plants and can tell which of them are good for food, he has learnt certain habits and ways of behaviour and we may expect that he knows some of the old stories about his own people. He will no doubt have gained some,

albeit limited, skill in the use of the hoe, knife or other simple
tools, and will have learnt to do some simple tasks in the home or
on the farm.

Contrasting what we teach at school and what a child learns at home,
Young concludes that these things a child has learnt are not unlike
many of the things we teach at school, though not all. In other
words, the informal activities correspond more closely than is often
realised with what we normally call 'education'. For example, a
knowledge of roads in the village is really a part of geography;
everyday as the child talks he is learning a language; his
observation of plants is in effect nature study of a very useful kind;
the stories of the deeds of his forbears, when they are true stories,
can be reasonably termed history. Likewise, river bathing, eating
habits, sweeping the house or watching his mother cleaning the
cooking pots are all part of the learning of hygiene. As he imitates
his big brother in the use of a hoe or knife he is beginning something
of handicraft and no doubt before he comes to school he has already
learnt to count up to ten or twenty, the first steps of arithmetic.
In learning obedience to his elders, accepted patterns of behaviour
are acquired and character developed. Such an education corresponds
well with the realities of life as experienced, and thereby contrasts
markedly with formal schooling. Illiterate they may have been, but
not uneducated.

A child's first teacher would be the mother, but in due course also
the father, uncle, and elder brothers also. Sometimes he would be
sent into 'the bush' for special training in connection with some
tribal society or initiation group. This can be compared, for

example, as between the Maasai, Wanyaturu, Wasukuma or Wayao of
Tanzania. The initiation ceremonies among the Wanyaturu tribe were
called "Ngovi". In recreation they had "Ilanda" or "Lele" while their
secret societies were called "Imaa". In the case of Wayao tribe
they were known as "Unyago". On the other hand Wasukuma had mutual
help organizations called "Kisumba" and "Kinamhala" for young men,
old men and women. These were very useful especially in self-help
projects such as the building of houses and cultivation of farms.·

Through these and other activities a youth would learn many things
that were necessary in order to become a useful member of the tribe,
in particular the expected patterns of behaviour. These patterns
manifested the values of society and were deeply internalized. He
would also learn other elements of the culture: language; customs;
beliefs; the use of tools and utensils; the working of
institutions; literature; folklore; music and many other things.
The youth would learn through observation, imitation and participation,
the assessment being by approval of successful learning and
disapproval when he deviated from expectations. In other words,
feedback was rapid and constructive, not deferred and destructive
as often happens in the case of the derived formal education of the
school. As Gillet A. Lavey (op.cit.) has neatly summarized, the
following were the major characteristics of indigenous education in
Tanzania:

> "a) it was largely undifferentiated
>   from other spheres of human activity;
> b) it tended to be relevant;
> c) it seemed to have functionality;
> d) it was community oriented."

What is more, indigenous education in what is now Tanzania was part
of a Pan-African pattern of cultures.

How does indigenous education
in Tanzania compare with that
of other African societies?:

Fafunwa and Aisiku (1982) have made a wide ranging study of this
phenomenon and agree with Lavey (op.cit.) that functionalism was the
main guiding principle of African education. African society
regarded education as a means to an end and not an end itself.
Education was generally for an immediate induction into society and
a preparation for adulthood. In particular African education
emphasized social responsibility, job orientation, political
participation, and spiritual and moral values. Children learnt by
doing. That is to say they, and adolescents, were engaged in
participatory education through ceremonies, rituals, initiation,
recitation and demonstration. They were involved in practical farming,
fishing, weaving, cooking, carving and knitting. Recreational
'subjects' included wrestling, dancing, drumming, acrobatic display
and racing, while intellectual training included the study of local
history, legends, the natural and man-made environment, poetry,
reasoning, riddles, proverbs, storytelling, and story relays. Education
in traditional Africa thus combined physical training with character
building, and manual activity with intellectual training. Thus it
was a truly integrated experience. The Tanzanian variant of this
widespread pattern certainly conformed to these general principles
and practices.

At the end of each stage, demarcated either by age level or years of
'exposure', the child/adolescent underwent a practical test relevant

to the experience and level of development, and normally in terms of a real job to be done. This was in effect continuous assessment culminating in a 'passing out' ceremony or initiation into adulthood. There was certainly no confusion as to where the training was leading - the point of the exercise was clear and employment guaranteed.

Fafunwa and Aisiku see the elect and secret cults as having served as institutions of further or higher education. It was at this level that the secret of power, real or imaginary, the profundities of African philosophy, and details of science and religion were mastered.

Abdou Moumor (1968) has also examined traditional education in Africa and confirms its collective and social nature, its intimate tie with social, material and spiritual dimensions of life, its multivalent character and its gradual and progressive achievement in conformity with successive stages of physical, emotional and mental development of the child. Fafunwa and J.U. Aisiku (op.cit.) see these characteristics as having saught to achieve the following seven cardinal goals:

> "a) to develop the child's latent physical skills;
>
> b) to develop character;
>
> c) to inculcate respect for elders and those in positions of authority;
>
> d) to develop intellectual skills;
>
> e) to acquire specific vocational training and to develop a healthy attitude towards honest labour;
>
> f) to develop a sense of belonging and to encourage active participation in family and community affairs;
>
> g) to understand, appreciate and promote the cultural heritage of the community at large."

It is clear from these expert analyses of this dimension of traditional African society that it was a very sophisticated exercise combining general social and personal development with vocationally significant skills development. It prepared for all three levels of occupation, primary, secondary and tertiary and carried selective mechanisms for these:

(a)   primary sector training: farming, fishing, animal care, animal rearing and hunting;

(b)   secondary sector training: weaving, sculpting, drum-making, smithing, soap-making, carpentry, wine tapping, potting, dyeing and hair plaiting;

(c)   tertiary sector training: priesthood, medicine, justice, police messengers, judges, military, chieftaincy and kingship.

The general picture as portrayed by these writers is impressive in many ways, and the Tanzanian peoples certainly shared the profile they provide. But were there no problems on deficiencies in this aspect of traditional African society?

What were the limitations of traditional African education?:

One major shortcoming of indigenous education is its inability to prepare children to make a comfortable adjustment to modern life. Gottneid (1976) states:

> "Essentially traditional education was concerned with conserving the society, maintaining its social and political integrity and passing on the skills necessary for its economic survival. Change in general was not wanted. Initiative was not encouraged in societies to which the concept of progress was alien."

In general terms there was lack of more formal education as conceived in the so-called 'modern world'. Consequently some less informed writers have considered it primitive, even savage and barbaric. Such contentions should be seen as the product of ignorance and due to a total misunderstanding of the inherent value of informal education.

It is difficult to assess what would have been the development of indigenous education by the late twentieth century had it not been affected by foreign influences. Four major factors weakened indigenous African tribal education structure in what is now Tanzania: the depredations of slave traders between 1830-1890; the imposition of European control and extensive adoption of the Akida system of direct administration under German rule; the indirect rule of the subsequent British administration; the activities of numerous Christian missions of different denominations.

A. Von Sicard (1970) outlines the conflict between foreign influence and indigenous education when he writes about problem of schooling which encountered ealry missionary work:

> "As soon as the lessons for the day were
> finished and it was the time for children
> to go home, they asked the missionaries
> what they would get from coming to school.
> From their point of view, they equated
> their coming to school with a favour done
> to the missionaries. They had honoured
> them with their presence, now they were
> leaving and expected to receive the
> parting gift. They said they would
> settle for clothes, money or food. When
> it was explained that they had
> misunderstood the nature of the school
> attendance, the boys changed their tacts.
> They now pointed out that since they
> were in the care of missionaries, yea
> that they considered them to be their new
> parents. Surely they would not be sent
> away hungry. Parents equally shared this
> view."

As local people realized the value of formal education, they not only

requested the establishment of schools but offered to build them as

well as houses for teachers. Thus arose another contradiction,

for neither the missionaries nor the colonial rulers were ready to

expand the provision of education apart from training of local

assistance in the lower administration ranks. However, before

examining the colonial and mission factors in following chapters,

it is necessary to review the contribution and influence of Islam·

to Tanzanian social and educational patterns.

5.3   ISLAMIC CONTRIBUTIONS TO TANZANIAN
        SOCIETY AND EDUCATION:

The Onset and Nature of Islam in East Africa:

According to Welbourn (1965), Islam means 'submission', and as a

religion it owes its origin to the teaching of Muhammad ibn Abdullah,

an Arab born in Mecca in about AD 570. Castle (1966) sees Islam as

uncomplicated monotheology with its promise of 'salvation without

tears'. There is, he feels, the absence of the unattainable

perfectionist morality of orthodox Christianity, but the presence

of reasonable demands for sobriety and decent living within the

law. Olayin (1982) sees Islam as doctrinally concerned with ultimate

causation, truth and morality, and with man's relation with the

creator. This relationship is, of course, revealed through the

Quaran.

So Islam is both religion and culture; a way of life. In addition

to the relationship of man with his creator, the Quaran also lays

down laws, precepts, and points of morality that range across all

aspects of daily life in minute detail. It also contains political

ideas which informed the establishment of political relationship and structures.

Agents of Islam include virtually all segments of the believing community, soldiers, traders, immigrants, teachers and preachers belonging to many nationalities.

Islam has existed in the coastal region of Eastern Africa for such a long period that there is a reason to denote it as an indigenous religion. This region has a long history of commercial contact in the pre-Islamic era with what is now Egypt, Arabia, India, Syria, Greece, Rome, Phoenicia and even China. These links were assisted by the monsoon winds which blow steadily across Indian Ocean from the north and north-east in the period December to February of each year. Traders from Arabia, Persian Gulf and India made use of this natural force carrying their wares to Zanzibar and the coast of Eastern Africa. They carried back from Africa gold, ivory and slaves. After the advent of Islam, the faith simply accompanied the traders as a natural extension of their activities.

According to the Kilwa Chronicle, the town of Kilwa on the coast to the south of Dar-es-Salaam was established in AD 957 with the arrival of Bantu, Arab and Persian immigrants. This seems to be a fairly safe date for the earliest Islamic presence in what is now Tanzania.

Between end of the tenth century and the beginning of the sixteenth more than 40 Muslim coastal settlements had developed in East Africa from Mogadishu on the Somali coast to Kilwa in the south, and these two also being the most prominent. From the beginning of the fourteenth

century to the end of the fifteenth, East Africa witnessed an Afro-
Arab cultural efflorescence which culminated in the emergence of a
new language and culture: Swahili. This was the result of a Bantu-
Arab admixture rooted in Islamic culture.

In the early years of sixteenth century, the Portuguese presence
began to be felt in the political and trading circles of East
Africa. We hear for example of Pedro Alvanes Cabral reaching Kilwa
in 1500. And also Vasco Da Gama in 1502 on his second journey to
India. He forced settlement to pay attribute to Portugal. In 1509
Portugal occupied Zanzibar, Pemba and Mafia. The effect of the
Portuguese occupation was an almost total ruin of Muslim commercial
concerns in East Africa for about two centuries. A restoration of Arab
influences and Islamic culture followed the 1652 invasion of Zanzibar,
Pate and coastal settlements by the State of Oman in Southern Arabia.
By the beginning of the eighteenth century the Oman hegemony had been
established in the coastal towns with Governors loyal to Oman
appointed to administer and collect taxes. In particular, the reign
of Sultan Said, the Oman ruler from 1804 to 1856, witnessed
important developments. Firstly, in 1840 Said moved his capital
from Muscat in Oman to Zanzibar where a slave market had been
established. He allowed the Indians to settle in Zanzibar. Secondly,
in the 1870s, Arab and Swahili merchants began penetrating the
interior. Muslim activities had for long been restricted to the
coast because hinterland peoples were non-Moslems. The underpopulated
hinterland failed to attract the Arab merchants other than those
trading in slaves, ivory and gold so an exploitative commerce failed
to develop into a two-way exchange between hinterland and coast.
The conversion to Islamic of hinterland peoples meant an escape from

slavery, as the code of the religion implied a brotherhood between believers. However this was a thing which slave traders were not yet prepared to acknowledge.

While the offshore islands of Zanzibar, Pemba, Mombasa, Comoros and Mafia, plus the coastal settlements, remained under the ambience of Islamic culture, it remained a slave masters prerogative. Von Sicard (op.cit.) notes that only two of the three Quaran teachers were known in Dar-es-Salaam in 1880s and none of these was outstanding. Arabs and Indians were thus not instrumental in the spread of Islam in the interior. In fact the diffusion took place during the zenith of the German colonial administration, as illustrated by Cameron (1970). It is said that the Imperial Commissioner, Von Wissmann, imported large number of Sudanese and other Muslims from the Middle East to serve as troops and members of the police force. He also made use of educated Muslims from the coastal tract for the purposes of administration. For example "Akidas" and "Jumbes" were used to supplant traditional chiefs.

The use of Muslim interpreters, lower officials such as clerks, soldiers and police led during the 1890s to a slow, almost imperceptible but steady growth in the influence of Islam. It was thus curious that, despite its very early roots here, Islam was established so recently in terms of significance in status among the people.

According to Smedjebacha (1973) the British colonial administration also contributed to the spread of Islam. British officials, he notes, wished to remain on a good footing with the Arab World and consequently favoured the Moslems.

The spread of Islam received further impetus by the fact for both traditional African and for Moslem society, social and religious life are one. The regular and routine nature of Islamic prayer, the simple confession of faith, facts and other external customs made a strong and easy impression upon the tribal populations inland. The permission of polygamy also played a major part in the acceptance of Islam by the indigenous populations.

Castle (op.cit.), supports the view:

> "The prescription of simple and clearly
> defined ritual exercises, the fact
> that both African and Muslim the social
> and the religious life are one, the
> compatibility of African and Islamic
> attitudes to women and marriage; but
> above all the Islam's amazing capacity
> to assimilate, adapt and use the
> customary elements in native cultures
> to a point where Islam seems to be
> indigenous, all these factors present
> Islam as a safe and accommodating
> refuge."

In consequence, whereas the Germans stated in 1913 that Moslems represented only 3 per cent of the population of the colony, the corresponding figure rose to about 30 per cent during the final phase of the British Mandate. Islamic peoples now make up almost the entire population of Zanzibar and remain a substantial element in mainland Tanzania.

Islam and Education:

Islamic education is different from its Christian counterpart both in structure and scope. See for example Cole (1978), Al-Attas (1979), Husain and Ashraf (1979), Al-Afendi and Balock (1980), and Wasiullah Khan (1981).

Those receiving it are not only required to memorize the Quaran but
also to study "hadith" (traditions of the Prophet) and "Sharia" or
"Figh" (Canon law of Islam). Trimingham (1964) observes that when
a boy reaches the age of six or seven, or in the case of Tanzania as
early as the third year of life, his father makes local arrangement
with the "Mwalimu" (teacher) for him to attend "Chuo" or "Madrasa"
(school). The school week begins on Saturday and ends on
Wednesday. There is no bell to summon the pupils to school nor is
there a uniform dress. The time allocation is normally between seven
in the morning and noon, and from two until five in the afternoon.
Nowadays the child attends secular school in the morning and "Chuo"
in the evening.

The Quaranic school is usually found in or outside the mosque itself.
They can also be found in private houses and specially built
premises. Fees are paid in cash and in kind. There is no fixed amount
as this varies from teacher to teacher. The teacher collects the
fees from his pupils, usually few shillings. He may also receive
gifts such as grain, meat, cooked food stuffs, a piece of cloth or
a prayer mat particularly during the months of Muslim festivals like
Eid-el-Fitr, Eid-el-Kabir, Maulid Nabiy and Lailatul Qadr.

A detailed explanation of the Quaranic Education System is given
by Fafunwa and Aisiku (op.cit.) where they point out that the child
begins by learning the alphabet, then to read and write monosyllables.
This is normally rote learning. It is usually characterised by
choral recitations which follow a 'sing-song' pattern verse after verse
until the pupil gradually learns by heart whole chapters of Quaran.

The Quaran has sixty parts (or esus) each consisting of a number of chapters. After memorizing one or two of these parts to the satisfaction of the teacher, the child is then allowed to move to the next stage of learning the 26 letters of the alphabet of the Arabic language. A teacher writes some letters on his slates, the child is made to repeat the sounds several times over. After being satisfied the teacher then introduces the child to the formation of the syllables with vowels. There are only four vowels written above or below a consonant to indicate what vowel sound should go with it. When he is able to do this competently, the pupil can then employ his new acquired skills in the reading of the first two parts of the Quaran all over again.

This is generally a very slow, painstaking and rather tedious process and to many, Quaranic education ends here. This however can only be compared to the first level of formal education. In order to know the meaning of the verses of the Quaran, to be able to pray, and perform other religious duties like birth, death and marriage ceremonies the child has to proceed to the second level of education. It is here that the child is also introduced to other writings such as "hadith". This stage is usually difficult for most teachers to teach and also for young minds to learn and accept.

At the third level of Quaranic education the student begins to learn grammar. The method used capitalises greatly on mechanical rote-learning of grammatical rules. The course of study includes grammatical inflections, syntax, logic arithmetic algebra, rhetoric and verifications, jurisprudence, scholastic theology, commentaries on the Quaran, treaties on exegesis and the principles and the rules

of interpretation of the laws of Islam and the traditions of the
prophet and commentaries thereon. These are regarded as different
branches of learning and it is not often that a teacher attains
perfection in all of them. A scholar who is good at jurisprudence
for example may be relatively weak at arithmetic. At this stage
thus a student is often instructed by more than one "Mwalimu".

After the third level a student can decide in which area he wishes
to specialize. This marks the beginning of the university level.
There are two such 'universities' on the Tanzanian mainland at present;
Tanga and Dar-es-Salaam. Otherwise the student goes to Saudi Arabia
or Egypt. At the end of the course the student receives a licence
empowering him to practice as a teacher, an Imam or an Alkali
depending on his area of specialization.

Although there are many divisions which belong to the province of
sheikhly learning, Mervin Heiskett (1960) writes that only three are
main divisions of Quaranic Education: figh or sharia, hadith,
quaran and tafsir.

Figh or Sharia:
This is Muslim law, and the Muslim law is a divine, not a man-made
institution. There is no dictotomy between Islam and state, which
implies there is no secular law except the so-called "Siyasa" which
provides a means of legislating in the public interest outside the
law proper.

Muslim law is similar to Talmidic law. Its purpose is not simply to
govern the relation of the individual to society, or to another
individual, but rather to lay down a set of directions to govern every

aspect of bodily and spiritual life. Thus matters such as hygiene,
diet, costume and social custom fall within its scope. It does
not seek to define principles but rather to foresee all eventualities
and legislate to cover them. It is not synthetist but atomist, and is
intrinsically unfamiliar to the western mind. But to the Muslim it
is the basis of morality and devotional life. The five pillars of
Islam; the "Shahada" or creed, prayer, fasting, alms-giving, and
pilgrimage are all governed by the law. No worship is valid unless
performed in accordance with the law. No Muslim can be right with
his God or with his fellow Muslims unless he knows the law and acts
in accordance with it.

Hadith:

This is prophetic tradition; a record of the sayings and doings of
the prophet Muhammad, of his companions, and of the early generations
of the pious. This by direct analogy also governs Muslims and is the
main source of the law. It has in addition a powerful influence
on doctrine and belief, and in this respect is second only to the
Quaran. Whereas the Quaran is the directly revealed word of God,
"hadith" is indirect revealation. It has been argued that while some
"hadith" is genuine, a good deal is certainly pious fabrication. By
the canons of European scholarship this is true. The fact remains,
however, that it is very largely through hadith that the Muslim
arrives at his view of temporal and spiritual life and it has evolved
as a main source of moral guidance.

Quaran and Tafsir:

The Quaran is regarded by Muslims as the directly revealed word of

God. Like all sacred literature it soon became the subject of minute examination, and the science of commentary which has resulted is known as "tafsir".

Knowledge of the Quaran involves not only knowledge of its contents, although this of course is important. The Muslim is also required to recite the Quaran according to certain rules of pronounciation and intonation. Because this is the recitation of the direct word of God, the act has, of itself, a strong devotional quality. The sections of the Quaran which must be learnt by a certain age are laid down, and .it is the ideal of every pious Muslim to be able to recite the whole book by heart.

Not only is the Quaran considered to be the Divine Word, it is also regarded as the highest example of Arabic literary style - so high as to be beyond successful human imitation. The learning of the Quaran must therefore be only in Arabic language.

The Limitations of Islamic Education for Tanzania:

The problem of the medium of instruction:

Quaranic education cannot be taught satisfactorily unless it is accompanied by the learning of the Arabic language. While there is no restriction on the translation of the Christian Bible, thus making it independent on liturgical language, the equivalent is not permitted in Islam. According to the orthodox view it is not permissible to translate the Quaran and this prohibition extends to some extent to other quasi-sacred literature. There are therefore virtually no translations which the non-Arabic speaking pupil can use. While to the Arab children the learning of the Quaran is therefore a

valuable literary training in their own language this is not so with non-Arab children. In consequence this becomes a cultural as well as religious issue.

The above limitations notwithstanding, since some areas of Arab culture, such as polygamy, correspond well with indigenous African traditions, Islam is more easily acceptable than other immigrant religions.

The problem of a disparate curriculum:
Except for the institutions of higher learning and the universities, which are organized and administered along modern lines, most of the Quaranic schools are run according to the discretion of their individual proprietors who are invariably Quaranic school teachers themselves. The standard and qualifications of such teachers inevitably differs since there is no regulation in respect of them practising as such.

From the 'Western' point of view Quaranic teachers are poorly educated. Most of them can only recite the Quaran and write Arabic characters. Very few are highly learned and well versed in Islamic studies. In most cases they are merely former pupils of the school. The result is a complete lack of comparability both in levels of expertise and in the content and sequence of the curriculum, limited though it is.

Implications for the status of teachers:
On citing Islamic tradition Fafunwa and Aisiku (op.cit.) point out that, according to one Islamic tradition statement: "the best man among Muslims is one who learns the Quaran and cares to teach it."

Islamic learning began on this advice from the prophetic with the
result that teaching religion to others was considered a duty for which
a person should expect no reward. This noble principle which was
successfully applied at the early stage of the development of Islamic
education, in practice reduced the status of the teacher to that of
a beggar. He came to occupy a socially low status. He had to wander
from place to place seeking charity and patronage, even food and
shelter. Whenever his efforts were not sufficient to procure the
bare necessities of life, he had to send his pupils from door to door
asking for charity. They in turn were considered to be "Muhajirun"
(emigrants) who had left their homes in search of knowledge. Even
today a pupil is called "Al-Muhajir", meaning an emigrant. However,
the higher grades of teachers, the "Ulama", genuinely deeply learned
in the science of the Quaran and the "hadith", Islamic theology and
etymology, have always been highly respected in Tanzania as elsewhere.

The dichotomy of Islamic fundamentalism
and modern progressive education:

Islam has not provided a progressive attitude to change in society.
It is essentially fundamentalist in that, for example, it does not
believe in feminine emancipation and the role of women in the
profession and services. Any community that fully accepts Islam is
less likely to advance in social welfare, educational levels and the
emancipation of women than one which does not.

The fact that the majority of Quaranic schools are housed in very basic
fabric and facilities since they operate only by rote and need no
audio-visual aids tends to underline this problem. Indeed it might
even be seen as honourable and necessary for the learning context to

be physically harsh.

. . . .

In this chapter, aspects of indigenous African society and education
and of Islamic traditions and schools have been juxtaposed. This was
justified on the basis of the very long standing incidence of Islam
in East Africa and of a certain degree of correspondence between
the social regulations of Islam and those commonly manifest in
indigenous African societies in Tanzania as elsewhere.

On the other hand it has also been shown that except in Zanzibar and
the coastal zone of what is now Tanzania, the spread of Islam has been
relatively recent and indeed owes some of its access to the onset of
German and then British colonial rule and administration. Given the
progressive and socialistic nature of post-Independence educational
philosophy in Tanzania, there would seem also to be a conflict here
between such a policy of development and the material as well as
ideological dimensions of fundamentalist Islam.

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C H A P T E R   S I X

THE CHRISTIAN MISSIONARY FACTOR IN THE
HISTORICAL DEVELOPMENT OF EDUCATION IN TANZANIA

6.1   THE RELIGIOUS FACTOR IN EDUCATION

> "Knowledge is power, but power can
> be used for evil as well as for
> good. Whether a man uses his
> knowledge for good or for evil
> depend upon his character."
>   (R.R. Young, 1939)

All religions of whatever kind perceive that character is more

important than mere knowledge, for it will decide what kind of life

a man lives. The aim of education should therefore be to train and

develop the character as closely as possible to that of Jesus Christ

in the case of Christians and of Muhammad in the case of Moslems.

Continuing his argument along the same lines, Young (ibid) notes;

> "Education is not only for the child
> himself but for the purpose as a
> whole. In teaching, however, we
> have to deal with single children and
> we know that if we are able to
> develop in these children Christian-
> like characters they will use their
> powers and knowledge and skills in the
> service of the people and the people as
> a whole will benefit."

In addition to the training of character, the development in each

child of the gifts of body and mind is seen as essential. A child

is filled with knowledge and skills that will enable him to use these

gifts to the maximum in the service of others.

In order to enrich the life of the community in which Christians

work, one may return again to Young (ibid) when he says:

> "Jesus said, 'I came that they might
> have life and have it more abundantly'
> and this in a sentence sums up the
> true aim in education. We must
> educate for life and for more abundant
> life in the individual and in the
> tribe."

This is a more explicitly Christian comment, and having considered

the influence of indigenous and Islamic religion on education, we

must now turn to an examination of the record of Christianity in this

respect.

6.2 THE DEVELOPMENT OF CHRISTIAN MISSIONS AND CHURCHES IN TANZANIA AND ITS PREDECESSORS

The Advent of Missionary Work:

There is a considerable body of literature on the coming of the

missionaries to Africa. See for example Oliver (1965), Von Sicard

(1970), Lema (1972), Smedjebacka (1973), Berman (1975), Gotteneid

(1976) and Danielson (1977).

According to Berman (op.cit.) the onset of modern missionary work

in Africa may be traced to its origin to the exploratory zeal of

Prince Henry of Portugal in the fifteenth century:

> "In 1560 Society of Jesus representatives
> arrived in East Africa port of Sofala
> which was rapidly expanding into an
> important commercial emporium. From
> their coastal base, the missionaries
> formed out into the interior of
> Mozambique until they encountered the
> Monopata Empire in 1652. The same year
> the Dutch arrived at the Cape, the King
> of Monopatas was baptised to the joy of
> many in Catholic Europe."

Christianity effectively came to what is now Tanzania in the mid-nineteenth century. The German Lutheran, Ludwig Krapf, was sent to East Africa by the Church Missionary Society (C.M.S.) in 1843. He was soon followed by Johannes Rebmann in 1848. Rebmann visited Vuga; the Usambara Mountains. There he was welcomed by Chief Kimweri, and the C.M.S. began its work at Mpwapwa where it established its important education centre in 1876. By 1885 it had founded a mission station at Moshi.

The University Mission to Central Africa (U.M.C.A.), founded by students of Oxford and Cambridge Universities after David Livingstone's plea that they direct their attention to Africa, was the first mission to venture into Tanzania. They came via Zanzibar in 1864, and subsequently set up mainland stations at Masasi and Magila. The London Missionary Society (L.M.S.) came to Urambo, in the heart of the Arab slave trading country of central Tanganyika, in 1879. They transferred this particular work to the Moravian Mission in 1896.

Various Lutheran missionary organizations from Germany began their activity only after the country had assumed conditions of political dependence upon the metropole. So the Evangelical Mission Society of German East Africa, (the Berlin I Society), arrived in Zanzibar in 1887. They began their medical work there and extended it to Evangelistic activity in Dar-es-Salaam in 1891. Later they also penetrated the highlands to the north of Lake Nyasa. The Bethel Mission Society, (Berlin III Society), came four years later than Berlin I and spread from Dar-es-Salaam to the Usambara Mountains and Bukoba west of Lake Victoria. The other substantial Lutheran Mission was the Leipzig which began its work in Kilimanjaro,

Northern Tanganyika, in 1893.

Other small missions coming to Tanganyika from Germany were the Seventh
Day Adventist (S.D.A.) in 1903, and the Neukrchin Mission in 1911.
S.D.A. began their work at Pare, Northern Tanganyika and around Lake
Victoria.

Roman Catholics were also pioneers of early missionary work in Tanzania.
Like the Protestants, they came via Zanzibar. Indeed, the Black Fathers
(B.F.) began Christian work in 1863 on the island of Zanzibar, while
the French Holy Ghost Fathers (H.G.F.) commenced work at Bagamayo in
1868, from where they gradually penetrated the country. The White
Fathers (W.F.), also of French origin, concentrated their work on the
central and north-western parts of the country. In 1878 they settled
in Ujiji, Lake Tanganyika, and were followed by Benedictine Fathers
ten years later.

Table 31 shows the number of mission societies working in the territory
during 1884 while Figures 17 and 18 show missionary work during the
pioneer period up to 1885, and missionary deployment up to 1914.

TABLE 31: THE DISTRIBUTION OF MISSION SOCIETIES' WORK IN
TANGANYIKA IN 1884

NAME OF SOCIETY	AREA IN WHICH SOCIETY OPERATED
U.M.C.A.	Zanzibar, Magila, Lake Nyasa (Likoma, Liuli)
C.M.S.	Mpwapwa
H.G.F.	Bagamoyo, Morogoro
W.F.	Lake Victoria (Bukumbi) Lake Tanganyika (Ujiji, Karema)
L.M.S.	Lake Tanganyika (Ujiji, Urambo)

Source: Gotteneid, A.J. (Ed.) Church and Education in Tanzania,
Nairobi: East African Publishing House, 1973, p.18.

FIGURE 17

White Fathers — WF
Holy Ghost Fathers — HG
C.M.S. — CMS
U.M.C.A. — UMCA
Church of Scotland — CSM
Free Church of Scotland — FCS
L.M.S. — LMS
Arab Trade Routes — ------
Tribes — YAO

MISSIONARY OCCUPATION OF EAST AFRICA to 1885

Source: Oliver, R., op.cit.

FIGURE 18

THE MISSIONARY PENETRATION OF THE INTERIOR TO 1914

Abbreviations

PROTESTANT MISSIONS

C.M.S. — Church Missionary Society
U.M.C.A. — University Mission to Central Africa
L. — Leipzig Society
L.M.S. — London Missionary Society
M. — Moravians
B.I. — Berlin I
B. — Bethel Mission (formerly Berlin III)

F.C.S — Free Churches of Scotland
A.I.M. — African Inland Mission

CATHOLIC MISSIONS

W.F. — White Fathers
B.F. — Benedictines
H.G. — Holy Ghost Fathers

Source: Gottneid, A.J. (ed.), op.cit.

Missionary work came to a standstill during the First World War.

Until then, most missions had been of German origin. They were expelled,

but allowed to return in 1925. In the meantime their work was taken

up by American mission societies. For example, in 1923 there were

28 Protestant and 17 Catholic missions, the majority being of

American origin (Gotteneid, A.J., op.cit.).

In 1926 the Augustana Synod, American Lutheran of Scandinavian origin,

entered the 'virgin field' to the north of the Tanganyika central

railway line. They began working among the Iramba and Turu tribes.

Though small, this new mission was to become responsible for five

former German mission areas.

During the 1930s Roman Catholics filled the geographical gap between

the effective spheres of the White Fathers and the Holy Ghost Fathers.

Pallatine Fathers staffed the new Vicariate of Dodoma, while to the

north of them in the Mbulu District were the Passionists.

Table 32 shows the distribution of mission societies in 1943, while

Figures 19 and 20 show the activities of the Roman Catholics

Vicariates Apostelic, and the Protestants respectively.

From European Missions to African Churches:

For many younger churches the end of the First World War meant

a fresh epoch of development. As Oliver (op.cit.) points out:

> "The most important, the most difficult
> and the most controversial of all the
> works of consolidation however was the
> introduction order and government into
> the Nascent African Churches as
> distinct from the missionary organizations
> which have brought them into being."

TABLE 32:   DISTRIBUTION OF MISSION SOCIETIES IN TANZANIA IN 1943

NAME OF SOCIETY, DIOCESE, VICARIATE, etc.	AREA IN WHICH SOCIETY OPERATES
U.M.C.A.: Zanzibar Diocese	Tanga and Eastern Provinces
U.M.C.A.: Nyasaland Diocese	Southern and Southern Highlands Provinces
U.M.C.A.: Masasi Diocese	Eastern and Southern Provinces
U.M.C.A.: Northern Rhodesia	Southern Highlands and Western Provinces
Church Missionary Society: Central Tanganyika	Central, Lake and Western Provinces
R.C. Holy Ghost Fathers (A Dutch Province): Bagamoyo Vicariate	Eastern Province
R.C. Holy Ghost Fathers (An American Province): Kilimanjaro Vicariate	Northern and Tanga Provinces
R.C. White Fathers: Tabora	Western Province
R.C. White Fathers: Bukoba	Lake Province
R.C. White Fathers: Mwanza	Lake Province
R.C. White Fathers: Tanganyika	Western Province
*R.C. White Fathers: Tukuyu Prefecture (at present in charge The Tanganyika Vicariate)	Southern Highlands Province
*R.C. Benedictine Fathers: Ndanda Abbacy Nullius	Southern Province
*R.C. Benedictine Fathers: Peramibo Abbacy Nullius	Southern and Southern Highlands Provinces
R.C. Capuchin Fathers: Dar-es-Salaam Vicariate	Eastern, Southern Highlands and Southern Provinces
R.C. Consolata Italian Fathers: Prefecture (now in charge R.C. Capuchin Fathers)	Southern Highlands Province
R.C. Passionist Italian Fathers: Prefecture of Dodoma (now in charge Holy Ghost Kilimanjaro Vicariate)	Central Province
R.C. Pallottine Fathers: Prefecture of Mbulu	Northern Province
+Bethel Lutheran (now in charge Augustana (American) Lutheran Mission)	Lake and Tanga Provinces

TABLE 32:   (cont'd)

+Berlin Lutheran Mission (now in charge Augustana (American) Lutheran Mission)	Southern Highlands and Eastern Provinces
+Leipzig Lutheran Mission (now in charge Augustana (American) Lutheran Mission)	Northern Province
Moravian Mission	Western Province
+Moravian Mission	Southern Highlands Province
Africa Inland Mission (American)	Lake Province
Augustana Lutheran Mission (American) Kinyangiri	Central Province
Seventh Day Adventists: Musoma	Lake Province
Seventh Day Adventists: Suji	Tanga Province
Seventh Day Adventists: Mbeya	Southern Highlands Province
Salvation Army: Tabora	Western and Southern Highlands Provinces
Assemblies of God Mission (American): Igali	Southern Highlands Province
Eastern Board of Mennonite Charities Mission (American): Musoma	Lake Province
Glad Tidings Pentecostal American Mission: Kigoma	Western Province
Swedish Free Church Mission: Nzega	Western Province
Swedish Evangelical Missionary Society	Northern Province
London Missionary Society: Kawimbe, Northern Rhodesia	Western Province
*Neukirchen Mission: Kasulu (now in charge Church Missionary Society)	Western Province
Ahmaddiya Muslim Mission	Western and Eastern Provinces
Al Jameeat El Islamia Umumia of Tanganyika	Eastern, Lake and Tanga Provinces

*German Nationals have been distributed among other societies.

+German Nationals have been repatriated or interned.

Source: Lema, A.A. Partiners in Education in Mainland Tanzania, Arusha: Tanzania, 1972.

FIGURE 19

ROMAN CATHOLIC VICARIATES APOSTOLIC
WITH CHRISTIAN POPULATION 1946

EQUATORIAL NILE
120,000
(VF)

NYERI
25,000
(CF)

UPPER
NILE
247,000
(MH)

UGANDA
190,000
(WF)

K I S U M U
175,000
(MH)

MERU
7,500
(CF)

RUWENZORI
185,000
(WF)

MASAKA
21,000
(AS)

BUKOBA
95,000
(WF)

MUSOMA
MASWA
MWANZA
24,000
(WF)

11,000
(WF)

ZANZIBAR
40,000
(HG)

(HG)

Mombasa
Apostolic
Delegacy

KIGOMA
9,000
(WF)

TABORA
19,000
(WF)

MBULU
7,000
(Pal.)

KILIMANJARO
63,000

DODOMA
23,000
(Pas)

BAGAMOYO
67,000
(HG)

KAREMA
77,000
(WF)

(WF)
TUKUYU
14,000

IRINGA
21,000
(CF)

DAR-ES-SALAAM
32,000
(OM Cap)

African Secular Priests   AS
White Fathers   WF
Holy Ghost Fathers   HG
Mill Hill Fathers   MH
Benedictines   OSB
Consolata Fathers   CF
Verona Fathers   VF
Passionist Fathers   Pas
Pallotine Fathers   Pal.
Capuchins   OM Cap

PERAMIHO
110,000
(OSB)

NDANDA
26,000
(OSB)

40°E

Source: Oliver, R., op.cit.

FIGURE 20

DISTRIBUTION OF NON-ROMAN CHURCHES, 1949

UPPER NILE
240,000

M O M B A S A
80,000

METHODIST
3,000

U G A N D A
450,000

FRIENDS
20,000

A.I.M.
20,000

PCEA
20,000

BUKOBA
(SWEDISH)
25,000

A.I.M.
5,000

C E N T R A L

CHAGGA
(PARE)
(AMERICAN)
68,000

TABORA
(DANISH
MORAVIANS)
10,000

SINGIDA
(AMERICAN)
11,000

USAMBARA
(AMERICAN)

T A N G A N Y I K A
25,000

Z A N Z I B A R
30,000

Mombasa

Dar-es-Salaam

USARAMO (AMERICAN)

KUNGWE
(DANISH)
20,000

UBENA-KONDE
(SWEDISH
EVANGELICAL)
32,000

M A S A S I
40,000

N Y A S A L A N D
20,000

Anglican Diocesan Boundaries
Lutheran Churches
Presbyterian Church of East Africa
Baptist Churches
Friends
Methodists
Seventh Day Adventists

35 E   40 E

Source: Oliver, R., op.cit.

Clearly allied to the problem of an African Ministry was that of

the churches' self-governing, self-supporting and self-propagating.

It is difficult to assess the situation for the Roman Catholic

church since their mode of government was identical, but to

illustrate the issue with respect to the Protestants we may take a

typical example: the Lutheran Church in Northern Tanzania. The

Lutheran Church is in any case the greatest Protestant Church in

Tanzania.

Swedjebacka (op.cit.), writes that the autonomy of the Lutheran

Church in Northern Tanzania was established between 1940 and 1946;

shaped between 1951 and 1955; confirmed between 1956 and 1959;

practiced between 1960 and 1963; integrated in 1963. Elmer

Danielson (op.cit.) provide more details.   He writes that the Second

World War 'gave birth' in 1942 to the first Lutheran Church in

Tanganyika with a Constitution and name: "The Lutheran Church of

Northern Tanganyika". The Constitution was revised in 1947, with

a missionary still the head, but with the Vice-Superintendent, Secretary

and the Treasurer all Africans. In 1958 came the election of the

first Tanganyikan President of the Church, indeed the first African

head of any Lutheran Church in Africa.

After 1945 other mission areas also underwent Constitutional changes

to become churches, though these churches were initially headed by

missionary pastors.

The Lutheran Mission Church Federation had been founded in 1936, and

all the emerging Lutheran Churches mentioned above were brought together

in the biennial meetings of the Mission Church Federation. By 1959

the title of that Federation was changed to: the Federation of

Lutheran Churches in Tanganyika. The Lutheran Mission Council, founded in 1952, was also integrated in the Federation, which became a body with institutions to administer and funds to receive and budget. The Theological School at Makumira, the Iliboru Lutheran Secondary School at Arusha, the Bumbuli Medical Assistant Training Center at Usambara, the Vuga Mission Press also at Usambara, the Radio Voice of the Gospel at Mwika (later transferred to Moshi), all became joint projects as a result of the amalgamation.

The co-operative and collaborative ethic of the Lutheran initiatives is clear in that each church had its own form of government, its own "mother" mission overseas, its own missionaries from home missions, its own education and medical work and other kinds of ministries of mercy. The localisation is exhibited in that each church had its own tribal languages, its own stewardship methods and its own liturgy and forms of worship. The diversity was great, and in effect looked ahead to the local self-help initiatives to come.

The Lutheran Church has been taken as an example, but similar developments occurred in the other denominational missions as they became more localised in various respects. The geography of the Christian Denominational dimension of Tanzania as of 1968 is illustrated in Figure 21.

FIGURE 21
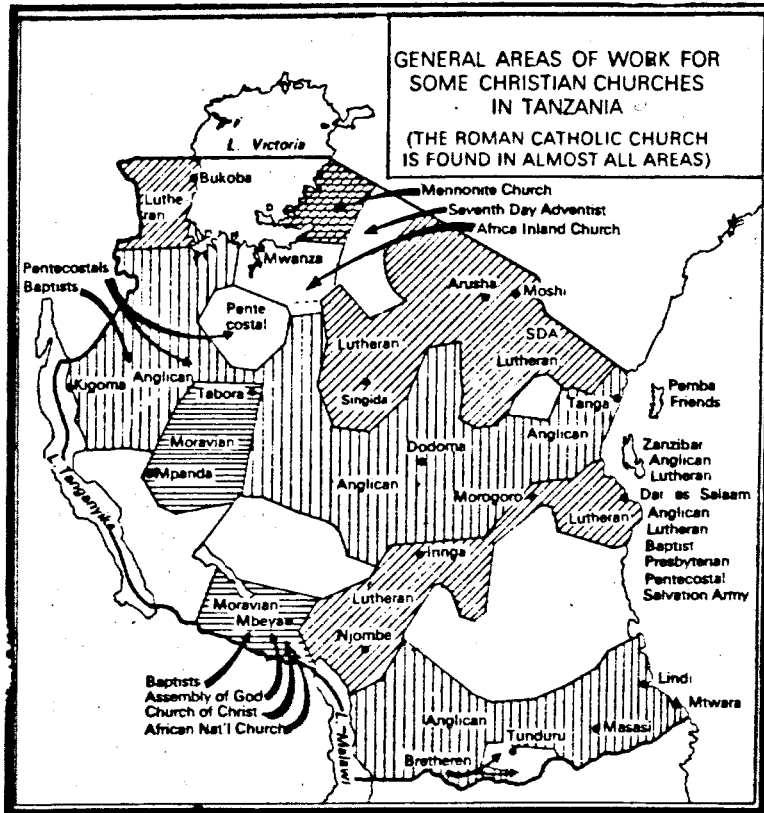
Source: Gottneid, A.J. (ed.), op.cit.

6.3   THE DEVELOPMENT OF MISSIONARY
      EDUCATION IN TANZANIA

Missionary education in Tanzania has passed through three defined

stages of development. The period prior to the first World War,

the inter-war period and period between 1945 to 1970. The first

period was the period of 'private enterprise', the state having little

to do with education and taking little or no cognizance of it in law.

The second period was of state supported private enterprise.

According to Cater (1969):

> "Legislation becomes necessary to prescribe
> the conditions under which the state is
> prepared to underpin the efforts of
> voluntary agencies. The states role
> however is largely conditional and passive
> and therefore the law places on the state
> no general obligations to provide for the
> education of the people .... The fact is
> that in this phase the Christian mission is
> still the pacemaker and if the pace has
> quickened somewhat as a result of additional
> resources made available by the state it
> still proceeds mainly from the missionary
> initiative."

The third period was of state responsibility and planning. Here the

law places on the state an escapable and primary obligation to

provide for the education of the people. From 1945 to 1961 it was

under the British Influence. From 1961 to 1970 it was under the

self(Independent) Government Influence. From 1970 and thereafter

all church related schools were integrated into the Government

National System.

The period prior to the First World War:

The patterns of schooling developed by various missions were very

similar. There would be a main mission station with its principle

school and there would also be a number of out-schools each with one or more, rarely two, African teachers. The African teacher would be selected from among the more responsive converts.

The first school was founded by Ludwig Krapf between 1843 and 1847. The real educational work was, however, started by Holy Ghost Fathers (HGF) and the University Mission to Central Africa (UMCA) during 1880s in freed slave Christian villages in Zanzibar, Bagamoyo and Masasi. At this time there was a problem of what to do with freed slaves who could not merely be sent home. These were taken from the British Authorities by these missions.

A.J. Gotteneid (op.cit.) provides us with numerous statistics about this period, and they comprise Appendix 7. This shows the situation of CMS working in Ugogo and Usambara in 1906. By 1911, besides missionary schools there were also German Colonial Government Schools. The Government owned 78 elementary schools, two high schools and three industrial schools. The Roman Catholic Church owned 363 elementary schools, 11 high schools and five industrial schools. The Protestants had 512 elementary schools, 18 high schools and nine industrial schools.

The period between the Wars:

The end of the first World War had left a ravaged Tanganyika. It didn't only lead to a complete breakdown of the German Administration but had also greatly undermined the work of the German mission societies who were the majority in all fields. After the end of the War, these were not allowed to return until 1925.

When the Phelps-Stokes East African Commission visited Tanganyika

in 1925 it reported (p.270) that the British Administration

expenditure on education was only one per cent of the total revenues.

In the case of Kenya and Uganda it was four and two per cent

respectively. It noted that the task of providing education for

Africans has been left almost entirely to the missionaries. UMCA

for example spent Sh.9.00 per pupil, CMS Sh.2.00, Lutherans Sh.2.00

and SDA Sh.0.85.

The establishment of Government schools in the year that followed

did not noticeably infringe this practise since they were mainly

confined in areas in which the missions had failed to make an impact.

There was an acute shortage of Government staff. The Director of

Education for example was the only man in a European staff of five

who was not actively engaged in teaching and no grants-in-aid had

been paid to the missions since the establishment of the British

Administration.

The East African Commission also observed that missions were able

to offer only a rudimentary sort of education in the majority of

their schools and to fulfil their own sectarian purposes at one

and the same time. Education was linked to church membership or

included preparation for it. Moreover the education provided converged

upon religious rather than social ends. The Commission therefore

recommended the establishment of a partnership in education between

the missions and the imperial administration on the two issues:

(a)   Grant-in-Aid

(b)   Relevance of education to African life.

Other factors added weight to the establishment of the partnership

in education. Firstly, the Permanent Mandate Commission of the

League of Nations and the British Government's Advisory Committee

on Education in the Colonies (ACEC) had, in London, both noted with

concern the lack of co-operation between Governments and missions

in 'Tanganyika' and indeed Africa as a whole. This was followed

by the publication of the first memorandum by ACEC (Cmnd. 2374)

in 1925 entitled "Education Policy in British Tropical Africa".

This document laid down principles on which education in the colonies

should be developed. One of its key notes concerned partnership

with the Mission Societies. It recommended that the Government

should welcome the assistance of Voluntary Agencies such as the

missions, provided they adhered to the general pattern of education

laid down by the administration. It proposed that the Government

should try to promote co-operation with all agencies engaged in

educational work in the country.

A second factor was the replacement of Sir Horrace Byatt by Sir

Donald Cameron as the new Governor. The new Governor brought with

him a far greater concern for African education. An additional factor

was that the economy of the country during these years was relatively

prosperous.

The first Educational Ordinance came out in 1927. It initiated

the system of Grant-in-Aid mainly to encourage missionary societies

to improve teaching facilities and upgrade the academic performance

of their schools. In order to qualify for grants-in-aid both

facilities and staff of voluntary agency school had to be of a

prescribed standard. The Advisory Committee on African Education

was formed at the same time. It was made up of three Government officials, eight mission representatives, two representatives from the 'African Community', two representatives from commercial interests, and one Governor appointee.

By 1931 the Government expenditure was £43,000 for 7,651 pupils while the missionary was £100,000 for 160,000 pupils. In fact the annual contribution of the Government to missions rose during the generation between 1923 and 1949 from nil to £285,000 (cf Kenya (from £14,000 to £300,000) and Uganda (from £10,000 to £400,000)). This would appear to be good, but as Lema, (op.cit.) notes, in the time of the initiation of the Grant-in-Aid system conflicts had not arisen between the concerned partners of educational provision.

The first such conflict was in fact over the issue of 'bush schools'. The missions wanted status and recognition to be given to these schools. But most educational administrators did not recognize them as schools but rather as 'Bible Classes'. They were used as catechetical schools to teach the basic beliefs of Christian faith to the would-be African Christians. However, rudimentary instruction in reading, writing and arithmetic was taught along with the core 'Bible Knowledge'.

Most mission societies while admitting that the conditions in some of their schools were far from being conducive to good learning, were quick to point out that the schools were fulfilling an important demand for primary education in the villages, and therefore disagreed with the Government officials. In addition to teaching Bible knowledge many bush schools were offering such subjects as arithmetic,

general knowledge, principles of hygiene, and some training handicrafts.

Nonetheless, the Government kept up its principles, insisting that
no more bush schools were to be opened. Instead, the existing ones
were to be consolidated and improved in respect of standards of
teaching. No agreement was reached, and this conflict went on up
to 1936 when bush schools were formally separated from the catechetical
centres. They were upgraded to the specifications of 'schools'
during the period 1946-50. This inclusion of all bush schools with
genuine secular pretensions culminated under the registration
arrangemnet of 1954. Such schools were grant-aided in 1963 during
the new self-(Independent) Government Administration.

The question of the best language policy to be adapted as medium
of instruction was yet another conflict. There was no general agreement
on the way in which three methods of speech:

(a)   the tribal vernacular

(b)   Kiswahili, and

(c)   English,

should be used and taught in the school. The Government officials
insisted that Kiswahili be introduced as the medium of instruction
in all schools except for the most advanced institutions where English
can be used. The missions were divided on this issue. While some
favoured the use of Kiswahili, others stood for the tribal vernaculars.
Among the latter, were the 'African Inland Missions'; the Mennonites;
Southern Highland Province Morovians; the Bukoba Vicariate of White
Fathers. These groups did not apply for Grant-in-Aid.

The failure to solve the issue of partnership dragged on for almost

two decades, in fact from 1927-1944. The partnership which was

thought to generate such great hopes was thus greatly undermined.

According to Lema (op.cit.):

> "Many of the activities in which the
> missions and Government clashed had
> their roots in the differing goals
> towards which each group was directing
> its educational work. The relative
> importance of expanding elementary
> schools rather than establishing more
> advanced ones for an elite minority,
> reflected their divergent concepts of
> the functions of education."

An assessment of the progress
of mission school provision
during the Inter-War period:

It is not easy to assess progress made after the end of the 1914-18

war because of lack of data. However, Appendix 7E gives us a clear

picture of the situation during the touring of the Phelps-Stokes

Commission.

Because of the policy of 'Grants-in-Aid' the missions speedily sought

to upgrade their system. By 1928, nine mission schools had been

raised to central school standard and on the eve of the 'great

depression' in 1931 missions, were operating fourteen central schools,

eight teacher training centres, thirteen boarding schools for girls

and 142 village schools. Appendix 7F lists the aided institutions

by missions, and shows the grants received in respect of each.

It also illustrates the way in which a wide range of institutions

tended to be centred on a small number of major mission stations,

a factor obviously contributing to contemporary disparity. In the

following years a large number of schools qualified for grants-in-aid but were sometimes not able to receive them because of financial stringency. Reductions in expenditure were demanded by the Government in 1934, and the following year, new Grants-in-Aid regulations were introduced, severely reducing the grants for central schools. Government expenditure on education continued to decline throughout the 1930s as figures for 1938 show (Appendix 7G). For example, on comparing the 1937 and 1931 figures one may note a huge decline from £10,771 in 1931 to £2,000 in 1937.

In 1931, the extent to which each of the better established missions and vicariates was in the process of building up its own individual educational system is clear. Such a degree of localization was inevitable at this time, when only the beginnings of a comprehensive system had been laid down, and when the operation of alliance institutions was impeded by communication difficulties. However, these initiatives eventually lead to excessive in-breeding and self-containment. Another particular feature of this period was that the proportion of teacher training and girls education in mission hands was remarkably high. Less than ten per cent of mission pupils at all levels were in aided institutions.

Despite the withdrawal of about thirty per cent of Government aid, and political changes in Germany which affected the German missions as a resulting in currency restriction, the missions more than held their position by the late 1930s as Appendix 7J clearly illustrates. The total mission-aided effort at all levels had increased by 66 per cent, and this can in part be accounted for by transfer of effort

from the more expensive higher grades of education to an expansion
at the lower elementary levels. While such quantitative data is
not difficult to come by, the quality of schooling at this time
of expansion is much more difficult to assess. However, there is
no reason to suppose that mission central schools were in any way
inferior to Government schools.

The Period Approximately 1940 to 1961:

The Mandated Territory became Trustee Territory under the United
Nations after the Second World War. Through the Trusteeship Council
a team of UNESCO experts came to Tanganyika during the year 1948.
They favoured a far greater expansion of schools run directly by
Government. State schools were to form the backbone of the
education system in the country while mission education, important
as it had been in the past, was in future to be only a welcome
supplement.

Neither the Government nor the mission appreciated this recommendation.
In a meeting with the Trusteeship Council the Government declared
that it had no intention of abandoning its policy of partnership
with the missions in education. It disclosed that it was satisfied
with the registration requirement of mission schools, given regular
inspection. The missions then kept their schools until they were
taken over by local churches in the 1960s.

It seems that the demand by Africans for education forced the Government
to have a positive attitude towards mission schools since at the
time it was unable to provide education alone, and needed the mission
help. The creation of General Secretaries for both Catholics and

Protestants promoted a better working atmosphere with the Government.

In 1948 the Tanganyika Missionary Council was reconstituted to form

the Christian Council of Tanganyika (CCT). This merged all the

Protestant work on education. For their part, the Roman Catholics

founded the Tanganyika Catholic Welfare Organization in 1958. The

title was later changed to: The Tanganyika Episcopal Conference.

The revision of Grants-in-Aid of 1948 involved two main issues:

(a)   the question of parity between Mission and Government

       teachers;

(b)   the extent to which missions could retain control of

       their school system through making financial contributions.

This time the Government policy of Grants-in-Aid was more liberal

than previously. Consequently, it encouraged the upgrading of a

number of schools which previously would not have qualified for

aid. In fact percentage of pupils attending aided institutions

almost doubled. Appendix 7K illustrates clearly the extent of

overall mission contributions in 1948.

Even before this, the mission school contribution exceeded 60 per

cent and amounted to about 29.3 per cent of the total budget for

African education. Some indication of the expenditure of the various

individual Protestant Missions from their own resources is given

in Appendix 7L, as compiled by the Christian Council of Tanganyika

(CCT) in 1950.

From Independence to 1970:

After Political Independence all churches also became autonomous.
Appendix 7M shows the mission contribution to the school provision
during handover of schools from mission societies to churches in
1961, while Appendix 7N indicates the contribution of the churches
to school provision in 1965.

The creation of the National Government in 1961 brought with it
demands for increasing public control of the schools. A number
of factors contributed to such a demand.

Firstly, education was envisaged as a vital basis for the new
'National Development'. 'National Schools' would be used as prime
vehicle for building and maintaining a new unified society.
Previously schools had been a devisive factor culturally,
denominationally and racially in respect of the creation of a unified
society. National schools, it was felt, should be used to give
an African orientation to education and so reflect the nature and
needs of the society more effectively than had been the case.

Secondly, some people were of the opinion that foreign missions
were an anachronism in an age of national Independence. Education
was thus to be under local and therefore African, control.

Thirdly, although many people appreciated the high standard of schools
established by the missions during the later years, few valued them
for their distinctively Christian character. It is often overlooked
that the majority of the population were non-Christian (Animist
or Islamic), a fact that had indeed attracted British Government
favour and support to the Christian Missions.

The newly Independent Government's response to these factors was the publication of Education Ordinance No. 37 on 30th October 1961. The churches were allowed to run the former mission schools and received increased Grant-in-Aid. However, their power to make policy was greatly curtailed. Government thus took complete control of education. The churches were in effect kept on as managers. In general the Ordinance highlighted the following issues:

(a)   the main function was to bring into being an integrated education system to replace the four separate racial systems which had existed hitherto.

(b)   the creation of a single Advisory Council on Education to replace the Advisory Committee on African Education (ACAE) and the executive committees which had administered the school systems of the 'minority groups'. This Council was to be composed of: the Chief Education Officer; not less than twelve other members selected by the Minister of Education; the two Christian Educational Secretary Generals (Roman Catholic and Protestant); the Muslim Welfare Association Secretary General; the Tanganyika African Parents Association Secretary General.

(c)   Local Authorities were given responsibilities for the administration of the primary school system which was to be reformed to provide for a unitary eight year (later seven) common course. Local Authorities were to be advised by Education Committees who were to meet twice per annum. Again these committees had a significant number of Ministry nominees.

(d)   All secondary schools and Teacher Training Colleges were

        to be managed by Boards of Governors, again including strong

        local control. The Boards were required to ensure that

        Government policy regarding finance, buildings, administration,

        staffing, admission and syllabi was adhereed to. It had

        to meet at least once a year and was empowered to create

        committees which could meet for specific business and report

        to it.

On February 17th, 1962, the Unified Teaching Service was passed.

Under it all teachers might become members of a common service with

common conditions and benefits. The Ministry again kept control

of this organisation. The new scheme was introduced by stages as

from 1st January 1963. It took direct control of the promotion

and dismissal of teachers, but left to the Board of Governors the

right to appoint their own staff, subject to the right of the Chief

Education Officer to make transfers within the entire system where

the national need demanded it.

After consultation with voluntary agencies, the Education Act of

1969 was promulgated. This Act made all secular education the full

responsibility of the Government and all teachers Government

employees. Private schools could still function under voluntary

agencies. All publicly paid education was affected by the new Act.

The 1969 Education Act thus signalled the end of about 80 years

of mission and church participation in public education in

Tanzania.

6.4   DEFICIENCIES IN MISSIONARY EDUCATION

One who is familiar with historical development of education in Tanzania will not hesitate to conclude that Tanzania is one of the few countries where the Government and missionaries have established a mutually warm working relationship in many areas of development especially in the field of medicine and education. This may be typified by the smooth integration of all Church schools into Government National System in 1970. One may contrast this with the cases of Kenya and Uganda. In Uganda the Government was literally taken to court for taking over schools, while in Kenya the Catholic groups conspired to make the Education Act of 1967 very ineffective.

In Tanzania, therefore, the Christian missions Churches laid most of the foundations for the present day State systems of education medicine and other social services. According to Danielson (op.cit.) the educational work of missions and Churches already provided 85 per cent or more of the system by the time of Independence.

Even during the early days of missionary endeavour, we hear of Ludwig Krapf and Johann Rebman, recording a Kiswahili language vocabulary at their station Rabai near Mombasa. This was in 1846. During the 1880s Bishop Steere of UMCA compiled the first Kiswahili Dictionary. The work of these missionaries was a significant step towards the development of Kiswahili as the National language of Tanzania.

The constant adherence of the missions to the case for the education of girls must have again strengthened the arm of the colonial education department, and in turn influenced attitudes relating to the preparation of young women to play their full role in the uplifting

of their communities. In the field of adult education and general
community development we hear for example of a notable contribution
of the Augustans Lutheran Mission and CMS in the mass literacy
campaigns of Singida and Dodoma districts of Central Tanganyika
in the late 1950s. The missionaries spearheaded rural development,
especially in remote areas, including vocational education, and
produced highly trained people who now participate in the development
of the country.

Despite all these achievements, there is another side to the question.

Mission Schools and Colonialism:

There were at least three dimensions to this relationship:

(a)   the common goal towards the development of the country;

(b)   their 'cultural' work, in other words the 'civilization'

        of the people;

(c)   a common origin in The Holy Roman Empire.

Pastor Stefano Moshi (quoted in Danielson, op.cit.) has stated:

> "When the people see the missionary
> passive and non-committed about matters
> of race descrimination and trying to
> soothen them and teach them to be
> patient, they consider he is in effect
> merely supporting the conduct of some
> of his white brethren. They think his
> heart is not with his African flock and that
> he is at best a stooge, at worst an enemy
> too."

This was true of most African countries, especially former Portuguese
colonies and South Africa. The people cannot forget the strong
ties between the Government and the missions nor can the memory

of the role of missionaries in the slave trade be easily erased.
This is especially true of Catholics in Angola. In Tanzania this
situation was not so strong but some of its legacies are easily
visible especially among the German missionaries, many of whom were
members of the Nazi bund, members of which thought that Germany
would win the 1939-45 War and looked forward to Tanganyika being
returned to Germany. In consequence, German missions were not
allowed to return after 1945. Instead, missions from various nations
were called upon to help in the former German mission areas. They
came from the USA, Canada, Sweden, Italy, France, Denmark, Australia
and South Africa. This ended the domineering of one nation missions
and helped to weaken the strong ties between the then Colonial
Government and the Missions.

The Question of Racial
Discrimination:

On the origin of racial discrimination, Berman (op.cit.), points
out that pseudo scientific racism came into vague in mid-nineteenth
century in Europe. The central thesis advanced was that there were
fundamental psychological differences between negroes and caucasians.
The increased attention given to the measurement of cranial capacity
in reputable scientific circles reinforced a growing belief in African
inferiority. All the studies indicated that the capacity of the
negroid skull was less than that of the caucasian skull. Some
missionaries refused to countenance such beliefs, but the publication
of Darwin's Origin of Species provided for those who were proponents
of innate African inferiority. Even before the time some missionaries
defended African humanity in the face of slave traders and colonial
Government onslaughts in 1865, the die had been cast. Africans

were already relegated to a position of inferiority.

Although many missionaries continued to insist on the perfectability of Africans amongst whom they laboured, many more shared the racist vision of Africans as semi-barbarians incapable of attaining European standards. The impact of such theories and attitudes on missionary education was profound.

Missions and Cultural Change:

The nineteenth century missionaries were victims of their own propaganda. They came to believe that African degeneracy was rooted in their culture and traditional belief systems.

Berman (op.cit., p.9) states:

> "The heathen superstitions and ravage
> customs are deeply embedded in centuries
> of darkness and ignorance. Africans
> were redeemable, but first evils within
> their social systems had to be destroyed.
> Only then could the process of
> civilization building (according to the
> missionary prescription) commence."

Implicit in this attitude was the replacement of traditional culture with something 'higher', i.e. European: clothe the savage; topple the pagan idols; silence the drumming; break up the extended family; encourage individualism and abolish polygamy. This certainly happened in Tanzania. Missionaries carried not only their religious values but their cultural values as well. Many of them truly believed that Africans were savages whose barbaric tendencies were manifested in their pagan customs, licentious dancing and drumming and communal family structure. The following example quoted from Von Sicard (op.cit.) illustrates this point more vividly.

> "On February 8, 1898 Sanze died,
> Rev. Holst who had promised to give
> him a catechumens funeral if Sanze
> promised that all heathen observations
> would be absent at the funeral hurried
> to the deceased house. He found that a
> Quaran teacher was already there reciting
> the Quaran. Holst reminded the heir
> Mwinyi Waziri of his father's orders and
> the Quaran teacher was told to depart."

Before the African could be accepted into the Christian faith he

had first of all to renounce all the old beliefs and traditions

and yet he was expected to be part of his community at least in

locational sense. Even:

> "In religious institutions the Africans
> were made to despise almost everything
> African in favour of European customs
> and traditions. Missions undermined
> the traditional means whereby the youth
> were trained in the values and customs
> of society for which the education
> provided in mission school was only a
> partial substitute."

These were some of the legacies of the evangelical Christianity

in Tanzania. The missionary school primarily a change agent or

vehicle for cultural transformation.

Mission Rivalry:

The multiplicity of missions frequently led to a duplication of

schools where one institution might well have been sufficient for

the needs of the community. This has had implications for the

economical development of educational provision for almost a hundred

years.

Interdenominational competition was instrumental in creating

considerable confusion, sometimes succeeding in dividing the whole

community and their schools into two rival camps. Danielson (op.cit.)

observed such a situation in Tanzania during the second world war:

> "All the Lutherans being associated with
> former German missions were subject to
> the suspicion by British Government.
> Roman Catholic Mission used this advantage
> by publishing a little booklet in
> Swahili; 'Where is the truth'. It painted
> a scathing picture of Martin Luther and
> blamed Luther and the Lutherans Church in
> Germany for the War. It was distributed
> among the Africans."

In many respects the missionary educators encouraged sectarianism

among African Christians. It was not unusual for example to see

such incidences as the hindering of children from attending the

school of other denominations.

Religious bias in education:

The major goal of the early missions was to bring Christ's message

to Africa and to spread Christianity through conversion. The school

was their chosen instrument: a means rather than an end. In the

early years, mission education was exclusively aimed at learning

Christian dogma. Religious education was not included in the list

of subjects comprising the curriculum, for the missionaries regarded

it as being more than a mere subject. It was something which should

direct and control all their activities and be found in the whole

of their thought and work.

The Rev. Edwin Smith (quoted in R.R. Young, op.cit.) in his book

"The Golden Stool" quotes the words of a great school master which

he says every teacher should know:

> "The school master was asked, 'where in
> your time table do you teach religion?'
> He replied, 'We teach it along day long.
> We teach in Arithmetic by accuracy, we
> teach in language by learning to say
> what we mean yea, yea and nay, nay. We
> teach it in Geography by breadth of mind.
> We teach it in handicrafts by thoroughness,
> we teach it in Astronomy by reverence, we
> teach it in the playground by fairplay.
> We teach it by kindness to animals, by
> courtesy to servants, by good manners to
> one another, by truthfullness in all
> things. We teach it by showing the children
> that their elders are their friends and not
> their enemies."

With this in mind, missionaries used schools to gain adherents for

Christianity. We read for example of the following Protestant method

of evangelism as contained in a report of All African Church Conference

of Christian Education in Africa (1963):

> "... This is the characteristic of the
> Protestant method of evangelism for it
> aims to teach every man to read in
> order that he may be able to find for
> himself in the Bible with the help of
> Holy Spirit the word which God has
> spoken to him. For this reason the
> translation and printing of the Bible
> followed as soon as possible. Concern
> was therefore elementary education in
> vernacular."

Some missionary educators in Tanzania held an extraordinarily limited

view of the place of education in African societies, seeing it

chiefly as a tool of evangelisation, of building up church membership

and leadership. Secondary was its role as a tool for promoting

the better community life they had loudly proposed in a number of

consultation meetings. They made little effort to develop a well

rounded programme which would enable the African pupils to keep

the community ambiance.

Perhaps an even more significant failure, in view of constant criticisms by mission educationists of secularism in the state schools, is that they did not develop effective means of involving themselves in the promotion of Christian activities in Government and Native Authority schools.

Curricular Constraints:

Looking back at the early mission school timetables one sees singing, scriptures, prayers, reading, spelling, writing, ciphering, catechism and the four 'R's; religion, reading, writing and arithmetic as components of the curriculum. A typical day would be: 7.30-8.00 (Church); 8.00-9.00 (religious instruction); 9.00-10.00 (the three 'R's); 10.00-11.00 (housework); 11.00-12.00 (church singing); afternoon (agriculture and other manual work).

Going through such timetables one concludes that the mission schools grew out of the desire to win converts, train catechists and workers and create an African middle class. The work of spreading the Gospel was to be the responsibility of the native catechist, a man who spoke the local language and was one of the people himself. The latter goal stemmed from the belief that the best of European civilization which the missionaries wanted to replicate in Africa had largely been a middle class achievement.

From the 1930s onwards there were more additions to school timetables. a typical timetable such as the one comprising Table 33 included three divisions of the curriculum as follows:

(a)   The 'tool' subjects: the three R's - Reading, Writing
        and Arithmetic.

TABLE 33: **TIMETABLE OR SCHEDULE FOR A ONE-TEACHER SCHOOL OF FOUR CLASSES**

Left half — TIME IN MINUTES

Class	5	35	5	10	35	15	30	30	25	5
1	Assembly and Prayers and Religious Knowledge	Registration	Inspection and Personal Hygiene	Arithmetic	Physical Training and Games	Games	Reading	Writing	Geography and History	Prayer and Dismissal
2							Reading	Writing	Geography and History	
3							Writing	Reading	Drawing	
4							Writing	Reading	Drawing	
1							Gardening or Handwork (All Classes)			
2										
3										
4										
1							Oral Compos'n	Compos'n	Reading	
2							Oral Compos'n	Compos'n	Reading	
3							Compos'n	Language	Individual Work	
4							Compos'n	Language	Individual Work	

INTERVAL

Right half — TIME IN MINUTES

Class	5	25	25	10	25	25	5	Day
1	Assembly and Registration	Drawing	Nature Study	Recreation	Clay Modelling or Handwork		Prayer and Dismissal	Monday and Wednesday
2		Drawing	Nature Study		Clay Modelling or Handwork			
3		Geography and History	Compos'n		Nature Study	Individual Work		
4		Geography and History	Compos'n		Nature Study	Individual Work		
1		Oral Compos'n	Writing		Reading	Individual Work		Tuesday and Thursday
2		Oral Compos'n	Writing		Reading	Individual Work		
3		Writing	Oral Compos'n		Individual Work	Reading		
4		Writing	Oral Compos'n		Individual Work	Reading		
1		Individual Work	Singing		Community Work School Cleaning, etc.			Friday
2		Individual Work	Singing					
3		Reading	Singing					
4		Reading	Singing					

ANALYSIS OF TIME-TABLE

CLASSES 1 & 2	Minutes per Week
Assembly	25
Registration	50
Dismissal	50
Physical Training	75
Hygiene	50
Recreation	50
Religious Knowledge	175
Arithmetic	175
Reading	135
Writing and Transcription	110
Composition	30
Oral Composition	80
History and Geography	50
Nature Study	50
Gardening	170
Drawing	50
Clay Modelling	100
Individual Work	75
Community Work	50
Singing	25
TOTAL	**1,575**

ANALYSIS OF TIME-TABLE

CLASSES 3 & 4	Minutes per Week
Assembly	25
Registration	50
Dismissal	50
Physical Training	75
Hygiene	50
Recreation	50
Religious Knowledge	175
Arithmetic	175
Reading	135
Writing and Transcription	140
Composition	80
Oral Composition	50
History and Geography	50
Nature Study	50
Gardening	170
Drawing	50
Individual Work	125
Community Work	50
Singing	25
TOTAL	**1,575**

Source: R.R. Young (op.cit.)

(b)   The subjects dealing with essentials of life:

  Hygiene and Physical Training, Geography, Nature Study,

  Agriculture and Handicraft.

(c)   Subjects dealing with human relationships:

  History, Literature, Music and Drawing.

Even during this time the emphasis was on basic education enabling
the pupils to become better Christians, thus making them able to
carry out evangelical catechistic functions. Education was limited
to only four years of elementary schooling. Post-primary education
was not encouraged. Indeed it was considered dysfunctional by some
missionaries who feared that those who achieved it would be unable
to communicate with the masses.

Neglect of Industrial and
Vocational Training:

The Director of Education in 1925, S. Rivers-Smith, in his Annual
report of that year recorded that the missionary schools (excepting
the Lutheran and Morovian) were to a large extent abstaining from
giving instruction in industrial and vocational training.

Little effort was put into inculcation of work habits in these areas.
This leads one to question the insistence on manual labour on the
part of the missions. The missionary belief in African indolence
has been admitted by them. Indeed the emphasis of manual labour
for African development became an article of faith for most missionaries
by the end of the nineteenth century. There was general agreement
that Africans were lazy and manual labour was advocated as both
the panacea and the penance. Consequently the idea or policy of
introducing Africans to new skills leading to more economic and

productive work did not take root.

Differential Standards of Teacher
Behaviour as between Missions:

Different standards of behaviour required by various Christian mission
denominations could have caused confusion to teachers. Until the
Independent Government rationalised the terms of service of all
teachers in 1963, missions issued various moral codes to their teachers
which regulated their behaviour. These rules ranged from smoking
to the most intimate corners of their private lives, but by no
means with any consistency as between denominations. For example,
a teacher who might be admonished by one missionary general manager
of schools for living with his future wife would face complete
dismissal for the same offence by another mission.

In order to keep control of disciplinary matters among its teachers
the German Berlin Mission (Lutheran) established the following scale
of action: An erring teacher would be warned by the local Council
of the Church. If this did not have the desired effect then his
permission to preach would be withdrawn. The next step would be
to transfer the teacher from independent work on an outstation to
supervised work at the main station. If these sanctions did not
work then salary would be cut, and ultimately he would be suspended
and dismissed.

Both the sequence and the severity would be different for the disciplinary
code of other missions, of which as we have seen, there were many.
This has left a legacy of differential practice within the borders
of Tanzania which is a contributory factor to contemporary disparity.

Towards a Typology of
Mission Schools:

Given the dispersed pattern of rural population, the usual form of

mission school was that of the single-teacher variety, but this was

one of four categories of school depicted in Figure 22.

FIGURE 22: DIAGRAMMATIC REPRESENTATION OF SPATIAL RELATIONSHIP
            BETWEEN TYPES OF MISSION SCHOOL IN TANZANIA
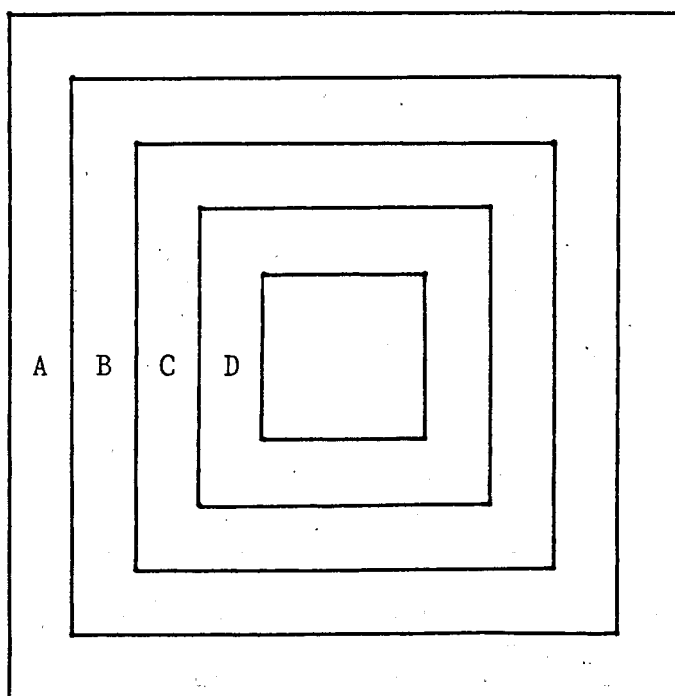
A: Single-teacher   C: Large Primary
    School   Schools

B: Small Primary   D: Secondary or
    Schools   Higher Schools

(a)   Single Teacher Schools:

These were numerous, small out of station schools in the surrounding

villages of a mission. They were also known by the labels: village

schools; one-teacher schools; catechetical schools; out of district

schools; pioneer mission schools. The British officials called them

Bush Schools, while the Phelps-Stokes Commission described them as

"frontiers of Civilization". This was to some extent to do with

the procedure of establishing them, which was as follows: The mission

penetrated into new villages, and set up a small vernacular school

serving two purposes:

(i)   catechistical - to teach the basic beliefs of the Christian

        faith to the future African Christians: they were tools of

        evangelism.

(ii)   instructional - in reading, writing and arithmetic taught

        alongside Bible Knowledge.

Most of these schools were operated under difficult conditions.

The buildings were mud, palm leaves or grass-thatched. In most cases

merely a barre, a roof shelter with low walls three or four feet

high surrounding it. There may be a few benches inside, perhaps

a table, a board that has once been black and possibly a cupboard

or a box that holds a few books, charts or maps. Other resources

included an area of land around and a little garden which could be

improved. Very few provided the full four years course of elementary

education, the majority offering only two or three years of very

simple education in the vernacular.

(b)   Small Primary Schools:

These aimed at giving an elementary education to children for the

full four years of their then school life. They were quite numerous

but nowhere near as typical as the single-teacher schools.

(c)   Large Primary Schools:

These were 'central schools', later called 'middle schools', and

were situated on the main mission station under the supervision of

an expatriate missionary. In the 1930s they provided elementary

education for up to six years. Later, by the 1950s they had enlarged

to eight years of elementary education. However, there were

relatively few such schools.

(d)   Secondary or Higher Schools:

These were even rarer. By the 1950s for example they numbered only

three in the entire country: Pugu, Minaki, and Iliboru. However

this number takes on a different meaning when compared to only one

Government Secondary School! In other words Christian missions were

providing 75 per cent of Tanganyikan secondary education.

Given that the single-teacher school was the norm we should look

at the experience of these 'Bush Schools' as recalled by some of

those familiar with them. Mostly this is provided in the form of

a lengthy quotation from R.R. Young (op.cit.) which comprises

Appendix 8. More briefly in the words of Pastor Stefano Moshi (as

quoted in Elmer Danielson, op.cit.):

> "After I was six, I started attending
> bush school. My chief studies were
> reading, writing and arithmetic. I
> attended different bush schools for
> ten years. The teaching was so poor
> at that time that after attending for
> ten years the education I had achieved
> was equal to that of normal standard
> four. Sometimes I was asked by my
> teachers to help to teach those who
> were lagging behind or I might be asked
> to help supervise some of the school
> work."

In the real sense of the word these were not schools at all, but given their widespread occurrence throughout colonial Tanganyika, together with the interdenominational disparity already mentioned, they must be taken into account in any attempt to understand and evaluate post-Independence educational provisions and profiles in Tanzania.

Having considered the Indigenous African, Islamic and Christian Mission elements, we must now conclude our consideration of contributions to the growth of an educational tradition in 'pre-Independence Tanzania'.by examining the colonial factor.

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CHAPTER   SEVEN

THE COLONIAL FACTOR IN THE
HISTORICAL DEVELOPMENT OF EDUCATION IN TANZANIA

7.1   INTRODUCTION

There is considerable literature about the development of education

in Tanzania during the colonial period: See, for example: The

Phelps-Stokes Commission Report (1924); Tanganyika Notes and Records

(1936); ·   Oliver (1952); Clarke, P.H.C. (1966); Nyerere, J.K.

(1967); Dubbledam, L.F.B. (1970); Dolan, L.F. (1970); Cameron,

J. and Dodd, W.A. (1970).

From the 'dawn of history' to the mid-nineteenth century, the major

influence on the development of education in the area we now know

as Tanzania had been overwhelmingly African. The influence of Arabs

was largely confined to the coast, as was the influence of Portuguese

who in the sixteenth and seventeenth centuries established themselves

in a string of towns along the coast. These were followed by the

abovementioned missionary activities from France, Germany and Britain

particularly after 1860. The Portuguese were in due course driven

out by the Arabs who continued in control until the Germans took

possession.

While Kenya and Uganda, the two other components of 'East Africa',

together with Zanzibar (now part of the United Republic of Tanzania)

were under British rule the Tanzanian mainland was, in sequence,

under both German and the British rule. The Germans ruled Tanzania

for 30 years, from 1884-1914, and Britain for 40 years, from 1921-1961. This was first as a Mandated Territory under the League of Nations and later as a Trustee Territory under the United Nations Organization.

7.2   GERMAN COLONIAL EDUCATION

In 1884 Dr. Karl Peters, a German explorer, made treaties with native chiefs. On this basis the German Government established a Protectorate in 1885. Particularly important events in the German administration were the Arab rising under Bushiri between 1888 and 1889, the launching of the first German steamer on Lake Nyasa in 1889 and especially the African resistance to their advocated imperialism. This was The Hehe resistance from 1891-1894 and 1895-1899 under Chief Mkwawa of the Hehe Tribe. There was also the Maji Maji rising of 1905-1906.

The physical results of German occupation are seen in the railways, the substantial buildings and numerous scientific studies of the native peoples, as well as of the physical elements of the territory.

By Article 119 of the Treaty of Peace signed in 1919 Germany renounced in favour of the Principal allied and associated powers all her rights over her overseas possessions. These powers in turn assigned to Great Britain a mandate to govern that part of German East Africa known as Tanganyika Territory, and to Belgium another section approximately that of the districts of Rwanda and Burundi.

The Purpose of German Education:

When the Germans took over Tanganyika, the education of the Africans

was furthest from their thoughts. The first twenty years were largely concerned with the pacification of the country. Their chief concern was to establish law and order and to open up the country to trade and commerce. They thought of Africans as economic assets to be exploited. Because of this, and in order to establish a junior and local civil service for their administrative machine, they were soon forced into creating an education system to produce the qualified manpower.

However, since the German policy was one of direct rule through appointed Swahili-speaking personnel from the coast, they were not interested in the output from the mission schools. The form of education they wanted was to be completely free from Christian influence as such, and the medium of instruction was to be Swahili. The qualification demanded for the German Education Officers were thus Agnosticism and a thorough knowledge of Swahili.

Although the Government aims in education were both clear cut and utilitarian they reflected as much as did the missions the prevailing attitude that the African salvation lay in complete change. To be more specific the following were the main objectives of education during the German administration:

(a)   to 'generate' a 'new African' who would accept the German 'civilization';

(b)   to instil a sense of duty, cleanliness and punctuality among the natives;

(c)   to spread the German culture and encourage loyalty to the German administration.

The German Education System
in Tanganyika:

The colonial education system comprised: a three year course in
primary schools (nebenschulen), largely in the 3 'R's; a two year
course in 'central schools' (hauptschulen), with a strong vocational
bias; and high school (oberschulen) which offered clerical,
industrial and teacher training as well as academic studies.

As mentioned above, the Germans concentrated their education effort
on the coast which was not a mission stronghold, and single-mindedly
set about training the necessary clerks, tax collectors, interpreters,
accountants and artisans needed for the Government services. They
also put some emphasis on agricultural education because they needed
primary products for German industries.

The first German Government School was founded at Tanga in 1892.
At its peak the Tanga School had an enrolment of 500 pupils and
included four German teachers on its staff. Swahili was the medium
of instruction throughout, as well as a subject in its own right.
German was also taught as a subject but there was no effort to
substitute it for Swahili. Paul Blank, the Tanga Headmaster was
especially competent in Swahili and was instrumental in producing
a series of Swahili textbooks.

By 1914 there were sixty "nebenschulen", nine "hauptschulen" and one
"oberschulen" (at Tanga). The German administration was by then
conducting most of its official correspondence in Swahili. A flowering
of local press accelerated the process. The Government started
its own Swahili periodicals, the "Kiongozi", a friendly paper which
contained news, announcements, letters to the editor and, more

interestingly, Swahili poetry.

The Merits and Demerits
of German Education:

There can be little doubt that the education system created by the

German administration was, from the purely secular point of view,

far superior to that of the missions. It was an instrument designed

to meet a narrow, strictly vocational, need but it was efficient

and achieved its purpose. It had two main merits from the point

of view of a legacy:

(a) it laid the firm foundations of the national language –
     Kiswahili;

(b) it laid the foundation of a non-mission strand in
     educational provision.

Among its major defects were:

(a) its aims were predominantly nationalistic. Because
     of this the First World War largely destroyed it.
     The missions being more international in their composition
     were better able to ride the storm;

(b) its concern was to produce submissiveness, not enlightenment;

(c) it did not educate even one African girl, and was therefore
     profoundly sexist;

(d) it was mainly confined to the coastal zones.

7.3   BRITISH COLONIAL EDUCATION

There were three distinct phases in British Colonial Education:

1919-1945; 1945-1957; 1957-1961. The last two phases are the

most important ones in the sense of informing the present-day education system in Tanzania, which indeed has gained much from them.

According to Betty George (1960), when the British administration began, African education was virtually non-existent, since the system of the German period had been almost completely disrupted during the 1914-18 War. Thus a new start had to be made.

In 1925, following the reports of the American sponsored Phelps-Stokes Commission, the British Government announced a colonial office memorandum, (Education Policy in British Tropical Africa), for the extension of African Education. This was to be under Government control but through co-operation with, and monetary assistance to, the mission which at that time operated most of the schools for Africans.

A new programme of expansion was then initiated in Tanganyika but in 1931, this phase of development was abruptly constrained by the great depression, which forced a steady decline in expenditure on African education until 1936. The system had only partially recovered from the depression when the outbreak of the Second World War occurred. This conflict deprived the system of a considerable number of its European staff.

British Colonial Education during
Post-Second World War Period:

After the Second World War, with the immediate objective of the educational advancement of the more backward sections of the territory's population in view, a ten year plan for the development of African education during the period 1947-1956 was put into effect. This

plan, which was revised in 1950, was followed by a five year plan: 1956-1960. For financial reasons it was extended to cover seven years. Under these plans more progress has been reported than in the period between the Wars. And here the writer would agree with Cameron and Dodd (op.cit.) that the education system of Tanzania as it is today was consolidated. It was a programme for the expansion of education for the Africans.

The Ten Year Development
Plan : 1947-1956:

This was the first of its kind in Tanganyika, and covered all aspects of development. Its estimated cost of £19 million was to be allocated as follows.

Colonial Development and Welfare	£6,775,000
Loans	£5,725,000
Development of Education	£4,750,000
Territorial Revenues	£2,510,000
Agriculture Development Fund	£1,250,000
Native Treasuries	£500,000

It is now evident that the major part of the plan was concerned with the development of education. The following were the major educational goals of the plan:

(a) the extension of school enrolment in the primary

schools from 16 per cent of the primary school age

population to 56 per cent;

(b) the introduction of the middle school system;

(c) the upgrading of the secondary schools to include

Standard XII.

One other major aspect of the plan was its emphasis on a recially

based system of education. By the Non-Native Education Ordinance

of 1948, as amended in 1949, separate responsibility for the

education of Asian, European and other non-African children was

placed in the hands of three statutory authorities. This legislation

merely systematized financially and organizationally the separate

racial educational systems which had grown up in the years between

the two world wars.

The pattern of the education system during the period of this plan

was roughly pyramidal in structure. As seen from the goals above,

priority was given to provision of primary education. A full primary

course was six standards, but there were also four year courses

at village schools and two year courses at district primary schools.

Secondary education also lasted for six years: a two year pre-

secondary course, and a four year senior secondary course. However,

secondary education was then for very small selected minority.

According to Cameron and Dodd (ibid), during 1945 only $7\frac{1}{2}$ per cent

of school age children were able to obtain places in primary schools.

The target of the plan was that by 1956, 36 per cent of such children

(between 8 and 11 years), should have at least four years of schooling.

The plan actually achieved 39 per cent of the age group.

In secondary school by 1947 there were 534 students, and the target of the plan was to provide 1980 places by 1956. In the event, the plan achieved an enrolment of 2500 students. In 1947 not one girl was above Standard VIII, but by 1956 there were 204 girls in secondary schools, 4900 in the middle schools and 105,000 in the primary schools. In 1947 there were 17 Grade I (Standard X or XII) and 350 Grade II (Standard VIII) teachers; by 1956 there were 90 and 870 in these categories respectively.

All primary schools from Standard I-IV were organized on a double session timetable, two teachers and two classrooms comprising one four standard school. Swahili was the medium of instruction at primary level, English being used at secondary level. English was taught as a language from Standard V onwards and used as a medium of instruction in Standards VII and VIII as a preparation for education at the secondary stage.

Farm work and workshops were conducted in teacher training colleges, as well as secondary and primary schools as an attempt to relate education to the local environment. Cameron and Dodd (ibid, p.108) capture the community orientation of education at this time:

> "In the teaching and education in schools it would be wrong to consider the pupils and their individual progress alone. We must consider also their responsibility in the community and their environment so that their lessons may lead them to action which will benefit their country .... It is obligatory that every primary school should have a sufficient farm .... The purpose of this farm is educational, that is to show the pupils the practices of good farming and accustom them to follow these practices."

This approach was parallelled in the new middle school syllabus:

> "The Middle School course is designed
> to be complete by itself so that those
> who pass through it, whether they
> proceed further or not, will have
> received an education which will assist
> them to follow in a more intelligent and
> capable manner whatever persuits they
> take up and generally to play a more
> useful part in the development of
> locality to which they belong. To this
> end the form and bias of the course at
> any particular school will so far as possible,
> be related to the needs and reflect the life
> of the area in which the school is situated."

The introduction of agriculture/handicraft during 1947/56 however, failed due to the following reasons:

(a)   the curriculum was not relevant to the realities of

       the village;

(b)   manual work was very often used as punishment;

(c)   the scheme was for Africans only and so was regarded

       as being discriminatory;

(d)   there was a lack of proper trained agriculturists in

       the schools;

(d)   the planning from above took no account of the demand

       at the bottom, i.e. the parents and pupils in the village.

Mounting criticism on these lines forced the Government to abandon agriculture and handicraft in middle schools by 1960.

This particular failure notwithstanding, one may agree with the following statement by Cameron and Dodd (ibid, p.114) in 1956 that:

> "No period has shown more striking and
> substantial progress than that of the
> years 1950 onwards. There had been
> expansion at all levels, especially the
> primary one, the spread of Swahili had
> been maintained, syllabuses had been
> overhauled, the administration of
> education had been re-organized and
> mission, Local Authority and Government
> had begun to be welded into an education
> unity. And all this had been achieved
> with very little money and very few people."

In other words a balance had been achieved as between the credits

and debits of the ten year plan as far as education was concerned.

The Five Year Development
Plan : 1957-61:

While the main emphasis in the ten year development plan had been

on the expansion of the primary system (Standards I-IV), the emphasis

was now to be on the expansion at the middle and secondary levels.

The system of education was reformed to a 4:4:4 pattern: a four

year primary course (co-educational) leading to the Standard V entrance

examination; a four year middle course (single-sex) leading to

the General Entrance Examination; a four year secondary course

(single-sex), leading to the Cambridge Overseas School Certificate

Examination (COSCE). The structure, however, remained the same

as in the previous plan, a pyramidal one.

By 1960 there were 50,000 more pupils in Standards I-IV than in

1956. More than half had full day courses. Middle schools rose

from 250 to 376 with a rise in enrolment from 28,000 to 44,700.

An emphasis on agriculture was maintained in the face of growing

local criticism. The number of secondary school places almost

doubled with enrolment rising from 2,400 in 1956 to 4,200 in 1959.

Three secondary schools had classes for the first time studying

for the Higher School Certificate and eleven offered candidates

for the School Certificate. There were 200 Tanganyikan students

at Makerere College and Royal College, Nairobi.

Concerning the administration and financing of education during

this period Cameron and Dodd highlight the following, (ibid, p.123):

> "(a) <u>Control and supervision</u> was strengthened
> both by appointment of many more
> education officers to assist Provincial
> Education Officers and by grant-aiding,
> on the voluntary agency side,
> educational assistants with similar
> functions.
>
> (b) <u>School inspection</u> was however not
> strengthened because the primary school.
> system as it increased in size and
> complexity increased the burden of the
> education officers in the field who
> became more tied to their office desks.
> They could no longer be expected both to
> administer and to inspect schools.
>
> (c) The decision that the <u>local Native
> Authority in rural parts should pay more
> towards the cost of primary education in their
> areas</u>. From 1957 onwards they paid annually
> larger amounts to central government, in
> respect of current costs, of all primary
> schools and boys middle schools. In
> consequence central government received
> £170,000 from this source in 1957-1958
> and £338,000 in 1959-1960. In addition
> local authorities took over greater
> financial responsibility for the remission
> of primary and middle school fees and paid
> more towards the cost of capital development."

In this sub-section the aim so far has been merely to record developments

in education during the British colonial periods after the Second

World War, utilising well-respected sources. We must now subject

this record to critical analysis.

A Critique of British Colonial
Education in Tanganyika:

The Inadequacy of Educational
Provision at Each Level:

British colonial officials failed to see education as a process

which would enable individual citizens, and through them the whole

country, to develop. Rather they looked to the school to provide

for their perceived manpower requirements. There seem to have been

three factors which forced the British Government to provide education

to the native Africans of Tanzania.

(a)   to generate a supply of supporting staff for smooth running

        of the colonial administration: here they felt the

        necessity for clerical help and such skilled workers as

        necessary for the surveying of roads, and other means of

        transportation;

(b)   to create a labour supply for settlers: persons who could

        till the soil and carry out the varied responsibilities of

        commercial farm work;

(c)   to satisfy the demand for clerks in the entrepreneurial

        sector.

All significant posts were in any case filled by expatriates, and

this included the education service: the posts of administrator,

inspector, principals of colleges, and heads of secondary schools

were always filled by expatriates at this time and the provision

of education for Africans did not seem to be aimed at any change

in the status quo. Given the constraints of such a conservative

policy, a number of profiles of inadequacy inevitably resulted.

(a)   Low enrolment ratios in Primary Schools:

The British Government officials provided education for a relatively

small number of native Tanzanians. This is more explicit if we

look at all educational evaluations which were carried out in Tanzania

during the colonial period. See for example Phelps-Stokes Commission

Report (1925), United Nations Reports (1947, 1951, 1954, 1957 and

1960) and the Binn's Commission (1953). These came out with the

almost identical conclusion that few places were provided for native

African education.

If we return to the first educational evaluation in the area for

example, the following recommendation was given by Phelps-Stokes

Commission concerning enrolment of pupils, (pp.188-189):

> "To organize and maintain schools for the
> 800,000 native children in the territory,
> the Government should co-operate with
> the missions in this task since Government
> was able to provide education for only
> 5,000 to 8,000 of children whereas the
> mission education capacity extended to
> 115,000 children."

This however did not mateiralise up to the period of the Ten Year

Development Plan (1947-1956), thus putting African education into

the 'doldrums' for over 15 years. Even up to 1960 we still hear

of UN missions calling attention to the fact that more than two-

thirds of school children in Tanzania were attending schools

conducted by christian missions. Such devices and structures

influenced not only the rate of growth of the Tanzanian school

system but also its organization. Table 34 helps to illuminate

this issue.

TABLE 34: <u>ENROLMENT IN GOVERNMENT AND MISSION SCHOOLS IN TANZANIA</u>

Year	Type of School Government	Mission	Total School Enrolment	% of Total in Mission Schools	% of Total in Government Schools
1914	6,200	110,200	116,400	94.8	5.2
1923	5,000	115,000	120,000	95.8	4.2
1936	6,886	142,124	149,010	95.3	4.7
1938	8,000	217,000	225,000	96.4	3.6
1951	46,712	240,000	286,712	83.9	16.1
1954	109,947	312,700	422,647	72.4	27.6
1957	150,100	477,375	627,475	71.9	28.1
1961	164,086	539,596	703,682	76.7	22.3
1964	728,022		728,022		
1965	742,115		742,115		
1966	769,800		769,800		
1968	799,157		799,157		

N.B.   After the integration of the schools on January 1, 1962, the distinction
between government and mission schools was no longer applicable.

Source: Colonial Office Reports to the League of Nations;   Annual Reports of the Tanganyika
Department of Education;   Phelps-Stokes Report;   UNESCO World Survey of Education;
International Yearbooks of Education;   The Standard (Tanzania).
Quoted in Dolan, L.F. (op.cit., p.185).

(b)   Failure of the British Trusteeship Administration
       to provide Secondary and Higher Education:

As late as 1942 there were still only three secondary schools in

Tanganyika, one Government, one Anglican and one Roman Catholic,

each of which catered only for boys. When the Lutherans wanted

to add the fourth secondary school they were refused. This shows

how conservative the British officials were concerning the provision

of African secondary education. Elmer Danielson (1977, p.148) provides

an explanation for this behaviour:

> "One often felt the British Government
> waited for so long to do those things
> which were most obvious. The essence
> of the problem was that Colonial Governments
> don't prepare people for Independence
> until it is too late. One example was the
> failure of British Administration to
> provide enough secondary education. It
> was a struggle to secure permission to
> start and upgrade our first Lutheran
> school in 1945. The Government answer was
> usually that there were not enough qualified
> students and that all places in the
> Government at Tabora should be filled
> first. They weren't filled because the
> Ministry of Education controlled admission
> and was extremely selective. Still it was
> better under British Administration than
> under many other colonial governemnts.
> Just our Lutheran Church of Northern
> Tanganyika had more college graduates than
> the whole Belgium Congo (Zaire) when it
> became Independent in 1960. Even so that
> was less than a dozen."

Tables 35 and 36 respectively show secondary school enrolment in

Tanzania, and the enrolment of Tanzanian students in universities.

TABLE 35:   SECONDARY SCHOOL ENROLMENT IN TANZANIA, 1958-1969

Year	Form I	Form 4	Form 6	Total Secondary School Enrolment
1958	1,619	174	–	3,499
1959	1,688	318	–	–
1960	1,789	478	84	10,133
1961	2,310	687	131	11,832
1964	5,250	1,932	520	19,895
1965	5,942	4,505	617	21,915
1966	8,706	4,766	761	23,836
1967	–	5,155	840	25,951
1968	–	5,705	880	28,157
1969	–	6,915	1,080	–

Source: Report of the UNESCO Educational Planning Mission
for Tanganyika, 1962;   Development Plans, 1961-1964
and 1964-1969;   Annual Reports of the Department/
Ministry of Education 1958, 1962, 1966;   Republic
Day Supplements in The Standard (Tanzania),
Dec. 6, 1967 and Dec. 7, 1968.
Quoted in L.F. Dolan (ibid, p.189).

TABLE 36:   ENROLMENT OF TANZANIAN STUDENTS
IN UNIVERSITIES

Year	Universities		Total
	East Africa	Overseas	
1945		3	3
1950	42	7	49
1952	57	6	63
1957	205	77	282
1962	205	349	554
1966	819	1,823	2,642
1968	1,481	1,400	2,881

Source: Annual Reports of the Department/Ministry
of Education, Tanzania; Republic Day
Supplement in The Standard (Tanzania)
Dec. 7, 1968. Quoted in L.F. Dolan (ibid, p.190).

The Failure to Cope with
the Problem of Wastage:

There was an immense wastage of money invested in buildings and

teachers, and what is more important, a waste of human resources.

There were three main reasons for this:

(a)   the apathy of some parents in respect of sending their

        children to school;

(b)   the traditional use of child labour in the home and the ·

        fields;

(c)   the long walking distances between home and school.

The royal Commission Report of 1955 showed an enrolment ratio of

36 per cent in Standard I. Fifty per cent of this was eliminated

before end of Standard IV and 80 per cent by the Standard IV examination.

Only 10 per cent entered Standard V of the middle school and 80

per cent of these were eliminated before the end of Standard VIII,

less than 1 per cent completing Standard VIII.

These facts were well known to the British colonial administration,

yet there was no law concerning admission of children to school

or enforcing attendance.

Table 37 shows the drop-out from the school system of those pupils

who had entered it. The figures have been compiled from various

authors referred at the beginning of this chapter.

TABLE 37: PROBLEM OF DROP-OUTS IN PRIMARY SCHOOLS
BETWEEN 1945 and 1957

YEAR	ENROLMENT IN STD. I	CONTINUED TO STD.II	DROP-OUTS	% DROP-OUTS
1945	49,709	24,729	24,970	50
1946	48,789	26,702	21,987	46
1947	49,216	29,282	19,937	40
1949	53,550	33,850	19,700	37
1957	110,493	95,174	15,319	14

The Failure to Cope
with Regional Disparity:

Referring to David Court and Kabiru Kinyanjui (1980), at the time of Independence inequalities of access to education were starkely visible. Formal schooling reached only a minute fraction of the total population. Educational facilities and expenditures disproportionately favoured minority groups, urban areas and areas of mission settlements and colonial interests. This is clearly shown by Table 38.

Tanzania education policy in the early years of Independence unfortunately tended to ignore this legacy and therefore reinforced regional disparities. The broad pattern of disparity remained in the 1970s as is evident from Table 39.

Furthermore as is shown in Table 40 the pattern of disparity was reflected and reinforced in the pattern of post-primary opportunities which have quickly become the object of intense demand.

TABLE 38:   ENROLMENT IN STANDARDS I-VI BY PROVINCE, 1948

PROVINCE	RANK BY POPULATION ACCORDING TO THE 1948 CENSUS	ENROLMENT	SCHOOL-AGE POPULATION	% OF SCHOOL-AGE POPULATION ENROLLED
Tanga	8	25,711	68,286	38
Southern	4	24,068	110,585	22
Eastern	3	21,699	112,450	19
Northern	7	19,066	72,365	26
Lake	1	18,818	228,252	8
Southern Highlands	5	13,534	105,610	13
Western	2	10,668	117,100	9
Central	6	8,077	101,917	8

Source: Court, David and Kinyanjui, Kabiru; Development Policy and Educational
          Opportunity; The Experience of Kenya and Tanzania; In Gabriel and
          Ta Ngoc Chau (eds.); Regional Disparities in Educational Development,
          Diagnosis and Policies for Reduction, Paris, UNESCO/IIEP 1980, p.317.

TABLE 39: ENROLMENT IN GOVERNMENT PRIMARY SCHOOLS 1965 AND 1975
AS PERCENTAGE OF THE 1969 ESTIMATED SCHOOL-AGE POPULATION

No	REGION	ESTIMATED SCHOOL-AGE POPULATION 1969[1]	ENROLMENT 1965	ENROLMENT 1975	% ENROLLED 1965	% ENROLLED 1975
1	Kilimanjaro	147,203	78,445	125,749	60	85
2	West Lake	126,257	52,941	96,845	49	77
3	Coast	126,887	42,847	49,298	42	39
4	Dar-es-Salaam			48,495		
5	Ruvuma	79,798	28,119	70,703	45	88
6	Mara	111,452	35,748	81,332	35	73
7	Singide	86,248	30,353	68,408	43	79
8	Tanga	151,685	56,360	105,911	46	70
9	Morogoro	130,367	43,718	78,299	39	60
10	Tabora	103,519	28,118	66,133	34	64
11	Mtwara	191,069	55,263	90,784	36	47
12	Dodoma	146,657	36,164	94,570	31	64
13	Arusha	123,999	31,040	69,226	31	56
14	Mwanza	212,269	57,529	95,564	34	45
15	Mbeya	210,279	48,321	88,089	27	42
16	Kigoma	93,806	22,342	64,920	29	69
17	Iringa	159,335	31,755	76,674	24	48
18	Shinyanga	187,356	31,497	72,986	23	39
19	Lindi			53,608		
20	Rukwa			35,359		
	TOTAL	2,388,168	710,200	1,532,953	36	59

[1]. The 7-year age group 5-11 inclusive in 1967 closely approximates the age group 7-13 in 1969. The 1965 percentages are based on an 8-year age group as the primary school programme then was of 8 rather than 7 years duration.

Source: Ministry of National Education, Educational Statistics 1961-1975 (Quoted in David Court and Kabiru Kinyanjui (ibid, p.318)).

TABLE 40:   PROPORTION OF SELECTED PUPILS TO SECONDARY SCHOOLS 1975

No	REGION	STANDARD VII ENROLMENT SEPT. 1975	SELECTED TO FORM I IN 1976	% SELECTED TO ENROLMENT 1975
1	Arusha	6,261	387	6.18
2	Coast	4,022	263	6.54
3	Dar-es-Salaam	5,709	956	16.75
4	Dodoma	7,222	379	5.25
5	Iringa	7,093	403	5.68
6	Kigoma	4,009	250	6.24
7	Kilimanjaro	14,345	785	5.47
8	Lindi	4,023	282	7.01
9	Mara	7,056	393	5.57
10	Mbeya	8,263	467	5.65
11	Morogoro	8,364	457	5.46
12	Mtwara	5,754	317	6.00
13	Mwanza	10,657	644	6.04
14	Rukwa	2,473	215	8.69
15	Ruvuma	6,520	352	5.40
16	Shinyanga	6,442	360	5.59
17	Singida	5,869	334	5.69
18	Tabora	5,532	294	5.31
19	Tanga	10,161	679	6.68
20	West Lake	9,222	500	5.42
	TOTAL	138,997	8,717	6.27

Source: Annual Manpower Reports to the President 1975.
(Quoted in David Court and Kabiru Kinyanjui
(ibid, p.319)).

The Failure to Move Away from a
Racially Segregated Education System:

On attaining Independence in 1961, Tanganyika inherited a Tanganyikan

society which was admittedly racially compartmentalized not only in

the matter of schools, but also with regard to hospitals, hotels,

clubs, travelling facilities and, to a considerable extent, residential

areas.

Cameron (1967) identifies four socio-economic tiers:

(a)   Native Africans:

This was the bottom tier. They were the majority, predominantly

tribal and rural. Only a small fraction lived in urban areas where

they either filled the lower posts of government service or provided

a reservoir of semi-skilled and unskilled labour in commerce and

industry.

(b)   Asian Communities:

These came above the African tier. They were diverse in religion,

religious denominations and even language. They manned the middle

posts in commerce and industry. As traders, shopkeepers and

entrepreneurs, they controlled the distributive and retail sections

of the economy.

(c)   Arabs, Somalis and the Offspring of Mixed
       Marriages between Arabs and Africans:

This element was found in both of the lower tiers. They were mostly

resident in the coastal areas where they engaged in trading and

transportation enterprises. They generally lived among the Africans

with whom intermarriage was common. Others identified themselves

with the Asian communities especially the Muslim ones whose religous

faith they shared. For the education of their children they used African or Asian schools.

(d)   Europeans

This was the top tier. They owned large-scale businesses and plantations and exercised top level managerial skills. Although diverse in nationality, most were British. This stratum consisted of those mainly in the senior posts of the Government service and the managerial supervisory posts in the commercial and industrial concerns which were largely branches of firms having their headquarters outside Tanganyika. The European settler element concentrated principally around Arusha in the North and Iringa and Mbeya in the South, and was numerically negligible and politically muted. There were also a small number of European missionaries almost exclusively devoted to pastoral, medical and educational work among the Africans.

These tiers manifested themselves in four clear divisions of the education system: the African; the Indian; the European; and other non-natives like the Goans, Seychellois, Mauritians, Comoreans, Singhalese and Chinese. The aforementioned earlier growth of separate racial systems was reinforced by the enactment of the Non-Native Educational Ordinance of 1948 as amended in 1949. According to this ordinance, the administration of non-native education was delegated to three statutory authorities: the Indian, the European and other non-natives. The African system continued to be directly controlled and administered by Government through the Department of Education.

Each of these systems had its own grant-in-aid arrangement, conditions

of teachers service, scale of fees and school class monenclature.

The enrolment ratio of pupils was also reflected in this segregation

of educational provision as is shown in Table 41.

It is also clear from Table 42 that expenditure on non-African

education was disproportionately large when related to the population

involved.

The Problem of the
Elitist Curriculum:

It has now become clear that to separate school education from

the life of the community, and to teach children as if they were

not part of the family, is to accept and even encourage a division

in the lives of the people and their society.

Colonial educators served this objective explicitly. Their purpose

was to give training to those who would help them create their

own colonial societies. Beyond the few experiments undertaken

by the British in the early 1930s and the introduction of agriculture

and handicraft during the Ten Year Development Plan (1947-56) and

Five Year Development Plan (1957-61), there is little indication

that the British had considered planning an education system in

terms of Tanzanian society and its own peculiar needs and customs.

Independent Tanganyika thus inherited a curriculum which was bookish

and selective, unrelated to the real needs of the pupils from the

rural societies whose lives were based on the traditional subsistence

farming methods. The use of English as a medium of instruction

was also a legacy, and even in non-language subjects there was

a concentration of contents derived from the milieu and culture

of a foreign language.

TABLE 41:   PROPORTION OF SCHOOL-AGE CHILDREN DURING 1931

GROUP	POPULATION OF SCHOOL-AGE CHILDREN	NUMBER OF PUPILS ATTENDING CLASSES	% ENROLMENT RATIO
European	990	512	51.0
India	5,855	2,249	49.0
African	1,000,000	18,405	1.8

Source: United Republic of Tanzania, MNE; Universal
          Primary Education (UPE Pamphlet), Dar-es-Salaam,
          Print Pak/MTUU 1979, p.61.

TABLE 42:   EXPENDITURE ON RACIAL EDUCATION SYSTEM
            1930-33 (In £)

YEAR	EUROPEAN		INDIANS		AFRICANS	
	Allocation from Central Government Fund	Cost per Pupil	Allocation from Central Government Fund	Cost per Pupil	Allocation from Central Government Fund	Cost per Pupil
1930	5,261	10.76	81,350	7.13	97,691	0.38
1931	7,042	14.02	10,799	9.22	104,825	0.40
1932	8,915	17.90	11,880	10.15	79,318	0.32
1933	11,699	23.29	11,139	9.51	71,213	0.28

Source: United Republic of Tanzania, MNE (ibid, p.60).

This has been the most difficult legacy to tackle. Up to this day it has been occupying the minds of most Tanzanian educators. Most educational reforms so far undertaken revolve around this problem. To the personal knowledge of the writer, no detailed research has yet been done to see how far Tanzania has succeeded in resolving the issue. As far as policy is concerned, however, it would appear as if the problem no longer existed! It does.

The Legacy of Materialism:

As recalled by Elmer and Danielson (op.cit.), money was scarce in the 'mission era', an almost unknown commodity sought mainly for the purpose of paying Government tax and for buying cloth. Tax delinquents, most of whom came from arid central Tanganyika, were normally sent to large sisal plantations on the coast. This led to further problems as Elmer and Danielson recount, (p.43):

> ".... The wife was left with the children
> and heavy responsibility of caring for
> the house and the farm. She became an
> open pray for immoral man. Adultery was
> on the increase year by year as the men
> were forced to the plantations to earn
> tax money. Venereal diseases were on the
> increase because of illicit relations.
> Family life was weaker than during tribal
> warfare times. Moral standards were
> shifting rapidly and except where Christ
> power had entered people were getting
> more lax. It was common for a man to
> return home from work on the coast to
> find his wife married to another man."

This was true of all other economically disadvantaged and dry regions of Tanzania. Instead of being taught improved agriculture these people were in effect forced to work in the plantations. Elmer and Danielson (ibid, p.44) give a further example with respect

to the Iramba people:

> ".... Until the Iramba man knew agriculture
> so that he could work the year round on
> his farm and thus earn his necessities,
> these adverse conditions would not
> improve. I doubted that the white
> plantation owners cared whatsoever whether
> or not the people were taught improved
> agriculture. For them a main source of
> their labour supply would diminish ... and
> it seemed the Government instead of
> emphasizing agriculture so that man could
> stay at home, favoured the owners of huge
> sisal and coffee plantations in their
> search for cheaper labour."

As money became more and more powerful, it broke down the old clan spirit of African society for helping one another. Instead it made them more selfish as individuals, each concerned just for himself. The result of this was the creation of three phases of societies Tanzania has already experienced.

(a)   the traditional society:

which is African, with tribal relations based on kinship, village-life, subsistence economy and tribal languages;

(b)   a new, more Western society:

which was multiracial, inter-tribal as far as Africans were concerned, individualistic, with town life, a money economy, English as the official language and Kiswahili as the lingua france;

(c)   a national society:

which is African, egalitarian, with relations not based on kinship, but in the context of growing towns and modernizing villages a money economy, and with Kiswahili as the national language.

The school has now become the gateway·to this third society. The
formal school never had been an integral part of tribal society
and has not become so since Independence.

While the second society seems to have phased out, its legacy is
still strong. The problem of rural-exodus of primary school leavers
Tanzania is facing now stems from the contradiction between the
first and third society, the second society being a go-between.
Education is still viewed to many as a sure pathway towards paid
employment.

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CHAPTER EIGHT

THE CHRONOLOGICAL DEVELOPMENT OF
EDUCATIONAL POLICY IN TANZANIA SINCE INDEPENDENCE

The development of education during the post-Independence period is

divided between the pre-Arusha Declaration and post-Arusha Declaration

periods, the latter being characterised by 'Education for Self-

Reliance' and 'Musoma Resolutions'.

8.1 THE PRE-ARUSHA DECLARATION PERIOD (1961-1967)

Although Cameron and Dodd (op.cit.) refer to this period as an

'incubation period' in that Independence in Tanganyika did not entail

a complete recasting of its educational system, significant changes

nonetheless were made. These changes took place within the framework

of two successive development plans: the Three Year Development

Plan (1961-64); the First Five Year Development Plan (1964-69).

The Three Year Development
Plan (1961-64):

Dodd (1966) tells us that this plan was undertaken in 1962 when

a UNESCO Educational Planning team under the leadership of Professor

L.J. Lewis was invited to Tanganyika. Their brief was to advise

on the planning of the further development of education having

regard to: the three year development plan (1961-64) and the

recommendations of the Addis Ababa Conference, a Pan African meeting

under UNESCO auspices. The recommendations of the mission were

clear, specific and realistic. They reflected the spirit of Addis

Ababa Conference with its emphasis on manpower requirements, investing in education and the priority to be given to post-primary education.

Given this context, the general aim of the Development Plan was a concentration on economic projects which would yield the highest returns in the short term with investment in economic assets to be accompanied by development in the social services.

In terms of educational development, this link was manifest in the expansion of secondary school places and teacher and technical training facilities. The University College of Dar-es-Salaam was opened in "TANU Party" headquarters. The primary school course was extended from four to six years in rural areas as an initial step towards a full primary course of eight years reduced later to seven. This period also saw the creation of the Institute of Education as part of the new University College.

By the end of the plan, form four places had been doubled from 1,603 to 3,630, and teacher education had received more attention. There was an increase in the output of teachers of 250 per annum, and a total output for a three year period of about 3,500 teachers. In 1964, a decision was made to reduce the full primary course throughout the country from eight to seven years; this was effected by 1967.

One major shortcoming in this plan, however, was its heavy reliance on external aid and long term loans, to the extent of almost 80 per cent of its total expenditure of £24 million over three years.

The Education Ordinance of 1961:

Education Ordinance 37 of 1961, which revoked that of 1927, remedied

some of the faulty legacies of the colonial period discussed in

the previous chapter. The following are the main concerns of the

decree.

(a)   A Single System of Education for the whole Country

The abolition of the racially segregated system of education was

passed by the National Assembly and became effective in January

1962. Through it, the African Education Ordinance, the Non-Native

Education Ordinance and the Non-Native Education Tax Ordinance were

repealed. Also, by it the Advisory Committee on African Education

and the Committee on African Education and the committee controlling

the Non-African Educational Systems were absorbed into one multi-

racial Advisory Council.

Because of this, voluntary schools were 100 per cent grant-aided

and by 1963 the Government decided to abolish fees in all aided

secondary schools because they discriminated against the children

of the poorer parents, who were mostly African.

(b)   The Establishment of Local Educational Authorities (LEAs)

These were to be responsible in their areas of jurisdiction for

all primary education and were to be aided by the funds from Central

Government in the form of subventions which were based on the number

of schools to be provided for.

The establishment of LEAs was a step to integrate the Voluntary

Agency primary schools with the Native Authority ones. However,

no steps were in fact taken to abolish the Voluntary Agencies.

The difference between the two types of schools gradually disappeared without the Voluntary Agency ones losing their Christian ethos. As the distinction became gradually more meaningless the Voluntary Agencies, of their own free will, began handing over their schools to the Local Education Authorities; the UMCA, the biggest single agency being among the first to do so.

(c)   The establishment of a Unified Teaching Service (UTS)

Salaries, allowances, and other terms of employment amongst the local teachers employed by different racial educational systems were soon amended by bringing them into line with the African one. Full consideration has been given to the teachers level of education, professional training and years of service. The UTS Act also set down termination, dismissal and suspension procedures. Any decision on a teacher was to be made by the Area Committees and the Central Board.

Regional Administration and Inspection:

Soon after Independence the country was divided into 17 'regions' instead of the previous eight 'provinces'. These regions and their districts had to be adequately staffed, so 'Regional and District Educational Officers' were appointed. These people concentrated on administrative work and were completely divorced from any inspectorial or supervisory duties in schools. Primary School Inspectors were appointed for the later role, and also replaced the old dual system of Government School Supervisors working alongside Mission School Supervisors.

The dual system had been complicated by being operated on three

levels. On the Government side there were: the Regional Education
Officers; District Education Officers; Government School Supervisors.
On the Voluntary Agency side there were: the Education Secretaries;
the Education Assistants; the Voluntary Agency School Supervisors,
the latter two categories were fully grant-aided by the Government.
All types combined administrative and inspectoral duties. Matters
were made no easier for either the Regional Education Officer or
the Local Authorities by the fact that the Voluntary Agency staff
outnumbered those of the Government side. In a new 'national'
system of education, such a divisive and complicated dualism had
to go, and it soon did.

Between 1963 and 1965, there were 80 Primary School Inspectors,
the number being raised later to 105. Inspection was now regarded
as an advisory service to help the teachers in their day-to-day
work in the classroom, and not as an investigatory expedition or
form of administrative inquisition with the power to bring sanction
to bear against those who failed to reach standards prescribed
by people who had little or no primary school experience.

Curriculum Reform:
From the time of Phelps Stokes, up to political Independence,
curriculum reform had been advocated by different evaluation teams
which visited Tanzania from time to time, and which have been
commented on below.

On examining, for example, the Binns Mission, as quoted by Cameron
and Dodd (op.cit., p.189), and reporting in 1953, one finds the
following view:

"It is true that special papers on an
accepted syllabus can be set by the
Cambridge Board, but these are
expensive .... The mathematics papers ...
are still impregnated with an English
background and include even problems of
man and bath taps or trains and tunnels,
its English papers are heavy with grammar
and nineteenth century literature, while
other subjects have only been partially
adapted from the normal syllabus of an
English school instead of being thought
with the need of Africa in mind."

The major recommendation of such reports was to make the curriculum more relevant to the needs of the masses rather than those of the elite. A new curriculum was envisaged which was to cut across the range of regional sentiments which would together form the basis of Tanzanian citizenship.

With the coming of Independence, curriculum reform became a much more vital issue due to the following reasons:

(a)   A single integrated national system of education itself entailed considerable curriculum reform;

(b)   in search of a new 'national identity', there was a drive to Africanize the curriculum in order to reflect traditional values and cultures;

(c)   the emphasis on education as an investment - as the producer of educational high-level manpower required for the rapid advance and modernization of the economy - demanded a sharp change of emphasis.

The Institute of Education was erected as an initiator of curriculum reform. New textbooks were written, new teaching techniques were emphasized, for example new concepts and methods of modern mathematics

(Southampson Mathematics Project (SMP) and Entebbe) were launched.
In science, developments were made under the British Nuffield Science
Project, the content of history, geography and citizenship syllabuses
were further localized, more especially at the post-primary levels
where the need was greater, and schools were encouraged to show
more interest in African songs, dances and crafts.

More attention was paid to inculcating a feeling of 'national unity
and purpose' in the schools by the introduction of self-help schemes,
open days and parades. Schools were progressively made part of
the whole nation-building effort, and in the process attempts were
made to associate them more closely with the community in general.
Tanu Youth League groups were started in schools to link the life
of the students with that of people. When the National Service
scheme was introduced the links became even closer.

The Question of Medium of Instruction:

At the time of Independence, Swahili, though a _lingua franca_
throughout the territory, was neither the national nor the official
language. It was in fact soon made the national language, with
English remaining the official language through which all Government
and large scale commercial business was transacted. In 1967 Swahili
became the official language as well.

Likewise in terms of medium of instruction in schools, at the time
of Independence, Swahili was used for the first six years of the
primary course, after which it was replaced by English and continued
to appear in the syllabuses of both primary and secondary schools
merely as a subject. It was not taught at all in non-African schools.

By 1965 Swahili had been made a compulsory subject in secondary
schools up to School Certificate level, and the following year,
all student teachers in Teacher Training Colleges had to take written
Swahili examinations. When the course of primary education was
reduced from eight years to seven, Swahili was made the medium of
instruction throughout public primary schools, and English as a
taught subject was introduced at the very beginning of the primary
course instead of in Standard III as previously.

The change to the use of Swahili as a medium of instruction was
not easy, especially in science and mathematics. Technical terms
had to be translated and new Swahili textbooks had to be written,
the qualification of teachers in Swahili was needed. All these
meant costing in some detail.

The First Five Year Development Plan (1964-69):

This plan was built around the contribution which the formal education
system was to make in meeting the demands for high level manpower
between 1964 and 1980.

It aimed:

(a)   to ensure that the primary school standards were

       maintained. There was no plan for larger scale expansion.

       However, there was to be a change from an eight to seven

       year primary school system in three phases, with the

       abolition of half day schooling in Standards III and IV;

(b)   to give priority to secondary school and further education.

       The number of form I pupils was to be increased from 5,250

to 6,750 and form VI numbers from 680 to 1,250. Fifty-two
new streams, (43 Government and 9 others), were also to be
opened and fourteen additional high school certificate
courses were to be introduced. Concerning higher education,
the Technical College at Dar-es-Salaam was to be expanded;
the University College of Dar-es-Salaam was to be developed
to contain Law, Science, Arts and Social Science faculties;

(c) to continue progress towards self-sufficiency in the supply
of teachers at all levels. Provision was accordingly made
for a greatly expanded programme of Grade A teachers which
was to be accompanied by a phased run-down of the training
of Grade C teachers. In order to give serving Grade B and
C teachers the chance to improve themselves and raise standards,
provision to improve themselves was also made for an ambitious
programme of upgrading and in-service training.

This was done into three forms: (i) short Saturday morning seminars
run by local primary school Inspectors; (ii) vocational courses
of two weeks or more at Teacher Training Colleges and Institute
of Education; (iii) actual inclusion of serving teachers as students
doing full scale academic and professional courses at Teacher Training
Colleges for a larger part of the academic year. These upgrading
courses were called 'Ashby' courses after Sir Eric Ashby.

Most of these objectives, although achieved, faced constraints of
implementation. The major problem was financial. Tanzania is
heavily dependent on agriculture, and experienced a disastrous drought
in 1965, leading to low productivity of cash crops. As if this
was not enough the world prices of cotton, coffee and sisal fell.

Another problem was lack of cohesion between Central Government
and the regions, leading to a far greater expansion of primary education
than had been planned. Compounding these problems was the relative
inexperience of the staff of the Ministry of Development Planning,
latter the Directorate of Development Planning, under the State
House. This organization was changed yet again to the Ministry
of Economic Affairs and Development Planning in 1966.

8.2 EDUCATION FOR SELF-RELIANCE (ESR)

There is a considerable literature concerning the development of
education during the post-Arusha Declaration period: see for example:
Resnich, Idrian (1968); Foster, Philip (1969); Besha, M.R. (1973);
Lema, A.A. (1973); Gillet, Lavey, Arthur (1977); Andrew Coulson
(1979); John Adams (1981).

Up to 1967, four characteristics of the colonial educational legacy
could be identified; it was still elitist, preparing only a small
percentage of the population with a purely academic education.
It separated students physically and intellectually from the rest
of the society. It assumed only formal, academic learning was to
be esteemed, and it constituted a significant drain on the country's
financial and human resources while contributing nothing.

Considering the economic development of the country as a whole,
there was growing disillusionment with the pace and problems of
a development programme based on money from trade and foreign aid.
The terms of world trade were turning against primary producers
such as Tanzania. Economic aid from foreign governments was both
declining in amount and then largely taken up with the need to repay

early loans. Private foreign investment was at a premium, and there was a growing feeling that such economic assistance, from both the 'East' and the 'West' was unproductive, unpredictable, and a danger to genuine Independence.

On February 5th 1967, at a special TANU National Conference at Arusha, Tanzania made a clear statement on the kind of society it was trying to build (Nyerere, 1967). In the document popularly known as the Arusha Declaration, it was stated that Tanzania was committed to creating a socialist society based on the principles of equality and respect for human dignity; of sharing the resources which are produced by the people's efforts and of work by everyone and exploitation by none.

The Arusha Declaration states that:

> "It is our weakness that has led to our being oppressed, exploited and disregarded. We now intend to bring about a revolution which will ensure that we are never again the victims of these things."

and continues:

> "It is obvious that in the past we have chosen the wrong weapon for our sruggle because we chose money as our weapon."

It then proceded to critically examine the dangers to true Independence of external aid, of over-emphasis on industrialization to the neglect of agriculture, and of the widening rift between the rural and urban sectors of the population.

It concludes that since development has to be based almost entirely

on agriculture in the hands of peasant workers, only the land, the

people, good leadership and the spirit of self-reliance can ensure

it.

That the Government really meant to make a fresh start was signalled

by its immediate nationalization of the foreign owned banks,

mercantile houses, and insurance companies, and by taking a

controlling interest in larger industrial and agricultural enterprises.

In due course there were also more detailed policy pronouncements.

President Nyerere: Education for Self-Reliance (March 1967);

Socialism and Rural Development (September 1967):

Among the two pronouncements, Education for Self-Reliance, as

the name implies, became a policy for Tanzanian educational reform.

It provided a philosophical basis and the mechanism for action and

implementation: educational change within the framework of socialism

and self-reliance. It spelt out the broad aims of education and

analysed basic problems, pointing out new educational objectives

for future development. A more practical and relevant system of

education which fosters the social goals of living together and

working together for the common good was outlined. Reasons were

given for the proposed changes in strategy. It specifically called

for a change in the structure and content of education, so that

education was to be a principal change agent in creating the socialist

society which Tanzania was being committed to building.

The Concept of Education
for Self-Reliance:

The broad aims stipulated in 'Education for Self-Reliance' must
be broken down into specific educational objectives which in turn
should be translated into instructions. Details of how the new
educational values and attitudes are to be inculcated or to be
implemented have to be worked out. There is thus the need to
develop educational programmes which are properly conceived, planned
and implemented. Considerable thought and effort, careful planning
and co-ordinated research has to be undertaken to ensure that the
most effective methods of fostering new values of socialism and
self-reliance are identified as far as the contribution of
education is concerned.

On examination of the statement of 'Education for Self-Reliance'
it has proved difficult for the educators and administrators to
perceive the philosophy behind it. It is only recently that many
have come to agreement that the essential idea behind ESR is the
integration of formal education with productive work.

The best analysis of the considered values of ESR is that of
D. Komba (1981), who identifies four values.

Community Linkage or
Integrative Value:

Participants in education should remain an integral part of the
society which it is supposed to be preparing them for. The policy
of ESR expects that through integration of education with the society,
the pupils will learn not only the meaning of living democratically
and working together for the common good, but also the value of

working together with the local non-school community. In primary
school for example, the children must be part of the community by
having responsibilities to the community and having the community
involved in school activities.

Political-Ideological Value:
The idea behind this is to instil in pupils attitudes of self
confidence, creativity, problem solving, and a scientific outlook.
The ESR expects to provide education which will encourage the development
of an enquiring mind, the ability to think for oneself and to make
judgements on issues affecting oneself. The ability to interpret
decisions and learn from others, and where desirable, to adapt what
has been learnt to the particular needs and circumstances it also
stressed. Education must encourage pupils not to over-value book
knowledge or to under-value the knowledge and wisdom of those who
have not been through a formal education.

When the students have a linkage with the life of the non-school
community, then there is possibility for them to have political-
ideological significance. For it is through shared activities that
children will throw away their elitist class notion of education
and come to regard it as a resource for community service, for building
a community based on shared work and its output: hence achieving
democratic living.

Economic-Output Value:
Pupils should learn as they work. In the spirit of socialism and
self-reliance, young people in schools must engage in productive
activities so that they make a contribution towards their upkeep

and towards the country's economy. Schools should be economic as well as social communities, so productive activities must be integrated into the school life. Since Tanzania will continue to have a predominantly rural economy for a long time ahead, the core education must prepare young people for work they will be called upon to do in rural society. Here improvement will depend largely on the efforts of the people in agriculture and in village development.

Academic and Skill-Learning
Value:

Self-reliance activities must inevitably have academic and skill learning consequences. ESR insists that a child is unlikely to learn less academically if his studies are related to the life he sees around him. It rejects as being quite wrong the notion that only book learning is worthy of respect.

In summarizing the four values above we can say that by choosing to engage in self-reliance activities, which are also the activities of the community around the school, the integration of the school with the community is effected. By letting the students participate fully in the decision-making process throughout the planning and implementation stages of the projects, and by staff working alongside their students without overguiding them, in the school a milieu is created where democratic living is internalised. As schools engage in self-reliance activities, educationists are forced to build an appropriate curriculum and school organization for the development of self-reliance attitudes, values and cognitions.

The Implementation of
Education for Self-Reliance:

In order to enable the Ministry of National Education to implement

ESR, both the Government and the ruling political party have been

issuing guidelines since 1967. Both the 1969-74 and 1976-81 Five

Year Development Plans for example, shifted emphasis from the provision

of secondary and higher education - to meet manpower needs - towards

the provision of universal basic education and universal adult

education. They also advocated the conversion of primary schools

into community education centres, so that learning should become

a life-long endeavour, in which all people can participate.

In 1968 it was ruled that Swahili should be used as a medium of

instruction in primary schools and be spoken during student or staff

meetings in secondary schools. While the Education Act No. 50 (1969)

saw the nationalization of schools and also the authorization of

change in educational policy in line with the philosophy of ESR,

the 1978 Education Act No. 25 is more concerned with the

consolidation of education.

In 1970 a circular for mass adult education was produced. It

pointed out that by 1975 each adult should have been able to read

and write. There was a diversification of secondary school in 1972

with agriculture, technical, commerce, domestic science biases:

the purpose being to combine theory with productive work. During

the same year the decentralization of Government administration

was embarked upon, rationalised on the political purpose of adopting

Governmental administration to the needs of socialism and rural

development. Its main aim was to enable there to be local

responsibility for planning and action, while also providing a channel

for the implementation of national policies. At the Center, the Prime Minister has a critical co-ordinating role and in the regions the Regional and District Commissioners and Regional and District Development Directors have particular responsibilities for inspiring effective participation.

The mid-1970s saw the implementation of the villagization programme. Dispersed groups and families were brought together in consolidated villages, so that virtually the whole population of Tanzania now lives within a defined social group. The rationale was to place the whole population within the proximity of essential resources such as water and social services like health centres and schools. This would also permit the kind of large-scale collective agriculture required for increased productivity.

These were the policy issues. Although they appear 'perfect', the actual implementation of ESR in schools has yet to be achieved. Most researches to date, seem to concentrate on the rise and fall of the implementation of only two of the four values of ESR: the Economic Output Value and the Political Ideological Value. See for example: Foster, Philip (op.cit.), Lema, A.A. (op.cit.), Chamungwana, W.M. (1975), Mmari, G.R.V. (1977), Msuya, Peter A. (1977), Nkonoki, S.R. (1976, 1978) and Malyamkono, T.L. (1980).

Such evaluations as these show that, since the launching of ESR in 1967, Tanzanian primary and secondary schools have only been busy trying to implement what are popularly called "Self-Reliance Activities". This is the predominant form of ESR characterised by the initiation of projects by schools in the effort to integrate education with productive work. The teaching of Political Education

as a subject in schools has made the inculcation of the Political-
Ideological Value of ESR a possibility.

To be more specific, one can say that in implementing ESR, the
emphasis has been on just one or two of the ESR values. In most
cases the emphasis has been on the socialist attitude to learning
and economic output. There have been a few schools which have included
academic and social (democracy) learning, and even fewer involved
in the value of self-reliance activities for the integration of
the school with the community both in the environs of the school
and beyond.

There are possible explanations as to why these values have not
featured in the implementation of ESR to date. As far as the
academic value is concerned, one can say that the launching of self-
reliance in schools was not paralleled by a reform of the curriculum.
The idea of diversifying and vocationalizing the secondary school
curriculum for example was officially adopted in 1972, five years
after the launching of ESR in 1967. How well that curriculum is
being implemented according to the design, is an area to be researched
into. In the meantime, it has been difficult to integrate self-
reliance activities with traditional academic learning. Furthermore,
examination reform to reflect the merging of theory with practice
is still far away. The emphasis on continuous assessment, however,
is a step forward in that direction. Teachers have yet to be taught
how to treat self-reliance activities as movements or applications
of learning.

Concerning the integration of the school with the community value
of ESR there is a possible explanation for little attention having

been paid. This has to do with the establishment of permanent villages having or beginning to develop viable development plans and schedules of activity. Before the effective development of these villages has been established it was difficult to have a clear idea of how a school could integrate itself with what was then an amorphous entity vaguely called a 'village'.

But today the situation has changed. There are now well established permanent villages which are busy formulating or implementing known development plans in which a school has a definite role to play. The Kwa Msisi Experiment of School-Community Integration, after being attached to all Colleges of National Education, is now being applied to two regions of the Tanzania mainland; Singida and Dodoma. The purpose of the researcher is to take these two regions as a case study in the evaluation of the community-linkage or integrative value of ESR. This research comprises Parts C and D of the thesis, below.

8.3   THE MUSOMA RESOLUTIONS

When the TANU National Executive Committee met in Musoma in November 1974 it conducted an extensive review of the state of the 'Education for Self-Reliance' policy. In what it has become known as the Musoma Resolutions on the implementation of ESR, the committee outlined the original objectives of ESR; the ways in which it has succeeded and failed; and the steps to be taken to make it an effective policy. These discussions are contained in a pamphlet entitled "TANU Directives on Implementation of Education for Self-Reliance (1974)". A special publication by the Department of Education at the University of Dar-es-Salaam, titled "Papers in Education and Development Number 7"

(1981, pp.20-33), has also covered in detail the Musoma Resolutions.

It is useful here to mention briefly some of the major aspects of the Musoma reforms. These include:

(a)   the provision of education for the masses rather than for the elite;

(b)   making education at primary and secondary level terminal and appropriate to the needs of the country;

(c)   the development of a curriculum at all levels which reflects the environment with which the students are familiar, and which provides them with the practical skills, knowledge and values which are most meaningful to them and to the community;

(d)   making schools both economic and educational units by involving them in work and production so that they can contribute to self-sufficiency and become integrated with the community;

(e)   establishing assessment procedures which take into account work experience and committment, continuous assessment and final examinations.

In response to these policy statements, a number of innovations were undertaken. These include the following:

(a)   the call for Universal Primary Education (UPE) to be achieved by 1977 - instead of 1989 as envisaged earlier;

(b)   the operation of a diversification scheme for secondary schools involving the introduction of practical programmes in agriculture, technical, commercial and home economics education;

(c)   the expansion of technical training for primary school

        leavers (Post Primary Craft Centers);

(d)   changes in the selection procedures for University entry,

        to make a university a place for adult trainees and not a

        place for direct entrants from school;

(e)   changes in the assessment procedures in the education

        system.

Evaluations of these innovations have now been carried out by both

the Ministry of National Education, the Institute of Education and

Examination Council of Tanzania, but it is too early as yet to assess

their impact. Hence the researches comprising Parts C and D of

this thesis.

Before proceeding to a more detailed investigation of the community

education dimension, it still remains to consider a range of

international socialist connections which may have played a part

in influencing the development of educational provision in contemporary

Tanzania. They also provide a comparative perspective for consideration

of the Tanzanian reforms.

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CHAPTER NINE

INTERNATIONAL SOCIALIST CONNECTIONS AND COMPARISONS, WITH SPECIAL REFERENCE TO THE PEOPLES REPUBLIC OF CHINA, AND CUBA

9.1 PREAMBLE

We have already seen that the past development of Tanzania education was dependent on capitalist economies characterised by colonial legacy, and the missionary factor. There was also the influence of indigenous and Islamic education on the historical development of education in Tanzania. Let us complete the triad of influences by ascertaining how far the present pattern in Tanzania resembles education systems of two other socialist countries in the developing world.

Innovations in educational development, although peculiar to a particular country, are not normally a single-minded creation. They are usually borrowed and developed to suit a particular society's needs. Marx and Engels for example seized the idea of 'polytechnization' from Robert Owen who borrowed it from the French Utopian, Fourier. It became a corner stone of socialist education.

By the same argument the writer believes that some of the elements of the contemporary education system in Tanzania can be drawn from or can acknowledge a debt to socialist educational experience elsewhere, and other international educational evaluation reports and influences such as from UNESCO.

TABLE 43: THE COMPARISON OF OBJECTIVES OF ESR WITH
          PHELPS-STOKES COMMISSION REPORT

	"PHELPS-STOKES"		"ESR"
1	School should be adapted to the local conditions of the country	1	Education should prepare children for life that most of them would lead
2	Education of adults and children should take place simultaneously since education of the young only would tend to cause a gap between parents and their children	2	Advocates Universal Adult Education and Universal Basic Education programme
3	Education should become the bridge between tribal, traditional life and the new world of business and industry into which the children would eventually emerge	3	Secondary education should not only be a selection process to university but a preparation of students for life and service in the villages and rural areas of Tanzania

Source: Developed from: Nyerere, J.K.
         Education for Self-Reliance, Dar-es-Salaam,
         Government Printer, 1967 and Phelps-Stokes
         Reports on Education in Africa, London,
         Oxford University Press, 1924.

Table 43 for example, compares some of the objectives of ESR
(Nyerere, 1967a) which has been the corner stone of the Tanzanian
education revolution with some of the recommendations of the first
international education and evaluation report on Tanzanian education
(the Phelps-Stokes Commission Reports on Education in Africa 1924).

In 1960 the UNESCO General Conference treated education as a factor
in economic development in addition to being a cultural and social
force. Whether the Tanzanian educational pattern is directly
influenced by such international thinking or not, its educational
planning has certainly been shaped by similar considerations. Like
UNESCO it moved rapidly towards treating education not only as an
intrinsic human right but also as a crucial means of supplying the
necessary manpower for national development. Considering the role
of UNESCO, we can take as one example the comparisons in Tables 44
and 45 of its educational goals as per the 1961 Addis-Ababa
Conference in terms of the development of education into Tanzania.

9.2   EDUCATION, ECONOMY AND POLITICS

In attempting to look for Socialist education comparisons, the two
countries, China and Cuba, have been taken into detailed account,
plus some considerations of the USSR because it was the forerunner
of the communist education system. Both Cuba and China have had
significant influence on the development of many 'Third World'
educational systems.

Shimoniak (1970), on trying to survey education system in all
communist countries notes two major aspects in the study of socialist
education, (a) fundamental principles and (b) actual implementation:

TABLE 44:   EDUCATIONAL ENROLMENT GOALS OF THE
            ADDIS-ABABA CONFERENCE, 1961

SCHOOL LEVEL	PERCENTAGE OF AGE GROUP ENROLLED IN SCHOOL			
	1961	1965	1970	1980
Primary	40	51	71	100
Secondary	3	9	15	23
Higher	0.2	0.3	0.4	2

Source: UNESCO, Final Report of the Conference
          of African States in the Development of
          Education in Africa, Addis-Ababa,
          15-25 May, 1961

TABLE 45:   COMPARISON OF ADDIS-ABABA GOALS, AS
            APPLIED TO TANZANIA, TO THE ACTUAL
            PRIMARY SCHOOL ENROLMENT IN TANZANIA

YEAR	ADDIS-ABABA GOAL	TANZANIA PRIMARY SCHOOL ENROLMENT
1961	478,000	486,470
1962	510,900	518,666
1963	551,600	592,104
1964	599,000	633,678
1966	723,500	746,000

Source: Reports of the Ministry of Education,
          Tanzania. Final Report of the Addis-Ababa
          Conference, UNESCO, 1961.

in short, theory and practice. The fundamental principles of such

countries as Albania, Bulgaria, China, Cuba, Czechoslovakia, East

Germany, Hungary, Mongolia, North Korea, North Vietnam, Poland,

Rumania, USSR and Yugoslavia are almost identical. This is also

true with respect to a number of African countries; for example:

Algeria, Angola, Ethiopia, Guinea, Mozambique, Tanzania and Zambia.

Similarities in fundamental principles enables these countries to

be grouped under the umbrella term of 'Communist/Socialist'. The

implementation of the fundamental principles however, differs widely.

from one country to another within this group.

The basic aim of socialist education is the integration of education,

economics and politics. (King, B., 1936). It is impossible to

separate these three. To quote the view of Chang-Tu (1974):

> "A school is considered as cultural
> agent. Culture and education are
> regarded as concrete expressions
> of the politics and economics of a
> given society and the politics and
> economics are determined by the
> class character."

Let us now consider these basic aims in more detail, before we turn

to China and Cuba.

The Political Context
of Education:

Marx regards education as those processes which contribute to the

formation and change of a person's consciousness and character.

Consciousness involves a world view, while character determines

how a person behaves in relation to that view, and to the stresses

and demands of society. Marx also stressed that, while socializing

agents are: family, peer groups, mass media etc., the agents of education and schooling are: family, youth organizations, religious institutions, trades unions, political parties and the armed forces.

Socialist countries have developed this idea to use education in creating what they call a "new man" or in terms of Cuba to shape an "integrated unalienated human being: a new socialist man".

According to Kuo Shik-Nieu (1959), a former Chinese Minister of Education:

> "The Great Revolution further solved
> the problem of the relationship
> between education on one hand and
> politics on the other. The
> capitalist class hypocritically chanted
> education for education's sake and
> leave the students out of politics.
> But we insist that education must be in
> the service of proletarian politics and
> that all undertakings must be combined
> with political thought, because only
> in this way can we train the type of
> personnel who are both red and expert.
> For this reason we hold up as the
> soul of all schools work the political
> education of Marxism-Lenism and the
> political task of the party. Moreover,
> we have put into effect the grading
> principle of let politics be the
> commander in chief in all fields of
> cultural and scientific education."

To put more emphasis on the same lines of argument Khrushchev said at the 20th Party Congress in the USSR that education divorced from life and politics is an hypocricy and a lie.

It is no wonder therefore, that in all socialist countries, the ruling Party sees itself both as an organizer and as an educator, and employs a centralized system of control. The Ministry of Education is expected to control, organize, plan and supervise all

educational endeavours. It is the tool through which the party

programmes are carried out.

Education and Economy:

Recalling the work of Martin Carnoy and Jorge Werthein (1977) on

education and economy, they explain the role of power and ideology

on education:

> "The bourgeois ideology regarded education
> as a phenomenon isolated from its
> economic basis. In fact however
> education is an ideological superstructure
> and is closely linked with the means of
> production that is to say with the
> productive forces and the relationship of
> production."

They go further:

> "Throughout the whole history of human
> society, education has been a product
> of social classes which dominated at
> each stage. The content and orientation
> of education are therefore determined
> by the social classes which are in power."

In socialist countries, those in power are peasants, workers,

progressive intellectuals and the middle strata of the population

who are building a democratic society in which group and class

privileges are disappearing and in which private ownership of the

basic means of production is being eliminated. The aims of

education are therefore aligned to the interests of the workers,

peasants, intellectuals and the middle strata of the population.

It is these people who determine the purpose, the objectives, the

orientation, the content and the methods of education.

In order to look more clearly at the basic aims of integrating

education, economy and politics, the case of the Peoples Republic

of China and of Cuba will be taken as examples.

9.3 THE CASE OF THE PEOPLES REPUBLIC OF CHINA

According to Price (1976), education in the Peoples Republic of

China (henceforth referred to as China), serves two major aims:

communism should be perpetuated; a powerful industrialized China

must be created. These purposes are manifest in the three objectives

which are now discussed.

The Utilisation of Education
in the Ideological Conversion
of the Chinese People

The method employed is that of intensive Party control with the

concentrated teaching of Party beliefs. This was made very clear

by Lung Tung-Yi (as quoted in ibid, from the Peking Review, May

10, 1960), then head of the Party's Central Propaganda Department.

The following quotation is from an address to the 'People's Congress

on Rejection of Western Concepts', held in April 1960:

> "We hold the view that education should
> serve the politics of the proletariat,
> the bourgeois class is the opinion that
> education is for education sake. This
> means that education should serve the
> politics of the bourgeois class ....
> We hold the view that education should be
> directed by the party on the line of
> masses; the bourgeois class thinks that
> only expert staff can direct education."

To make Education Contribute to the
National Economy, through the
Development of Productive Physical Labour

A significant change from the traditional school pattern is to be

found in the introduction of productive work into the curriculum.

at all levels from kindergarten to university. The schools provide practical jobs which produce marketable products. These jobs may be done in school factories, farm plots or classrooms and may be as varied as winding transformers, making furniture, or growing rice and vegetables. By activities such as these and by sending pupils out to observe and work in factories or agricultural communes as part of their regular school curriculum, the schools have made substantial innovations in their customary practices. Through these practices they have attempted to give their work a greater air of practicality and purpose, and where the programme is well planned they are able to bring home to the pupils the relationship that should exist between the work a pupil does at school and the well-being and development of new society. Quoting the Peking Kwang ming Daily of September 19, 1959, Price (ibid) has this to point out.

> "Schools at all levels must list
> productive labour as a regular subject
> in their academic plans and all students
> must participate in productive labour at
> the specified time .... There are three
> basic forms of productive labour in
> which they take part. First they work
> in the school factories and farms. This
> facilitates the overall arrangement of
> teaching work for the normalization and
> systematization of productive labour.
> Second they co-operate or sign contracts
> with factories or peoples communes and
> take up work in factories or countryside.
> This enables the teachers and students
> to get in touch with the workers and
> peasants and broadens the students'
> knowledge. Third they participate in
> social welfare work .... They have
> produced over 1 million tons of iron and
> several thousands of tons of chemical
> products and manufactured goods. They
> have afforested large areas of land and
> developed handicraft and subsidiary
> agricultural production."

Price goes further by giving an example of the involvement of universities

in productive labour when he describes the building of Peking's

Muyun Reservoir:

> "... the teachers and students went to work
> as work supervisors and foremen. They
> joined 200,000 labourers to put up a
> courageous fight and converted the work
> site into an important classroom in
> which teaching, productive labour and
> scientific research were carried out
> in co-ordination. This work method of
> Tsinghua University has been universally
> adopted by different institutions of
> higher education in Peking."
> (quoted by Price from: Peking Kwangming
> Daily, October 26, 1959).

The Popularisation of Education:

The method is to develop education in the 'community' within local

financial resources at all levels and standards, and to meet all

local needs in accordance with local abilities.

Studies ranging from K.E. Priestley (1961) to Connel, W.F. et al

(1972), show schools in China to be of two types: 'state run' and

'people run'. Control and decisions are exercised by revolutionary

committees at all levels in provinces, counties, municipalities,

communes and neighbourhood and street committees and they direct

the work of each school, college and university. These committees

and their sub-committees have also propaganda and logistic

responsibilities. They serve to facilitate communication concerning

Central Government objectives, activities and directives. Figure

23 illustrates this point. It is based on Hsiieh Chiin Middle School

Hangchow, which at that time contained 1,430 students and 94 teachers.

The school revolutionary committee comprises three teachers, two

officials, two workers, two peoples' liberation army men, one officer

FIGURE 23:   SCHOOL ADMINISTRATION IN CHINA (1972)


```
        ┌─────────────────────────┐
        │  PROVINCIAL AND REGIONAL │
        │  REVOLUTIONARY COMMITTEE  │
        └─────────────────────────┘
                    │
                                        ┌──────────────┐
                                        │  LOGISTIC    │
                                        │  GROUP       │
                                        └──────────────┘
              ╭───────────────╮
              │ REVOLUTIONARY │
              │  COMMITTEE    │
              ╰───────────────╯
  ┌──────────────┐                      ┌──────────────┐
  │  SPECIAL     │                      │  POLITICAL   │
  │  SCHOOL      │                      │  WORK        │
  │  COMMITTEE   │                      │  GROUP       │
  │ e.g. School  │                      └──────────────┘
  │  Factory     │
  │  Committee   │
  └──────────────┘
              ┌─────────────────────┐
              │   REVOLUTION IN     │
              │  EDUCATION GROUP    │
              └─────────────────────┘
```
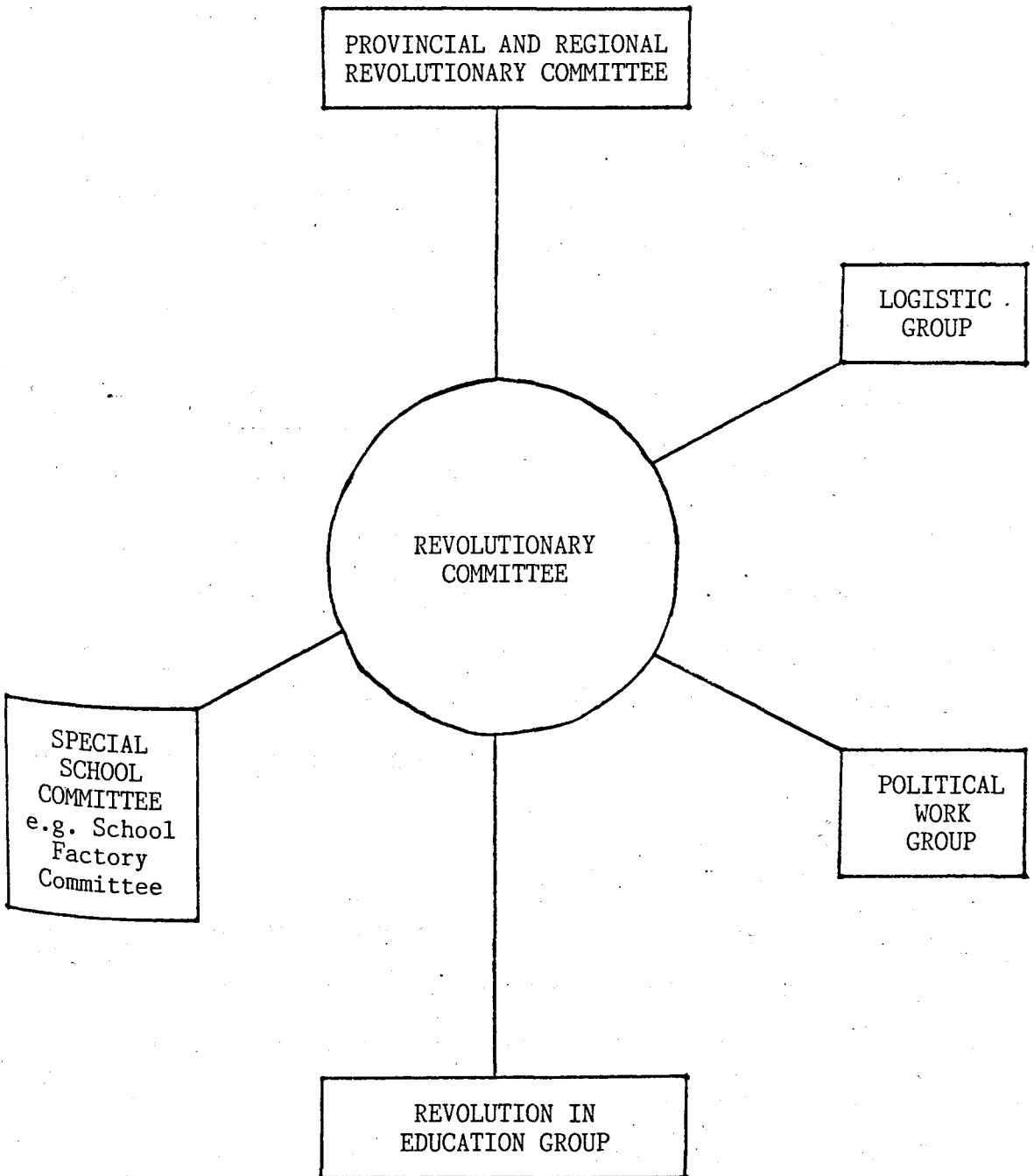
Source: Connel, W.F. et al, China at School, Sydney,
           Ian Novak, 1972, p.13.

worker and one student. The revolution in education group which is in charge of teaching arrangements had five teachers; the political work group had five members including some on the school revolutionary committee; the logistic group had eighteen members including a teacher, a doctor, doorkeeper, office staff, accountants and cooks, who are responsible for a variety of school activities such as running the school canteen and the school health programme. The community involvement is clear to see, albeit within a particular, official and compulsory ideology.

9.4   THE CASE OF CUBA

Education in Cuba is supposed to serve the revolutionary objectives of: increased productivity; sovereignty; equality and the creation of a new socialist man. Gillette (1972), Bowles (1976), Carnoy and Werthein (op.cit.),Wald (1978) and Richmond (1982 and 1985) all seem to agree that education in Cuba aims at both making education available to all, and transforming education into a force for economic development.

Making Education Available to All:

This was promoted, for example, by the literacy compaigns of 1961, and was the first major social objective of Cuba's educational revolution. The task of literacy brigades was to locate and teach the 20-30 per cent of the Cuban population that was then illiterate. The objective was virtually accomplished through the efforts of over a quarter of a million literacy teachers or "alfabetizadores". These were drawn heavily from the school system itself. Over 100,000 students joined the campaign when the schools were closed for the year on April 15, 1961 and almost all of the professional

teachers in the county participated.

Transforming Education Into a
Force for Economic Development:

The social value of productive labour is taught in the "Escuelos al Campo", while an "interest", i.e. the process of production rather than monetary reward, is stimulated in the "Circulo de Interes". As Bowles (op.cit.) points out, in Cuba the contribution of education to the forces of production takes two forms:

(a)   the development of future workers of those technical and intellectual capacities needed for efficient production;

(b)   the inculcation of values, expectations, beliefs and modes of behaviour required for the adequate performance of adult work roles.

These forms have been manifested through such programmes as: school to the countryside; schools in the countryside; technical education; mass adult education; interest circles; universalization of the university.

The School goes to the
Countryside:
Escuela al Campo:

In part as recognition of the educational value of productive labour, and in part to augment the agricultural labour force, entire schools move to the countryside for extended periods to harvest crops and do other agricultural work. Secondary schools may spend as much as twelve weeks in the country, housed in simple camps and doing hard agricultural work side by side with the "campesinos".

This programme, which was started in 1965, was de-emphasized in 1970 to give way for school in the countryside programme. According to Carnoy and Werthein, there were three main reasons for doing so: Firstly it became clear that the voluntary labour system in rural areas would not solve production problems. Secondly, students were losing an average of about forty-five days a year working in the countryside and although they were supposed to be studying at the same time as they were working, by general consent not much serious study went on in the work camps or other non-classroom activities. Thirdly, during the rest of the year, the schools were largely traditional in their mode of operation and their cost. The rural-urban dichotomy remained.

The School in the Countryside:

Started in 1971, this was an attempt to combine theory and practice. The schools in the countryside are junior high schools, (7th-10th grades), catering primarily for urban students and systematically combining work and study. This is a day by day, all year round, process producing goods that are part of the economic development plan. Quoting Fidel Castro that there is no conflict between education and production, Gullet, A. (op.cit.) shows how education and production are combined as mutually reinforcing aspects of the same process.

> "... The work and study programmes appear
> to complement rather than disrupt one
> another. Citrus groves provide handy
> laboratories for biology classes and
> agricultural mechanization "interest
> circles". Conversely field labour is
> the more interesting since in classroom
> laboratory and "interest circle" students
> have explored its economic, social,
> scientific and technical meanings."

Interest Circles,
Circulos de Interes:

In addition to the school moving to the work place, the productive

life of Cuba has been integrated into the curriculum.

An interest circle is a group of students led by a technical advisor

who programmes specialized activities in order to promote interest

in science and technology, and especially in those branches that

are most important to economic development in Cuba. Although analogous

in many respects to extracurricular activities in USA high schools,

they are organized exclusively around productive activities. Veterinary

science, soil chemistry and oceanography are typical subjects for

interest circles.

The circles were started in 1963/64 and have been developed extensively

as a programme aimed at bringing together students of similar

interest.

> "These circles seem to break away from
> the traditional scholastic system and
> to use the rich experience of community
> to benefit student learning. They are
> the bridge between the school curriculum
> and students' later life of productive
> activity. Where the school is itself a
> productive unit engaged in agriculture,
> the chemistry class can devote itself
> to soil analysis with the interest and
> motivation reflecting both the wholeness
> of educational experience and real
> contribution being made to the productive
> capacity of the nation." (Bowles, op.cit.)

Another important aspect of the circles is the development of a

close association between the activity of future scientists and

technologist and the National Organizations and Institutions that

provide resources for their work. .Students studying science lack

resources, such as pure breeding stock, surgical instruments, mobile weather stations and land for agricultural experimentation, but through the sponsors they get to use these resources and have a chance to participate in the productive sector.

Technical Education:

The development of technology and an independent research base relevant to the production needs of Cuba forced a de-emphasis in 1963/64 of industrial development in favour of the expansion of the agricultural sector. Because of industrial development, a large scale migration to urban areas took place; thus hampering agricultural development through a shortage of rural labour as well as its low productivity level.

Since Cuba's economy is still largely dependent on agriculture, there was a clear need to emphasize agricultural development, and so from 1963 there was a rapid growth of middle level technical education in agricultural schools with a temporary decline in industrial technical school enrolment. University enrolment in agricultural science also increased. This emphasis on agricultural development had an important effect on an orientation of technical and scientific training.

The Universalisation
of the University:

According to Samuel Bowle (op.cit.), this programme aims at integrating the scholary work of students in university with the productive activities of the nation. For example students studying economics spend a considerable amount of time attached to various ministries with economic responsibilities doing applied research and attempting

to improve programmes. Sociology students carry out community studies concerning process of adjustment to life in new towns. Those in the School of Engineering work on irrigation projects or on terracing. Hardly a faculty in the University of Havana is not involved in at least one major development project.

The Use of Education as a Process For Overcoming Individual and Collective Alienation:

A spirit of co-operation rather than competition is embodied in the practices of collective study and the monitor system. Focus is also made on the child care centre as the primary agent for creating the new man in Cuba above and beyond its role of liberating the mother to work and to study.

The Group Study/ Monitor System:

The process of expanding knowledge and competence is seen as a group effort, and elements of competition in the classroom are to be minimized. Of late, however, individual study has also been emphasized in Cuba. The collective spirit is maintained in the monitor programme. In the programme which draws on a type of mastery learning concept, each school class selects a student or a group of students in each subject to help the rest of the class with their studies. The role of these monitors is primarily to lead group discussions among students and to help individual students who are having difficulty. They take charge of classes being taught through educational television, and perform other similar duties.

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Day Care Centres:

The first priority in organizing nurseries and kindergartens is the liberation of Cuban women in order to enable them to participate in the labour force. The second is to stress the ideological socialization, i.e. to provide a structure in which children are trained toward collective consciousness, even as babies.

Attitudes towards work are created in children very early. Wald (op.cit.) puts this more openly by writing about the four year childcare teacher training schools:

> "The love for work begins in the circulos
> (child care centres). The need for this
> is inherent in the type of society Cuba
> is trying to build and the state of its
> economic development. The circulos try
> to perpetuate and develop these
> attitudes in the children systematically
> in games and educational activities. In
> most circulos the children have a small
> garden plot, the children plant seed,
> water and harvest the vegetables and
> fruits which they will later eat. In
> their daily activities the children
> learn to clean up after themselves and
> put things away."

Wald goes further:

> "Love for work is also incorporated in
> the teaching of other verbal and motor
> skills. In the series of weekly
> educational materials distributed to all
> the circulos by the children's institute
> are picture cards and puzzles involving
> work and workers. One learning game
> shows a picture of carpenter with a saw,
> then another picture of the carpenter
> without a saw. The children are to guess
> what tool is missing. In this way they
> learn the carpenters tool and can be led
> naturally into a discussion of what the
> carpenter does. This series of pictures
> feature all different kinds of work common
> in Cuba."

She concludes by writing that the most direct contact with the workers outside their own centre is through the "padrinos". Every childcare centre is a padrinado (sponsored) by a work centre. The men and/or women of the work centre, the "circulo", help provide scarce resources, build things for the centre, visit the children on collective birthdays and other holidays. The children are taken to visit their padrinos work centres where the workers and teachers talk to them about how the work from the place relates to their lives. For instance in the furniture factory the workers will show the children how to make a chair. They will explain that this chair is like one the children will sit on at home or in the "circulo" or in school when they are bigger. They explain how and why children should care for the chair. In this way children are taught to respect what the workers do. The padrinado tradition is of course well established in Latin American societies and here has been adapted to socialist objectives and developments.

9.5 THE CONCEPT OF COMBINING EDUCATION AND PRODUCTIVE WORK

Having taken a brief look at two socialist states which have undoubtedly influenced Tanzania, it is now appropriate to give wider, and critical, consideration to this concept.

The interrelationship between education and productive work has been a subject of increasing interest due to the current state of education systems. They are often accused of being: isolated from real life; lacking in the suitability of their study programmes for meeting social and economic needs; having an exaggerated importance attached to the intellectual dimension of the educational

process; being unfamiliar with the world of work outside the school (Pain 1982).

According to Abraham Pain, experiments with productive work as an element in educational programmes are carried out under conditions of struggle against social, economic and cultural inequalities tied to the struggle for human freedom. He identifies four values of combining education with productive work.

(a)   Economic Considerations: here the main objective is to
       bring the education system more in line with the needs of
       the economy;

(b)   Social Considerations: the closer relationship between
       manual and intellectual work which is implied in the
       introduction of productive work into the education process
       is looked upon in many countries as an effective means of
       reducing social inequalities;

(c)   Educational Considerations: the conviction shared between
       educators and administrators concerning the effectiveness
       of the introduction of productive work into education through
       the gradual creation of new attitudes, and the transformation
       of the students' system of values in a major justification
       for bringing about interaction between work and educational
       programmes. It is a matter of restoring the manual labour
       its dignity and legitimacy.

The last one is:

(d)   Political Ideological Considerations: the common basis
       is emphasis upon production as a means of stimulating growth.

It is a matter of developing positive attitudes in children

and youth towards work and workers. At the same time notions

of social responsibility are propagated which are expressed

particularly through respect of common property.

Approaches to Combining
Education and Productive Work:

(a) Education programmes and productive work are parallel activities:

there is no relation between the two and no coincidence of

any kind between the schedules for education and work.

(b) The educational programmes are subordinate to productive

work: in this case, the educational programmes are shaped

to provide the qualifications needed by the economy.

(c) Productive work is subordinate to academic curricula: work

is viewed as an educational factor and a means of instruction

free from all productivist aims. This is often called

"educationally useful work".

(d) Academic curricula and productive work are combined: the

time devoted to the two activities is redistributed and the

school timetable reorganized to enable allowance to be made

for practical activities in the curriculum.

Marxism, Education and Productive
Work, Russian and Chinese Approaches:

> "It was in the course of discussing the
> combination of education with
> productive labour that Marx defined education
> in three categories; mental education,
> bodily education such as is given in schools
> of gymnastics and by military exercises,
> the third category is technological training
> which imparts the general principles of all
> process of production and simultaneously
> initiates the child and young person in the
> practical use and handling of the elementary
> instruments of all trades."
> (Price, op.cit.).

Clarifying the concept of labour and education, Marx compares productive labour and socially useful labour. Productive labour is characterized by activities of an industrial, agricultural or commercial nature. On the other hand activities of a 'helping' nature; teaching illiterates, assisting the aged or sick, constitute what can be called socially useful labour.

Activities related to these two types of labour may be real or simulated. They can be combined in or out of school by observation or participation. They may be linked, or not, with other school studies, and they may be organized either by school teachers, or by administration at the work place or by some other bodies such as youth organizations.

It is from this line of argument that educators in the USSR have concentrated attention on the concept of <u>polytechnical education,</u> while those of China have developed the idea of combining education with productive labour.

In the early years of the USSR, N.K. Kmpskaya was already an exponent of polytechnical education which places the emphasis on cognitive aspects of schooling, that is to say moral-political-intellectual.

In China it was Mao Tse-Tung who was an exponent of combining education with productive labour and who developed the second trend of Marx's thought-of 'economic output learning'. That is to say, the forming of a critical consciousness through participation. With minor differences Cuba and some other third world countries who want to be independent of capitalist economies are also following this trend.

For the Chinese, productive labour is the making of socially useful

material by physical work. Productive labour is seen as the

fundamental activity of the educational process because it is

regarded as an indispensable means of producing persons with a well

balanced development and a proletarian outlook: morally,

intellectually and physically fit.

Two lines of argument are generally used to justify the policy of

combining education with production in China: The first is the

fundamental ideological consideration of the nature of knowledge,

and the importance of practice in the acquisition of knowledge.

Productive labour is believed to be the surest way to eliminate

the class based character of education. Liu Shao Chi, Vice Chairman

of the Central Peoples Government addressing the meeting of cadres

in Peking on May Day 1950 had this to say:

> "Above all we have to endeavour in our
> educational work to cultivate the view-
> point and habit of honouring and loving
> labour and we must eliminate the view-
> point and habit of despising labour and
> workers. The world of man and even man
> himself are creation of labour. Labour
> is the foundation on which human
> society exists and develops. Workers
> are creators of civilization. Therefore
> labour must command the highest respect
> in the world.... We must give the
> labouring people the honour that is due
> to them especially the labour heroes and
> inventors who have made important
> inventions and innovations and we must
> show our contempt for the social parasites
> who never work but live on others. This
> is one of our new moral standards."
>
> (Chien, Chun Jui 1951)

The second consideration is the acute need of the nation for the

total mobilization of its human resources. The following report

by the Chairman of all China Student Union as reported by the Hong

Kong Times of February 11, 1960   illustrates this point:

> "Labour has become a formal part of our
> school curriculum. Schools everywhere
> have established factories and farms.
> According to the statistics submitted
> by 323 institutions of higher education,
> there are now 738 factories and 233
> farms, the latter having a total cultivated
> area of 140,000 mou of land. During 1958
> and 1959, 386,000 students put in altogether
> 36,460,000 working days with a total output
> valued at 1,380,000 yuan. All that we have
> belong to the Party."
> (Chang-Tu Hu, op.cit.).

9.6 SOME COMMON ELEMENTS OF CHINESE AND CUBAN EDUCATION IN RELATION TO TANZANIA

It is already clear that these countries are trying to use education
as a change agent for rural transformation. Some of the common
elements in their education patterns are shown in Table 46.

Let us now consider some examples of these elements as practised
by Cuba and China as a background for the examination of Tanzania's
experience in Part C of this thesis:

Combining Theory with Practice:

Writing about the 'Four Year Child Care Teacher Training Schools'
(the schools for the educadoros) in Cuba Karen Wald (op.cit.) had
this to say:

> "During all the four years the majority
> of students live in dormitories at the
> school. But the similarities to
> American Colleges ends there. Rather
> than leading a cloistered life while
> acquiring an education, Cuban students
> are encouraged always to combine
> practice with theory, work with study.
> An educadora does not begin putting
> into practice what she knows about child

TABLE 46:   SIMILARITIES AS BETWEEN TANZANIAN, CUBAN
            AND CHINES EDUCATION SYSTEMS

	CHINA	CUBA	TANZANIA
1.	Combining theory with practice	The school in the countryside programme and the school for the educadoros	Diversification of secondary school
2.	Work Study Plan	Universalization of university	University mature age entrance procedure
3.	Evaluation of students' work based on precepts	Collective study programme	Continuous assessment procedure
4.	Schools relation with the commune	Congress schools in the countryside	Community schools
5.	Run the school with open doors – slogan since GPCR	The school goes to the countryside programme	Combining education with productive work – self-reliance activities
6.	Workers' education	Worker-farmer improvement courses	Workers' education
7.	Making education Proletarian	Creation of an integrated and unalienated man	Political-Ideological value of ESR

(Compiled by the writer)

> care when she graduates. She combines
> practical work experience with her
> studies."

In the case of China, Chang-Tu Hu (op.cit.) quotes the following salient features of education reform in 'Wunkov Part-time Tea Growing and Part-time Study Middle School in Wuyun County, Kiangsi Province' in Hung Chi (Red Flag) No. 4, 1968:

> "The students leave their classrooms and
> accept workers and peasants as their
> teachers. They use workshops and farms
> as their classrooms, thus integrating
> learning with production. They not
> only learn how to produce tea on the tea
> plantation but also learn general
> farming in the fields. Because of the
> very close integration of learning with
> productive work, the students learn
> fast, they retain what they have learned
> and they know how to apply whatever they
> have learned."

Chang-Tu Hu goes further by pointing out that most students enthusiastically study Mao's teaching, thoroughly understanding the struggle between the two opposing lines in education, and simplifying cumbersome teaching material to make it serve practical needs. They welcome workers and peasants, as teachers, as barefoot teachers giving lectures. Intellectuals and young students integrate with workers and peasants, establishing a three-way combination of workers, peasants and students for teaching and learning. They participate in production work and learn through physical labour.

Work and Study Plan:

The work and study plan was begun by Khrushchev during 1957-1967 in the USSR. It stated that all who want to enter higher educational institutions must work at least two years in the national economy.

However, after the fall of Khrushchev it became a subject of criticism. The plan was called impractical; lacking educational foundations; deficient in actual time spent in general school (because of the two years lost in industries); encouraging children to initiate bad habits (language, drinking after working hours etc.) while working with the labour force.

Nonetheless the idea was carried over to China during the 'Great Peoples Cultural Revolution' (GPCR). Price, R.F. (op.cit.) throws more light on this:

> "At the beginning of Cultural Revolution in June 1966, girls of Peking No. 1 High School wrote to the Central Committee of the Communist Party calling for a new way of selecting students for the tertiary schools. Graduates from secondary schools should first go to work for a time and only be admitted to tertiary schools after obtaining 'ideological diplomas' from the working class and the poor and lower middle peasants. Their aim in making these suggestions was to do away with the situation where students dream with achieving 'fame and fortune', of making ones own way and following the road of becoming bourgeois specialists. Four years later when the dust of Cultural Revolution had settled and the tertiary schools were once again seeking students, this policy was put into practice. By that time many young high school graduates had been working in the countryside for two or more years and for the new graduates this was to become a rule."

Generally the following procedure is followed when selecting tertiary school students in China.

(a)   <u>Voluntary registration</u>:   a potential student must make

a personal application to go to college;

(b)   Recommendation by the masses: applications are considered

by units concerned, the factory shop or the production team

on the farm;

(c)   Approval by the leadership: applications are passed up

through revolutionary committees or the Party Committee,

until they reach the provincial level. Here further

selection is made, and approved names are passed to the

tertiary school concerned.

(d)   Re-examination by the College concerned: these make the

final selection. This is however influenced by quota

system laid down by the planning authorities in charge of

manpower planning.

Examinations:

The purpose of examination in socialist/communist countries is not

to select a fortunate or unfortunate few to enter secondary schools

or - an even smaller minority - to enter a university. Their

purpose is to test knowledge to find out whether pupils have really

covered the syllabus, and whether they have intelligently acquired

the knowledge demanded by the authorities. By itself however, the

test is not accepted as a complete record of the pupils' progress.

It has to be supplemented by the systematic records kept throughout

the year.

Considering the case of China for example, after discontinuing the

system of examination together with five-grade marking practice

borrowed earlier from the Soviet Union, the evaluation of

individual students work was to be collectively done by the teacher,

the students as a group, and the political cadre of the school who

together form what is referred to as the "Educational Alliance".

In the same spirit, qualifications for advancement into higher institutions and graduation no longer have much to do with academic performance. Instead they are determined by the party on the basis of the evaluation by the alliance of workers, peasants and soldiers. Such evaluation is based upon the individual student's performance during their participation in three great revolutionary movements, namely:

(a)   class struggle;

(b)   production struggle;

(c)   scientific experimentation.

As Price (op.cit.) puts it:

> "The aim of the reform has been to
> shift emphasis from academic
> performance in examinations to
> judgement of character described
> as political outlook or some such
> phrase. In a majority of cases
> the aim is from the farm to college
> and back to the farm or factory,
> mine or office as the case may be."

Community Linkage Value:

With respect to the success of the first congress school in the countryside, (inaugurated by Fidel Castro in 1971), Gullet, A. (op.cit.) suggests that it must be judged in terms of how it combines education with productive labour.

> "The first congress school in the
> countryside must therefore be judged
> a success in that it combines in a
> reasonably harmonious synthesis many
> of the diverse aims and functions
> assigned to education by revolution.
> Its educational and economic roles are
> mutually reinforcing, mass education

> for economic growth and education for a
> new man are present to a roughly equal
> degree and may be said to complement
> rather than disrupt one another. By
> integrating some of the advantages of
> out of school education into formal
> schooling, the school makes progress
> toward a whole education designed to
> produce whole people. While not likely
> reimburse capital investment in a
> reasonable length of time the students
> work seems more than capable of offsetting
> recurrent costs, without prejudicing their
> academic performance."

Figure 24 shows the school's relationship with the commune in the

case of China. The diagram is based on Chang Chang Commune, Shangai,

whose schools accommodate 3,100 primary and 2,900 middle school

pupils. The total community of 25,500 consists of 6,258 households

which are organized into 14 production brigades and 110 production

teams.

Curriculum Reform:

Marxism as a theory of social change brought about through the

understanding of reality by mass action of the working people

themselves, has profound implications for school curriculum and

methods. It immediately focuses attention on the mass general

education rather than selective or specialized higher studies.

Price, R.F. (1977) outlines three areas of interest: core course

of study and systematic knowledge; work-linkage and social problems;

subject matter value oriented. These areas are manifest by language

and literacy, i.e. the extent of literacy and the method employed

to eradicate illiteracy - adult education and workers' education.

Also by relating the curriculum to life in an attempt to link the

school curricula to the life of the family, factory and farm, the

concepts of linking education with productive work and polytechnical

FIGURE 24:   A SCHOOL'S RELATIONSHIP WITH THE COMMUNE

Association with the Municipal Education Bureau involving the inspection of schools, the joint preparation of textbooks and the supply of work contracts	Policies from Commune Revolutionary Committee	Using commune library
Participation in teams to control illiteracy	SCHOOL SYSTEM PRIMARY AND SECONDARY SCHOOLS	Participation in the study group
Working outside factories	Engagement in physical education programmes	Work in commune

Source: Connel, W.F. et al: China at School, Sydney, Ian Novak, 1972, p.10.

education are promoted.

Countries in the 'socialist block' have been trying to reform their curricula along these lines. Quoting the Peoples Daily of April 9, 1960 and June 15, 1960 for example, Shimoniah, W. (1970) reports the following about the Chinese attempt to achieve these ends:

> "The Minister of Education has stated bluntly that standard in all schools at all levels need to be made higher. He has suggested that part of the teaching matter now taught in universities, secondary and primary schools be 'relegated'. Thus Junior Middle School arithmetic and some algebra should be relegated to the primary schools. History, Geography and Natural Science should cease to be separate subjects in primary school and be combined into new common knowledge subject. History and Geography should be combined in middle schools and repetitions in all schools avoided. Analytical geometry and differential and integral calculus should be introduced into senior middle schools and further explanations of atomic theory should be introduced."

The most important curriculum changes in revolutionary Cuba have been those in primary schools. They were related to the reinforcement of self-learning, more emphasis on tying the specific objectives of the curriculum to the development of the individual abilities, especially in the first, second and third grades. They break with the traditional pattern of purely academic class periods. Education television has been used extensively in secondary schools and pre-university since 1968-69.

Since Cuba is a working-class society, work becomes a natural theme in all kinds of writing. Wald (op.cit.) for example cites the

following examples from a typical grade textbook.

(a)   "700 workers are employed in a factory. After an
       extension of the factory, the number of workers is
       increased by 100. How many are there now?"

(b)   "In the school in the countryside, the students
       have planted 100 coconut trees, 600 lemon trees,
       and 800 orange trees. In all they must plant four
       times this number of coconut trees, three times this
       number of lemon trees and twice this number of orange
       trees. How many will they have planted in all?"

(c)   "At a beach resort there are 123 houses for vacationing
       workers. 100 are occupied by cane cutters and 6 by
       workers from a state farm. Think of two questions
       based on these figures and calculate them."

9.7   DILEMMAS IN SOCIALIST EDUCATION AS
EXPERIENCED BY CHINA AND CUBA

As Samuel Bowles (op.cit.) points out;

> "Pursuit of the rapid expansion of
> the forces of production simultaneously
> with radical changes in the social
> relations of production is bound to
> involve some degree of conflict among
> objectives and require some sacrifice
> of one objective in favour of one
> another at times."

The Cuban and Chinese educational revolutions highlight the following

problems of implementation.

The Problem of Integrating
Education with Productive Work:

While the economic and moral political aspects of labour are

relatively easy to organize, the intellectual aspect is exceedingly

difficult. The experiences of Cuba and China show that the emphasis

on work is easy to operate within science areas. Physics, chemistry

and biology become more applied or amalgamated to become basic

industrial or agricultural knowledge. The difficult problem has

been in relating the humanities to life.

Wuhan University in China tried to solve this problem. According to Price, R.F. (1975), this university identified three contradictions in its ten small factories:

Contradiction: Continuity of Production
versus Phased Nature of Teaching:

When school-run factories accept assignments from the state, their production must not be interrupted. But due to the phased nature of teaching plans it is impossible for teachers and students to stay continuously in production work in factories and farms.

In trying to solve this, factories take charge of specialities, and are organizationally combined with them so that unified arrangement for teaching, scientific research and production under the unified leadership of the party branch may be effected. In drawing up production plans, ample leeway is provided for teaching requirements. In addition, a certain number of workers are employed to ensure the normal progress of production and the phased progress of teaching.

Contradiction: Stability of Production
versus Changing Teaching Content:

Production requires relative stability of products, while teaching requires continual reinforcement and changes of content so that students learn the latest scientific and technological advances. In solving this problem, factories select two or more well-established products for small-quantity production so as to link up production with teaching. At the same time teachers and students are organized to carry out technical innovations, research into

trial production of new products to meet teaching requirements. For example, air battery cell plants manufacture air battery cells as established products and at the same time conduct research into and trial production of fuel battery cells. The students link up the production of air battery cells with their study of the theory of electro-chemistry. At the same time they apply their theoretical learning to directing research on the low-temperature characteristics of air battery cells and to directing the trial production of fuel battery cells in order to further study advanced science and technology.

Contradiction: The Limited Nature of Products
versus the Comprehensive Nature of Teaching:

A product contains only a limited special knowledge but teaching requires the students to grasp systematic knowledge of the entire speciality. In finding the solution to this problem typical products which embody the key links of a country's scientific research and production, as well as the direction of technological developments, are selected. This enables one to activate the principle contents of specialities and to explain general rules so as to enable the students to understand many aspects by learning only one aspect. Furthermore through the linking up of factories and schools, new typical products are selected and reform in laboratories is carried out in order to make up for the limited character of products.

In combining education with productive labour China is trying to tackle three major differences; Urban-Rural, Industrial-Agricultural and Mental-Manual labour gaps. Price, R.F. (ibid) put this more emphatically when he writes:

"Looking back over the events in the
field of education during the past twenty
years in the light of Great Proletarian
Cultural Revolution (GPCR) the two lines
of education stand out clearly. One
expert-oriented, devoted to more better
and longer regular schooling aimed at an
elite on the Euro-American pattern. The
other more open, and experimental,
determined only to find ways of closing
the gap between the educated or perhaps
better schooled and the mass of ordinary
workers and peasants and to relate education
closely to the living reality of the work
burdened world. The first group fear of
lowering standards. The second reply that
inventiveness and great achievement has
not in the past been highly correlated
with schooling."

The Problem of Teacher Supply and Quality:

The problem of the supply of teachers involves not only numbers

in relation to that of children to be taught but also that of quality.

A significant proportion of primary school teachers lack essential

basic knowledge. Better trained teachers lack practical experience

and often have the wrong social-political attitudes. This is one

reason for favouring worker teachers as in the case of Cuba, where

a crucial ingredient in utilizing the school for propagating the

new ideology was the development of a teacher corps with new values

and skills. The elements of this development were the shift of

teacher training from an urban to a rural orientation and the

inculcation of socialist values in the rural cadres.

In China what is criticized of teachers is not expertise per se

but professionalism. Brugger (1973), as quoted by Price, op.cit.

(1977), defines professionalism thus:

"I define a professional here as not
only someone who knows his job and is
committed to its values but a person
who also evaluates the rest of the society
according to the values of his jobs.
The professional defines a layman in
pejorative terms as one who lacks
those values to which he the
professional is committed. What is
promoted according to China's thinking
is not 'esprit de corps' but service
to the community."

. . . .

The idealism and dedication of Cuba and China in search of a

genuinely community based educational system has undoubtedly

influenced Tanzania, and has added a new dimension to the various

formative factors discussed earlier in Part B. To what extent

these various forces have been influential in their residual effects,

and to what extent the community ideal in Tanzanian education has

become a reality we shall see in Part C of this thesis.

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P A R T   C

THE CONCEPT OF COMMUNITY EDUCATION,

WITH SPECIAL REFERENCE TO TANZANIA

The development of idea of Community Education in

Tanzania with reference to special influences in the

light of the aforementioned contextual factors is the

essence of Part C, (Chapters 10-12). It first starts

with Community Education, the field, concept and

survey of literature, and then ends with the overall

survey of selected national initiatives in community

based education during Post-"Arusha Declaration" era.

C H A P T E R   T E N

THE CONCEPT OF COMMUNITY EDUCATION

The concept of 'Community Education' is not new in the literature of comparative education, but it has come to acquire a special importance in recent times. Concern has understandably been more urgent in those parts of the world which have been hampered in their economic and social development, not having found the means and forms to advance. This concern has found increasing expression in the policies of the United Nations' Specialized Agencies especially ILO, FAO, WHO, UNESCO, UNICEF, the World Bank and its affiliate, IDA. Concepts such as mass education, basic education, community development, community work, community organizations and life-long education are terms to enhance the concept of community education and lead towards community development. The regions where this problem is being addressed are mainly agrarian in character and the basic unit in their social structure is the small, relatively self-sufficient, settled group.

10.1   PROBLEMS OF DEFINITION

Why are we still discussing the identity of community education? Why is there no one universally accepted definition? The answer to these questions lies in the nature of social sciences. As Bhola, H.S. (1979) puts it:

> "The social sciences study man and
> society. Each man holds his own
> opinions, each society has its own
> world view. There is no universal
> agreement about human goals or the
> means of achieving them....
> National ideologies differ and each
> one imposes a particular strategy
> of change and a particular
> methodology of evaluation."

According to Eric Midwinter (1973), community education has a dual

connotation. First it is recognized as a vital concept to which

many people pay lip-service, and which is acknowledged as having

a meaningful role to play in our educational systems over the next

generation. Secondly, it is an uncomfortably vague concept, which

although recognized by all is not easy to grasp.

It appears that the problem of defining community education is two-

fold. On one hand we have to define the two words, 'community',

and 'education'. On the other hand one has to understand the concept

of community-school-learning linkage. Considering the term

'community' for example there are numerous definitions to choose

from. In 1955, Hillary (Keeble, R.W.J., 1981), identified 94;

while Watson (1980) indicates that there were at least 292 in the

USA alone in 1972. More than a decade later, the number must be

vastly greater.

Going further on this issue, Eric Midwinter (op.cit.) points out

that there is an academic school of thought which implies that if

objectives and areas of operation cannot be strictly drawn, then

there should be a reluctance to move into the field. This has been

one reaction to the post-Plowden phase of interest in school and

community relations. It has been suggested that the terminology

is much too nebulous and remote from the severe world of statistical

analysis. Also it is felt that such concepts are so difficult to evaluate puristically that available resources should be channelled into more measurable ventures.

Of particular interest to us, however, is not how best we can define the two words 'community' and 'education', but how best we can understand the concept of integration of community-school learning. While Orata, P.T. (1954) for example emphasizes the community development aspect of 'community schools', Battern, T.R. (1959) sees them as institutions which try to provide education which is more useful to the majority of children by relating it more closely to local community life through providing a community oriented curriculum. Houghton, H. and Tregear, P. (1969), on the other hand, argue for community control of the schools. They state that a community school is in the fullest possible sense, the school of a community not just a school which is merely located in the community. Martin, C.J. (1984) also seems to share this view when he talks about 'community school' or 'community's school'.

The Report of the Commonwealth Conference on Education in Rural Areas (held at University of Ghana, Legon, Accra, 23rd March to 2nd April 1970), points out that 'community education' comprises activities designed to raise the level of living of rural communities; to centre upon practices related to better living standards; to improve health, hygiene and child care; to produce food of better quality and higher nutritional value; to improve husbandry and the processes of agriculture and its products; to improve business and management techniques: indeed to focus on the widest range of activities which affect the life of rural communities.

Recognizing the role of school as one of the agencies involved in

social change, the report gives the following definition of a

'community school':

> "A community school is a place where
> children learn the basic skills
> needed for interpretation of their
> environment and for adjustment to
> change through experiences provided
> by that environment in the first
> stage, broadening out to take in the
> world outside their immediate horizon,
> a place where the knowledge and skills
> of the adults' community are brought
> in to aid the teacher in his task,
> where close association is sought with
> the extension workers in the fields
> particularly of health and agriculture.
> A place whose buildings may be placed
> at the disposal of these workers for
> meetings with the adult community;
> whose buildings and grounds are
> available for cultural and recreational
> activities by the community as a whole,
> adults and adolescents alike."

Arguing almost along these lines of definition, George W. Parkyn

(1973) stresses the importance of bringing the community into the

school and taking the school into the community. Opportunities

should be made to bring parents and other members of the community

into the school where they can share relevant experience; demonstrate

skills; help care for children; even teach things they are specially

experienced in. By taking the school into the community, students

are prepared to be independent of primary education by arranging

them to make systematic use of community facilities for supervised

learning and for observing and participating in appropriate community

activities.

A journal published in 1973 (Keeble, R.W.J. op.cit.) by the Liverpool-

based organization 'Priority', spoke of the community school solely

as characterized by five essential features: a social syllabus,
i.e. curriculum geared to the social environment of the school;
parental participation, i.e. the all important home-school
partnership preferably expressed in a weekly contact; pre-school
provision, with a mother-oriented programme, perhaps a nursery or
a play group or home visiting scheme; adult provision, i.e. the
school using its facilities to give a chance of education pleasure
and interest for adults in their own right; and teacher training,
i.e. a link with colleges by means of tutor-led teams regularly
attached to the school, as well as in-service training for existing
staff.

The Local Government Act (Scotland) 1973 as contained in Adult
Education : The Challenge of Change, (HMSO, 1975: Keeble, R.W.J.
op.cit.) defined community education as a wide spectrum of
educational opportunities made available through social, cultural,
recreational and educational provision and through the involvement
of voluntary groups.

According to Midwinter (op.cit.) the community school is an actual
school and not the perfect school. Within its overall structure,
the community school would diligently consider a formal series of
components which would vary according to community character and
need. A list of these might include:

(a)   the physical plan and construction of the school in order
       that the school, where this is feasible, enjoys an
       architectural harmony with its surrounds;

(b)   the number (i.e. teacher/pupil ratio), personality types,
       expertise, training, background, experience and deployment

of staff, their pay, condition of service, responsibility
and so on;

(c) the management of the school, in that such management might
represent a consensus of interests in the school/community
situation;

(d) the community orientation of the curriculum, to the degree
that it should be geared to the resources and requirements
of the neighbourhood in question and the type of materials
and exercises that might be utilized;

(e) the ways and means by which the school, given its locale,
might strengthen its links with the home, involving parents
as fully and richly as possible with the educational
experience;

(f) as the extension of this, the methods school could employ
according to their district and situation, to move the school
into the community, not only for curricula but for communal
reasons: this should particularly consider the purposeful
social education of the children, the relation of school
and economy, the relation of school with other agencies such
as theatres and so on;

(g) the plant the school can offer the community for recreational
and other uses and the way in which these might vary
according to the type of area;

(h) overlapping with this would be the important question of
adult education and the way in which the community school
can make such provision;

(i) at the other end of the scale, the community school should
also be considering the question of pre-school provision,
and making either statutory or voluntary accommodation

available;

(j) the issue of teacher-education is, needless to say, highly

relevant to the discussion and the community school would

be looking to offer distinctive kinds of experience to

teacher trainees;

(k) the community school would need to think out its own concept

of how it saw itself _apropos_ the broad range of community

developments and define its aims in some detail accordingly;

(l) last, but far from least, is the difficult question of school

climate, the whole business of values, attitudes, judgements

and approaches of the school in relation to its pupils and

their life in the community: the so-called 'hidden curriculum'.

Jones, A. 'The Inner City School in Secondary Education', June 1974

(Keeble, R.W.J., op.cit.) defines a community school as a fusion

of relationships between pupils, teachers and community.

A book entitled "Education in Rural Environments" (UNESCO 1974),

sees community education as a type of education within the framework

of the National system. It takes the rural environment fully into

account in its content, form, structurres and methods and does not

perceive rural education as inheritantly different from the education

given to the town dwellers. According to this book, the school

should not be destined solely for children but constitute a source

of culture and development for the community as a whole. It must:

develop capacities of thought, action and creativity; rely not

solely on the teacher but all development agents and local

specialists; make use of books and other forms of documentation,

and media.

The following principles are recommended for linking education to life: it should be rooted in local problems and oriented towards the solution of these problems; it should exercise the learner by means of practical activities; and it should instill scientific method.

Talking about Community Orientation for non-formal Education, Kenneth King (1976) defines community schooling as: 'the interface between traditional schooling and non-formal education'.

The view expressed by Abner Prada (1978) is an emphasis on the transformation of a rural school into a rural community-education centre. Such a centre should centralize community services; that is to say:

(a)   meet the needs of the school-age members of the community using schools with one teacher for several grades;

(b)   supply the necessary adult education resources and organize basic education throughout the community;

(c)   serve as a base for grassroots organizations;

(d)   organize and maintain technical and agricultural assistance;

(e)   help mothers to educate their children and give them instruction in domestic economy;

(f)   help young people to organize their own activities;

(g)   set up a community larder in the area for children's meals;

(h)   organize a small rural workshop to meet the needs of the community;

(i)   provide central facilities for the reception of radio programmes and cultural television programmes;

(j)   promote purchasing and marketing co-operatives.

Colin Fletcher (1980) sees community education as an act of social intervention, albeit with a discretion that actually begins with the roles people play in education. According to him, community education is engaging in the practices of local social change, and has its beginning in alternating between the roles of the teacher, pupil and adult such that each person is in fact all three over the course of time. Fletcher feels that the following should be the goals of community education: to encourage a pleasant, enjoyable and more meaningful recreation; to broaden the quality of life of the participants; to fit people for jobs and prepare them for better jobs; and to facilitate social change; to give the people back what is theirs; to distribute in favour of the lower paid, to advantage the manifestly disadvantaged.

Linda A. Dove (1980) defines community school in terms of the role it should play. According to her, community schools are to perform the following functions: they should very closely serve the needs of the communities in which they are located and encourage community development; they should provide a curriculum for young people which would prepare them for productive work locally and thus slow down the drift of alienated youths to the towns in search of jobs; they should encourage positive attitudes between community and school, and integrate child and adult education; and they should economise on costs through the shared use of teachers for school and community activities.

La Belle, T.J. and Verhine, R.E. (1980) identify schools for educational access, enhancing learning, linking education and work, community co-operation and socio-economic development. On the other hand Sara Delamont (1980) considers community education in terms

of community control over the educational institution, or community participation in the running of such institutions.

This belief is also shared by La Belle, T.J. and Gonclaves, J.S. (1980), who probe the functions of community schools and expose the interests of both the community and various levels of political structure. They have outlined four models of community schools; schools primarily controlled and at the service of the community; schools not primarily controlled by the community but at the service of the community; schools primarily controlled by the community but not at the service of the community; and schools neither controlled nor at the service of the community.

Sinclair and Lilles (1980) explain the concept of community schools in terms of relevance programmes, work experience and community-related programmes. To throw more light about the relevance through experience relating to other aspects of community life, they give as an example a summary of the following characteristics of the community school as it is developed in America:

(a)   the students and teachers use the resources of the community as the core of the curriculum, relating the major content of the curriculum to what is happening and can be studied in the community;

(b)   the school is used not only by children but by adults of the community, serving as The Community Centre, a place for adult education and recreation, a focal point of the community;

(c)   the teachers are fully participating members of the community with children, and carry out projects of community development.

These activities are part of academic activities of the school, but they also bring together the children and the adults of the community to act on mutually agreed community problems and improvement projects. They then go further by giving six case studies from the history of relevance in education: Mexican Rural Schools; Turkish Village Institutes; Gandhi Basic Education in India, "The Wardha Scheme"; the Philippines Community Schools; the 1950s Tanganyika Agricultural Programme; and the Rural Education Centres in Upper Volta.

Let us end this discussion by referring to Kazim Bachus (1982). He interprets the concept of envisaging a two-way flow of knowledge between the school and community. This involves efforts at inducing: into the community the knowledge, skills and beliefs which the schools teach and which can contribute to an improvement of the quality of life among its members; into the schools some of the knowledge, skills, beliefs and cultural practices which play a stabilizing and constructive development role in that society.

With all these arguments one is forced to conclude that 'community education' is too vague a concept to be useful for describing experiments in education. And its use has been that of a 'halo label' to group together educational projects whose purposes and structures should be seen as different if they are to be understood. Let us now look at the relationship between community education and community development.

10.2   EDUCATIONAL ASPECTS OF COMMUNITY DEVELOPMENT

Problems of Definition:

The relationship between 'Community Education' and 'Community

Development' is so strong that to date there is a lack of a distinctive

and accepted terminology and meaning for each. In most cases,

therefore, one finds the two terms being used synonymously.

Narrating the historic perspective of the two terms for example,

Cameron, J. and Dodd, W.A. (op.cit.) point out that the British

adopted in 1930s the term 'Community Education' which in the Colonial

Office Memorandum of 1944 was changed with due explanation to 'Mass

Education'. Shortly afterwards, the newly fledged UNESCO coined

the term 'Fundamental Education' for the same thing. In 1948 the

British produced yet another alternative, 'Community Development',

on the grounds that they wished to avoid the very word education

which had strong connotations of formal learning, an image of books

and schools. UNESCO was convinced enough by this argument to adapt

the new term but continued to call its purely educational component

as distinct from development in the broader sense, 'Fundamental

Education'! In 1952 the Cambridge Conference on African Education

did nothing to reduce the chaos by introducing yet another term

'Informal Education'. Then another term attained accepted currency,

particularly in India. This was, 'Social Education', and it has

continued to uphold its own position. It was, for example, the

term used not only at the Second Commonwealth Education Conference

held at New Delhi in 1962, but also at the 1964 Conference in Ottawa.

However in East Africa, 'Community Development' is now the official

term and whatever its precise definition may be, it seems to be

well entrenched.

Community Development
and Community Education:

With these definitions in mind we are now in a position to describe

how Community Development relates to Community Education. Philip

H. Coombs et al (1973) conceive Community Development as 'community

transformation'. That is to say there is a change not only of the

methods of production and of economic institutions, but also of

social and political infrastructures, human relationships and

opportunities.

This belief is also contained in the goals set for United Nations

Second Development Decade, (Philip H. Coombs and Ahmed Manzoor 1974):

> "Rural Development is conceived not
> simply as Agricultural and Economic
> growth in the narrow sense, but as
> balanced social and economic .
> development with emphasis on the
> equitable distribution as well as
> the creation of benefits. Among
> the goals are the generation of new
> employment, more equitable access
> to arable land, more equitable distribution
> of income, widespread improvement in
> health, nutrition and housing, greatly
> broadened opportunities for all individuals
> to realize their full potential through
> education and a strong voice for all rural
> people in shaping the decision and actions
> that affect their lives."

This view is also shared by such authors as Battern (op.cit.),

Midwinter (op.cit.), and Nash (1980). They seem to hold the view

that in addition to its whole range of development activities,

Community Development depends not only on technical nature but on

political, social and economic structures. The following are fields

to which the concept of Community Development applies:

Agriculture:

There is need to give knowledge of how yields may be improved, through better cultivation, proper use of manure, composting, irrigation and drainage, soil conservation, organization of co-operatives, rotation of crops, use of insecticides and fungicide in controlling the common local pests, treatment of plant disease, improved strains of seed, use of plough, new crops especially cash crops, improved variants of existing crops and newly developed breeds of domestic animals and birds.

Health and Rural Sanitation:

There is need for health education, cleanliness both personal and communal, disposal of waste and removal of obvious water pollution and provision of permanent buildings. There is also a need for health centres, family planning clinics, drinking water wells for schools and villages, vaccination, maternity centres and applied nutrition programmes.

Formal Education:

Being one of the most influential people in the community, the primary school teacher's interest and support should be enlisted for community development work. School buildings can provide a convenient focus for community activities of all kinds. In particular the recreational facilities and school gardens can be better utilised for demonstrations of improved methods.

Literacy:

Literacy work, whether in shape of formal classes or literacy campaigns,

is likely to succeed only when there is demand for it. In assessing priorities for immediate action it is often found that improvement in health and methods of peasant farming for example have to be placed before literacy. It needs to be emphasized, however, that it is difficult to attain full citizenship without the basic skills of reading and writing, and in modern times, numeracy also.

Adult Education:

Between literacy campaigns on the one hand and formal adult education on the other, lies the field of Adult Education, which is of great importance to the Community Development Officer. Apart from specific forms of training for Community Development work, this official should seek to provide short courses and discussion groups bearing upon various aspects of community life, with special emphasis on civic responsibility and service to the community. The organization of such a course provides a follow up for literacy campaigns. Literacy frequently brings with it new powers of understanding and a desire for self expression. Adult Education courses should be so devised that they not only extend the new literate's ability to read and write but also lead that person into new ways of serving the community to which they belong.

Home Economics:

Home economics certainly pays off in Community Development, and this in turn provides a stimulus for economic and social development in general by providing the basic component of self-government. A general knowledge of Home Economics must therefore include: nutrition, the principles of cookery and food preservation; textile production, with the chemistry of fibres, principles of laundry,

dyeing, clothing, and soft furnishing; included household management, namely the economy of time, effort and money, consumer education, practical home improvements including simple furniture making and mending; the concept and application of child development, from conception through the mental, emotional and physical capacity at various ages; child management, requiring applied child psychology; and finally, family relations, to boost the significance of the family in itself and to the community in general.

Village Industries and Trading:

Shoemakers, carpenters, tinsmiths, tailors, shopkeepers and other tradesmen either tend to drift to the large towns in search of employment or already work in these towns and wish to return home. Given the knowledge of how to set up their own businesses many of them may be willing to work in their own village, and with their knowledge and skills so make a contribution to the development of that community. It is important that the traditional crafts and industries should not be forgotten. Every possible encouragement should be given to retain or revive them, and to improve the standards of the articles produced. Markets may well be found for such commodities in areas frequented by travellers and tourists or through establishing co-operative marketing arrangements.

Housing:

The construction of simple but improved dwellings can be enhanced by community development or aided self-help methods.

Public Amenities:

The provision of roads, postal services and office, clean and accessible

water supplies are all obvious infrastructural aspects that are
fundamental to community development.

Co-operatives:
The establishment, promotion, supervision and auditing of co-operatives
is a technical business involving special training and needing the
support of Government apparatus behind it. Co-operative Officers
should work together with Community Development Officers in such
areas, otherwise the necessary cohesion and understanding will not
exist.

Working with Young People:
Community Development needs enthusiasm, energy and time, which young
people in particular can devote to it. For example, Scouts and
Guides in schools, Community Service Corps, Youth Corps, Youth
Service Teams and Youth Training Schemes can all help, provided
they do not overlap, duplicate activities or even create too much
rivalry in small rural communities.

Recreation:
The need for recreation to have a health position in the community
enterprise should never be forgotten. Neither should the value
of sport as a means of the training of character and public spirit
be underestimated. Games, and in particular team games, can often
prove an invaluable starting point for arousing community spirit.
For example, local dances and songs, traditional games and interests,
athletics and sports can create opportunities for the display of
prowess and achievement leading on to the national and even
international sphere where individual achievement reflects glory

on the entire group.

Spiritual Needs:

The importance of spiritual values in the life of the people should be emphasized. A real community needs a philosophy in order to establish a hierarchy of values in which material goods are regarded not as an end but as a means to and end. An understanding of the spiritual beliefs of the people and the basic tenets of various religious bodies, can be used to further the general good. Such understanding can assist the co-operation that is vital to all the practical work that needs to be done.

Urban Problems and Community Development

Problems of social disintegration, rapid political and economic change, discovering a new sense of belonging and developing new loyalties are some of the problems that have accompanied urbanisation. The larger communities created by migration from rural to urban areas need considerable development in the provision of housing, sanitation, roads, street lighting, clinics, hospitals, maternity centres, libraries, schools and community halls. There seems to be a greater need for outlets for sports, drama and other physical activities. So community development programmes appropriate to urban living can help to meet these new demands and reduce the potential tension that is present in all urban societies throughout the world.

These urban problems, although basic, seem to be an abstraction to the minds of most people in the rural areas. Hence they are at least to some extent unexpected when they reach the town. Although migrants want something new, they still have to be educated to

understand the new concepts before they can accommodate the new
experience. This is why the educational aspect of community
development becomes very important. Midwinter (op.cit.) clarifies
this point when he states:

> "The aim of Community Education is
> to serve Community Development.
> It is a social rather than an academic
> conception of education, one which is
> intended to prepare children for their
> social life of work, leisure and
> citizenship."

As quoted in Keeble, R.W.J. (op.cit.), Midwinter goes further and
emphasises that:

> "Community Education would be futile
> and wasteful outside a comprehensive
> policy of Community Development,
> Community Development would be
> inhibited and emasculated without a
> thorough going exercise in Community
> Education."

Advocates of community education are therefore interested in improving
urban as well as rural society through education. To them 'Community
Education' and 'Community Development' cannot exist without each
other. Indeed, they go further, strongly believing that community
education should be nursery for community development.

Coombs and Ahmed Manzoor (op.cit.) have tried to outline what kind
of community education is needed for community development.
According to them there are only four main headings.

(a)   General or Basic Education: Literacy, numeracy, an

       elementary understanding of science and one's environment:

       this, they say, is what primary schools should seek to

       achieve;

(b)   Family Improvement Education: this is designed primarily
        to impart knowledge, skills and attitudes useful in improving
        the quality of family life through such subjects as health
        and nutrition, homemaking and child care, home repairs and
        improvements and family planning;

(c)   Community Improvement Education: this is designed to
        strengthen local and national institutions and processes
        through instruction in such matters as local and national
        Government, co-operatives and community projects.

(d)   Occupational Education.

The Concept of Occupational Education:

This is central to economic development and is designed to develop
a particular body of knowledge and skills associated with a range
of economic activities and so be useful in making a living. Various
clienteles exist for occupational education, including:

(a)   Persons directly engaged in agriculture, for example,
        commercial farmers, small subsistence and semi-subsistence
        farm families and landless farm workers, also those engaged
        in animal husbandry, fishing and forestry.

(b)   Persons engaged in off-farm activities, for example,
        traditional skills, new skills associated with modern technology,
        modern food processing, repair and maintenance of farm machinery,
        motor vehicles, radios and television, electric and diesel
        pumps, typewriters and cash registers, tailoring, dressmaking,
        masonry and carpentry are included in the traditional skills.
        Also on the modern skills side are retailers and wholesalers
        of farm supplies and equipment, consumer goods, suppliers
        of repair and maintenance services, processors, storers and

shippers of agricultural commodities, suppliers of banking

and credit services, construction workers and other artisans,

suppliers of general transport services and small manufacturers.

(c)   General Services Personnel, for example, rural administrators,

planners and technical experts such as analysts and planners

at sub-national level, managers, technicians and trainers

for specific public services, managers of co-operatives,

other associations and credit services.

The Idea of the Community School:

Closely associated with 'Community Education' is the concept of

the 'Community School'. This idea has obviously also been linked

with community development. For example, Lloyd Cook, the American

educationist, (as quoted in Midwinter, op.cit.), speaks of Community

Education in such a way as to make the local community an object of

special study, thus placing the school's work and its ability to

assist improvements, at the forefront of community development.

Arguing along the same line, Nash (op.cit.), gives reasons why

school based education has been adopted everywhere as an institution

with considerable power for effecting change. First it is regarded

by him as a basic human right that all children should receive,

at least up to the elementary level of schooling. Children who

are denied an opportunity to become literate at that stage are cut

off from participation in national life and denied the possibility

of personal development unless they are fortunate later through

adult education. Secondly the school is a powerful instrument of

social control and is invariably used to transmit the ideology of

the dominant social class, to inculcate attitudes of responsibility

and loyalty to the state and so on. Midwinter (op.cit.) seems to be more explicit in respect of this second function of school-based education when he writes about the political context of education:

> "If a society is anxious to survive
> as it stands the Governing Class is
> likely to have an especially nested
> interest in its sustenance as well
> as being best placed to influence
> the situation. It was the Athens
> dignitary who produced the Athenian
> Education System in his own image. Just
> as the Romans' educational set up was
> created by its patrician class. It was
> the Nazi Government which structured
> German Education System in the 1930s,
> just as it was the Prussian Government
> which structured it in the 1820s. From
> the War Chiefs in the Indian encampments
> and hierarchy of medieval church to the
> Government of the present day, education
> tends to be imposed from above. Those
> in charge are naturally and respectably,
> keen to secure the subsistence of stable
> position and inevitably they turn to
> training the young to admire and rejoice
> in that secure situation."

Thirdly, the school legitimates access to the elite group through objective certification. Fourthly, it is believed, rightly or wrongly, to be causally related to economic development. It is from this fourth point that the linkage of school and community tends to be particularly stressed.

As a final point, when selecting staff for community development work, the qualification to look for is a proved ability to work with people rather than for the people. Community Development Officers need to be able to stimulate people to discuss their problems, clarify their needs, and decide what they themselves can do to satisfy them. This process has been well described in the United Nations Report (Battern, op.cit.).

"In all the cases seen where real
progress was being accomplished in
local community development, the
first step in that development had
been sustained discussion by the
community of its basic needs and
most urgent problems. Progress in
development had followed a fairly
easily recognized pattern. First
the people of the community generally
if not always stimulated by group
"organizer" or "extension teacher"
had become aware of one or more common
problems by sustained or repeated
discussion. Second they had as a
group decided to accept the
responsibility of pooling their
intelligence, manpower and local
resources to attach one specific
problem, the solution of which would
meet some felt need of a large majority
or all the families in the community.
Third they organized to solve that
problem and in every case studied,
learned that they needed some
specialized assistance and, in practically
all cases, some material or financial
assistance from outside the community.
Fourth, they developed a degree of group
responsibility, pride and zest which led
them on to attach other communities."

10.3 EXPERIMENTS IN COMMUNITY EDUCATION

There is a wide literature relating to tried experiments in community

education in both 'developed' and 'developing' countries.

Interested readers may be directed to: Battern, T.R. (op.cit.),

Poster, C.D. (1971), Midwinter, E. (op.cit.), Ryba, R. and Kallen,

D. (1975), Coombs, P. et al (op.cit.), Kenneth, K. (op.cit.),

Nash, R. (op.cit.), Sinclair, M.E. and Lillis, K. (op.cit.), Center

for Educational Research and Innovations, "CERI" (1980), Keeble,

R.W.J. (op.cit.) and Banard, R. (1982).

Experiments of community education in Africa, for example, have

been well documented in Kenneth King's work, (op.cit.), while Keeble,

R.W.J. (op.cit.) and Eric Midwinter (op.cit.) have concentrated

on Europe, Britain and to some extent the USA. On the other hand UNESCO's contribution is contained in such books as "Education in a Rural Environment" (1974), "Education Reform, Experiences and Prospects" (1979), and "Basic Services for Children : A Continuing Search for Learning Priorities", Vols. 1 and 2 (1978). In Volume 1 of the last-named source, for example, we find experiences from Ethiopia, Guatemala, India, Indonesia, Japan, Madagascar, Mexico, the Philippines, Sri Lanka, Uganda and Tanzania. Volume 2 contains more material from West Africa and Central America; included here also are a few interesting cases from Asia and East Africa.

Historical perspective of the development of Community Education have been reviewed by King, Midwinter and Sinclair and Lillis. They all seem to agree that practises in community education have been a known entity in all parts of the world throughout the ages. Plato, Thomas More, Bacon and Luther for example each developed their own versions of the concept. During the 18th, 19th and 20th centuries versions of community education were being experimented with in Switzerland, Denmark, the United States of America and Great Britain. In the latter part of the 19th century for example, there was a widespread interest in addition of manual training in the school curriculum, whilst in the 20th century originated the concept of the community school reforms which were seen as breaking down barriers between the life of the school and the life of the community at large.

Battern (1980) points out that, the Fifty-Second Year Book of the National Society for the Study of Education, published in 1953, is entirely devoted to the discussion of community education. It refers to projects then taking place in Thailand, Haiti, India,

Mexico and the Philippines. Even since 1953, significant community

education projects have been developed in the Republic of Ireland,

the Netherlands, France, Kenya, Tanzania, the Peoples Republic of

China and Israel.

In Africa, according to King (op.cit.), there is perhaps nothing

particularly surprising about the return in the 1970s of the slogan:

"Linking the School with Community Life". As we have seen above,

it ran as a constant thread through most colonial assessments of

African schooling, but disappeared for a decade at Independence

as "the West" (including American aid) helped to expand and build

a superstructure on the legacy of colonial institutions. The idea

returned when "the West" began to have misgivings about the results

of a decade of whole-hearted educational assimilation. There had

of course been a degree of indigenous cultural resurgence after

colonial rule, bringing with it the traditional community values

of African society.

Of late, agencies concerned with the transcontinental co-ordination

of community education developments in South America and Australia

have been set up. The USA has taken a leading role in developing

and funding community education projects both at home and in low

income countries. According to Williams, W. and Robins, W.R. (1980),

the USA conceives of community education as being a systematic way

of looking at people and their problems. It is based upon the premise

that education can be made relevant to people's needs and that the

people affected by education should be involved in decisions about

educational programmes. It assumes that education should have an

impact upon the society it serves. Community Education encourages

the maximum use of school facilities, study and assistance in the

solution of community problems, co-operation among agencies serving

the people, community planning, and reinforcing the family unit

through shared activities. It also develops a concern for meeting

human needs, utilizing community resources and promotes community

leadership, especially decision-making in the education process.

Williams and Robins go on to contend that:

> "Community Education is a direction in
> education involving two major aspects:
> a process and resulting programmes ....
> The idea of Community Education
> however first addresses itself to the
> involvement of the community, all of
> its people, with all of their points
> of view - determining its wants and
> needs and then determining avenues to
> satisfy those needs, not only educational
> needs, but economic, social and political
> needs as well."

The idea of community education then becomes an instrument for change;

a change in the whole climate of the community, which often results

in a change in home environment, student and adult attitudes and

ultimately a positive upgrading of student achievement. Through

the expansion of community services, the co-ordination of existing

agencies, maximizing the use of school facilities and the involvement

of people of all ages at all times, the process of developing a

community education programme works towards the development of

a "sense of community" - people working together to solve their

own problems, needs and wants.

These thoughts seem to be shared by countries in East and Central

Africa. In the spirit of technical co-operation among 'developing

countries', the Governments of Botswana, Burundi, Comoro, Ethiopia,

Kenya, Lesotho, Madagascar, Malawi, Mozambique, Rwanda, Seychelles,

Somalia, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe have

constituted an Eastern African Region. With the help of UNICEF/UNESCO, ILO, and to some extent USAID, these countries operate very similar community development projects. In most cases they are attempting to bring the school, and particularly the primary school, closer to community life so that it prepares its leavers more effectively to take their full responsibility in the changing society: in short to prepare young people for "job economy".

According to UNICEF's Community Schools Report (Recommendations and Papers of a Seminar held in the United Republic of Tanzania 22-29 August 1980), Tanzania, for example, offers a two year post-primary workshop skill training programme in some primary schools, Community Education Centres and Folk Development Centres. Kenya has its Village Polytechnics, Harambee Schools and the Kenya National Youth Service. Burundi has Rural Workshops, while Rwanda has Integrated Rural Centres. Ethiopia has Community Skills Training Centres and Awraja Pedagogical Centres for linking theory and practice: learning and working. Examples of community school and basic services projects are: Kwa Msisi in Tanzania, the Brigades in Botswana, Namutamba project in Uganda, Fokontanys educational activities in Madagascar and Nomad Educational Centres in Somalia.

Meena, E.K. (1980), then UNESCO/UNICEF adviser on Basic Education, presented an overview of Basic Education in Eastern African Region, in a paper entitled "The Community School : New Approaches to an Old Idea". He confirmed that most countries in Eastern Africa are increasingly calling upon the traditional resource, the community, and giving it a more defined and crucial role to play in education. He then goes on to describe a number of characteristics common to all educational reforms in the Eastern African region. These are:

community participation in policy making; curriculum development

through active school committees; pupil and teacher participation

in the activities of the community emphasising knowledge and skills

relevant to local environment; the integration of school and

community in activities for reform, change, upgrading, skills and

productivity; the utilization of formal, non-formal and informal

channels for providing education, thus moving away from the formal,

institutionalised approach.

10.4 DILEMMAS IN COMMUNITY EDUCATION

Kenneth King (op.cit.) and Kazim Bacchus (op.cit.) have tried to

cover in detail several major obstacles contributing to the failure

of efforts to integrate school and community. So too do Battern,

T.R. (op.cit.), Susan Mowatt (1975) and Linda A. Dove (op.cit.).

As already mentioned at the opening of this chapter, one of the

major obstacles in implementing community education programmes is

the problem of definition. This problem is further highlighted

by Susan Mowatt when she says:

> "Community schooling however defined,
> it is at this point in history a
> movement. The level of activity
> conducted in its name is high, has
> been reached in a fairly short space
> of time and continues to expand.
> Here and there the beginnings of
> gentle back-lash can be seen but for
> the most part is disregarded."

According to her, the sources of confusion about community schooling

are threefold. Firstly there is very little hard evidence available

concerning what it is or does. Very few projects or programmes

have ever been systematically evaluated. Therefore, it is impossible

to be precise about cause and effect or to state with accuracy what practices serve what objectives, and how. Secondly there is the lack of common agreement as to the meaning given to the terms employed. A 1972 literature search in the USA revealed that even then, 292 definitions of community existed. While it hardly seems worthwhile to try to add another, it must be noted that such ambiguity concerning the movement's central concept does not auger well for rational discussions. Thirdly, confusion is caused by the vast variety of practices and programmes that are carried out in the name of closer relations between school and community. It does not help that a considerable proportion of this variety includes activities of the sort that have been considered standard good practice in some areas for generations. In other words they comprise exactly what good teachers normally do!

Mowatt goes on to point out:

> "Any successful and even meaningful
> interrelationship with community
> is firmly rooted in ethos, character,
> human and administrative arrangement
> that make each school unique."

It has been argued that the provision of community education helps to speed up the pace of development, hence enabling people to adjust themselves to rapid change. By so doing, they should be able to deal with problems they do not already understand. This, however, necessitates the perception of new needs, the learning of new methods and skills. This is a cumulative and repetitive process, but while in general true, it is not in practice as smooth as that. Battern (op.cit.) reminds us that:

"People who have basic values in common
respect one another, to some extent
feel responsible for each other's
welfare, can usually achieve a
reasonably happily life if they
are poor and not very well educated.
They feel that they belong to their
community and because they share this
feeling of belonging they find it easy
and natural to work together for the
common good and care for those members
of the community; old or sick people
and widows and orphans who are in
special need of help. Life in such
communities gives people an underlying
feeling of security, whatever happens
they know they will not face it alone."

This was true of most communities in former times. It is not, however, the case today. New ideas have been entering through various socializing channels like the school, trading, travelling and the money economy. So there would seem to be a contradiction and tension between those members of society who cling to tradition and those who depart from it. From this arises yet another area of stress in that those who accept new ideas about the development of the whole community, often become less ready to accept the duties and responsibilities laid down by traditional custom. This is especially the case with those returning from an experience of formal education away from home.

The presence of different interest groups in the community can make the task of integrating school and community extremely difficult. Knowledge is not value free; it is often used as an instrument of social control or domination. Therefore the dominant group in the community in its efforts to maintain hegemony over other groups, might want the schools to pass on its own interpretation of reality - its own ideology.

Obviously related to this tension is the question of tradition.
It is easier to persuade farmers to have their cattle innoculated
against diseases than to limit the size of their herds to prevent
overgrazing. Yet, in the long run they must maintain the fertility
of their soil in order to survive, economically and culturally.
The problem of tradition may even hinder simple innovations such
as adopting new tools despite the known fact that it will ease their
work. There needs to be confidence in the efficacy of any change,
and even bad weather in a particular year can constrain their confidence
and reduce morale simply because there was not an _immediate_ reward
forthcoming. It is even possible for some to associate such bad
weather with the attempted innovation. There is thus a need for
community education to instill a long term view of the future as
well as the immediate benefits of any particular change.

Although proponents of community education tend to turn their
attention to 'the school' as a reforming agent, this institution
was not originally designed for the purpose of community education.
This is clarified by Susanne Mowatt:

> "The challenge posed to the school is
> implicit in the critique directed
> against it. Our text says ... that
> education and hence schools are cut off
> from the realities of life, that most
> of the content of what is learned is
> therefore irrelevant to the lives of
> students, that furthermore not much
> learning goes in school anyway and that
> is largely because not only of the dry
> and academic nature of what is taught,
> but also of its utter meaningless in
> the contents in which most pupils lead
> their lives, learning is by doing and
> not by sitting at a desk. Furthermore
> education, hence schools, have become
> too bureaucratised, emphasize form
> rather than purpose or content and
> perpetuate rather than reduce existing
> social and economic inequalities."

This contradiction between the actual role the school plays and the supposed role it should play brings forth yet another problem of implementing community education programmes. As Susanne Mowatt continues:

> "Schools that have taken up the
> challenge of community involvement
> may find themselves involved in a
> variety of activities. Parents or
> adults may be entering the school
> as resource persons or as student
> or both. Students may be found in
> teaching functions or persuing
> students' functions in a place
> physically removed from the school.
> Curriculum elements may have been
> designed that make use of the
> immediate environment as a starting
> point or as an end point. This may
> have been accompanied by a shift in
> teaching methodology from discipline-
> based to project-based. In all or any
> cases, certain risks are run and a few
> general remarks can be made about them."

One frequently overlooked risk is that a school may find it is displeasing the clientele it most wishes to serve. Despite this, there are at least four ways in which the school should take up the challenge:

(a) it should be a focal point in terms of action;

(b) it should be a focal point in terms of policy and research, that is to say, allowing the school to make its own decisions in this area, moving closer or not to its community as seems appropriate at any time in a given situation;

(c) it must be given help to enable it to interpret its own challenges and to act effectively upon them. That means administrative freedom to act and the physical resources that may be necessary;

(d)   its traditional functions should not be forgotten, nor

the real strength and potential importance of this role

even in contemporary situations.

Teachers in Community Education

The centrality of teachers to the integration of school and community

learning is undisputed. To borrow Bacchus' (op.cit.) phrase:

> "The teachers are the fulcrum upon
> which success and failure of community
> school programmes are balanced."

He goes further:

> "They need to be trained not merely to
> interpret the curriculum downwards as
> it were but to act as a channel of
> communication from the community
> upward through the formal system, via
> the intermediate cadre of trainers,
> inspectors and education officers.
> Similarly in the linkage of formal and
> non-formal learning, the teachers must
> be made aware of the complexity of the
> issues involved in community development
> and the role that non-formal learning
> might play in this and be prepared to
> adopt appropriate attitudes and
> strategies for adult learners."

There is, therefore, a need to re-orient the teachers, teacher trainers,

inspectors and other education officers to adopt new methods and

skills. The attitudinal factor is crucial because the teachers'

response to community education in most cases will be influenced

by their attitude to people, as well as to their technical work.

This is especially true with the most highly qualified teachers:

as Battern (op.cit.) reminds us:

> "The well qualified teacher is even
> more likely to have unfavourable
> attitude to people when as sometimes
> happens he has been posted to a
> backward area against his will owing
> to the shortage of well trained local
> teacher."

Living conditions tend to be most attractive in towns and least

attractive in small villages. The best qualified teachers prefer

to work in town and it is the less qualified or even unqualified

teachers who have to go to the smaller schools and the more remote

areas. And yet it is in just such areas that interested and well

qualified teachers are most needed if the schools are to become

effective centres of community education. Perhaps Keeble, R.W.J.

(op.cit.) adds more weight on this issue of attitude when he argues:

> "The critical issue in community
> education is not what a hardworking
> paternalism will provide for the
> people, not even its readiness to
> modify that provision by consultation
> with the customers but how prepared
> the professionals are to accept
> instructions not suggestions from
> the unprofessionals. How far will
> they go in collaborating with groups
> who are not particularly interested
> in art classes or games of badminton,
> but are very interested in social
> security regulations, in their legal
> rights when in custody, in getting
> their houses repaired, in the wages
> paid to women who work at home and
> in support for young mothers in high
> rise flats or half-way houses? How
> many educators are prepared to be as
> interested in these things? Until
> they are, their usefulness to the
> community is going to be very limited."

Linda A. Dove (op.cit.) even puts this more radically when she

says:

> "... the government sponsored community
> school schemes in less developed
> countries are geared to reformist
> rather than transformational goals.
> Yet if teachers are genuinly to serve
> the needs of the disadvantaged
> communities they must be prepared to
> conceive of and perform their tasks in
> radically different ways. Teacher
> training, therefore, must be
> revolutionised. But no government can
> encourage the development of a teaching
> force dedicated to fundamental changes
> in status quo. Therefore teacher
> education and training for community
> school remains conservative and ineffective.
> It fails to help teachers resolve the
> conflicts which arise between their
> responsibilities as agents of national
> governments and their responsibilities
> to local communities."

The isolation of teachers, their lack of training and background and their great need for in-service training point to the importance of the role of inspectors of schools. According to the Commonwealth Secretariat (op.cit.), inspectors have three main functions:

(a)   ensuring the efficiency of the school in its organization,
       teaching, use of resources and equipment and in carrying
       out its intended role in the community;

(b)   advising, guiding and leading;

(c)   acting as a catalyst for ideas, and giving inspiration
       and leadership to the teachers.

The priority given to any one of these functions depends upon the stage of development of the system under consideration. Inspectors are vital to the whole system of primary and secondary schools, for they are the essential link between isolated teachers in rural areas and the education officers and administrators whom they keep advised of the quality of the schools and of the teachers. It is

they who must interpret policy and bring ideas to teachers. Theirs is the task of breaking the isolation. As frequent visits are necessary to do this, priority must be given to the provision of adequate transport, and to reducing the size of the inspector's district and the workload presently involved in most areas.

In terms of changes in curriculum content and instructional strategies, there seems always to be a basic difference between the knowledge systems which on one hand the schools and on the other the communities in developing countries share. Underlying any effort at integrating school and community learning is the implicit assumption that there is no incompatibility between the various elements of these two systems of knowledge so that there will be no "tissue rejection" in trying to integrate them. This, however, according to Bacchus (op.cit.), raises some doubts. The first is whether there is, as is assumed by the concept, a basic compatibility between the content of knowledge which the schools attempt to pass on to their pupils and the knowledge systems which prevail in the local communities. For example is there a possibility of integrating say a "germ theory" of disease which the school might be teaching and the "evil eye" theory of disease in which the members of the community might believe? The next is what does integration of school and community learning really mean?

Bacchus goes on to explain these two issues in detail by citing case studies of China, Cuba and Tanzania and by giving his own concept of integrating school and community learning. He ends by summarizing the main obstacles to implementing the integration of school and community learning:

"There are many technical factors
contributing to the failure of
these efforts at integrating school
and community learning including
the lack of major commitment on the
part of authorities to carry out the
overall reforms in the educational
system that would be needed to give
such a programme a better chance of
succeeding; the insufficiency of
resources and most of all, the poor
response on the part of the public
who still prefer for their children
the more prestigious academic
programmes which have not been
dismantled but in fact run parallel
to those aimed at integrating school
learning with the knowledge and skills
needed by these communities."

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CHAPTER ELEVEN

THE GENESIS OF COMMUNITY EDUCATION IN TANZANIA

11.1 INTRODUCTION

No one claims that community education work was not done in Tanzania

until it was called by that name, for various forms of such work

were in existence long before the term was coined. Some were

indigenous, some were fostered by Christian missions or churches

and some were fostered by Colonial Government action.

In Tanzania this went on up to the late 1950s, but after Independence

it was dropped, as in the case of many other African countries,

reappearing in the early 1970s. This move was partly influenced

by the international exchange of ideas, especially visits to other

Socialist countries such as the Peoples Republic of China, Democratic

Peoples of Korea, USSR and Cuba (see for example Mmari, GRV, 1974).

United Nations Agencies, especially UNESCO, UNICEF and ILO also

played a major role. This is more vivid if one looks for example

at the number of International Conferences/Seminars which have been

held in Tanzania. The Dag Hammarskjold Seminar on Education and

Training held in Dar-es-Salaam, and the UNESCO Seminar on Community

Education held in Moshi, are but two examples from a long list.

International researches and evaluations like the Phelps Stokes

Commission of 1925, the Binns Commission of 1953, the International

Commission on the Development of Education (ICED) Case Studies in

the late 1960s and early 1970s, and several UNESCO Commission

reports also had an impact on community education reform in Tanzania.

Home grown innovations have also played a major part. It is a maxim that in education there are no ultimate answers. Education must always be changing so that on the one hand it contributes to the changing needs and aspirations of today and on the other it prepares the ground for the future. Education which does not have a feeling for research and reform is not only 'dead', but can be a deterrent and an impediment to development. In Tanzania, the concept of the Community School has thus emerged from many years of experimentation, trial and error, which followed the broad guidelines set out by President Nyerere in 1967 on 'Education for Self-Reliance'.

11.2   COMMUNITY SCHOOL ASPECTS OF INDIGENOUS EDUCATION

Before the advent of school as a mass institution children were introduced to the life skills of their home communities through regular person-to-person contact, father and son, mother and daughter, relatives and neighbours.

Emphasizing this point Nyerere, J.K. (1967) puts it thus:

> "... they learned by living and doing.
> In the homes and on the farms they were
> taught the skills of the society and
> the behaviour expected of its members.
> They learned the kind of grasses which
> were suitable for which purposes, the
> work which has to be done on the crops
> or the care which had to be given to
> animals by joining to their elders in
> .this work."

Although most aspects of indigenous education have been discussed in Chapter Five, it is worth recapitulating to some degree. The characteristics were summarised aptly by Gillet (op.cit.), as being:

(a)   largely <u>undifferentiated</u> from other spheres of human

       activity;

(b)   <u>relevant</u> to the society;

(c)   <u>functional</u>;

(d)   <u>community oriented</u>.

Lewis, L.J. (1954) stressing the principles of adaption uses an

example of the educational value of initiatory rites:

> "Initiatory rites have been a
> characteristic means of maintaining
> continuity of social traditions and
> responsibilities of communities in
> all parts of the world throughout
> the ages. In fact the Christian
> churches in various ways has itself
> used initiatory techniques to teach
> and maintain continuity of
> membership within its communities.
> Yet the almost unanimous reaction of
> Christian missionaries to initiation
> ceremonies in Africa in the early
> years of their contact was one of
> the complete antagonism ... destruction
> of traditional beliefs and sanctions
> without the development of better
> alternatives was bringing about a
> serious disruption of certain
> communities."

The possibility of developing existing educational methods and of

contributing new knowledge within the framework of traditional

patterns of training was used among the Yao and Makua of Southern

Tanganyika (Tanzania) by Bishop Lukas of Masasi. He sponsored

the use of initiatory rites as a means of initiating catechumens

into the Christian church.

11.3   <u>COLONIAL AND/OR MISSION INITIATIVES</u>
        <u>IN COMMUNITY EDUCATION</u>

Education in craft work and agriculture was promoted by Colonial

Governments in an attempt to stabilize the Colonial situation.

The first attempts were however made by missionaries. In 1868,

the Holy Ghost Fathers from Zanzibar founded a settlement at Bagamoyo.

Reporting on this settlement Oliver, R. (op.cit.), had this to say:

> "The Bagamoyo Station occupied an
> estate of about 80 acres on the
> mainland immediately opposite Zanzibar.
> It was run by four priests, eight lay
> brothers and twelve sisters of the
> companion order called 'Filles de
> Marie'. The inmates were 324 freed slaves
> of whom 251 were children, 170 had been
> handed over by the British Consul at
> Zanzibar, of the rest a small number may
> have been successful fugitives or
> slaves abandoned by their masters, but
> the majority had been openly brought
> from the dealers. ... the principle
> followed was that 'the negro should
> learn to be a useful member of society
> whilst having taught the doctrines of
> Christianity'. This was effected by
> mixture of schooling and manual labour
> on the missions plantations about five
> and a half hours of each day, with an
> additional hour of religious exercises.
> The pupils were divided into three
> intellectual grades: The highest was given
> a literary education, the middle grade was
> instructed in a skilled trade while the
> lowest did nothing but manual labour.
> Pe're Horner, the superior, reckoned that
> by this method an initial grant of £5 would
> cover the expenses of an adult recruit until
> he was self-supporting. Children would cost
> 5d a day until they were 12 and aged and
> infirm 6d a day. On these terms he was
> prepared to take as many free slaves as the
> British Government cared to send."

Analogous to this, Sicard, S. Von (op.cit.) notes the following about

the Kisarawe freed slaves in 1892:

> "The children's education revolved round
> the common morning and evening devotions.
> During these, aspects of the Bible
> Knowledge were imparted in the
> catechetical form of question and
> answer. Their day started at 5.30 am.
> After breakfast and prayers which were
> held in German and Swahili the older

girls were sent to the well for water,
while the young ones fed the chickens.
The boys looked after the cows, donkeys
and sheep. At 7.00 am school started
for the boys while the girls had an
afternoon session. In class the Genesis
story was used as an introduction to the
Religious Knowledge. The older children
who already could read after their years
in Dar-es-Salaam, worked through the
Gospel of Luke, while the younger studied
their ABC and practiced writing. Mental
arithmetic and singing was also part of
the curriculum. After school the boys
drove the cattle out to graze while the
girls helped in the garden. The day
closed at 7.30 pm with communal prayers."

Neil Shann (1954) also reports of first attempts by the German

Lutheran Mission (Lieptzig) at Kidia, a Central Station School in

1901. He records that Science and Artisanship were taught, also

Hygiene, Agriculture and Industry. The weekly syllabus of the upper

class in 1907 was as follows:

(a)   Bible Study   - Six periods of one hour

(b)   Arithmetic   - Four periods of half an hour

(c)   Reading   - Four   "   "   "   "   "

(d)   Local Geography   - Two   "   "   "   "   "

(e)   Dictation   - "   "   "   "   "   "

(f)   Writing   - "   "   "   "   "   "

(g)   Composition   - One   "   "   "   "   "

The initial period of missionary activity was interrupted by period

of Colonial Government interest after the First World War. The

educational activities of the missions began to be questioned.

This was especially after the Phelps-Stokes Commission report of

1924.

In respect of this report, Lewis, L.J. (op.cit.) records that:

> "Dr Jones, head of the Phelps-Stokes
> Commission while according unstinted
> admiration to the devotion and self-
> sacrifice of missionaries writes
> severely of their system of education.
> Some thought of education merely as
> the imparting of information, or at
> least as the development of the mind
> without relation to the moral and
> spiritual life. To such a group
> education has no religious significance.
> Others have thought of education as
> necessarily chiefly to enable the
> natives to read the Bible and to
> understand the spirit of Christianity.
> This group has been content with
> education in books, with many the chief
> object has been the occupation of the
> field with little or no provision for
> cultivation of the character of the
> people."

He then proceeds to say that:

> "... the missions have failed to see
> how their success depends on native
> welfare and have therefore been
> strangely different to the economic
> value of agriculture, and little
> concerned with the health and morals
> of the people. They have been
> handicapped by deficiency of funds
> and staff. The result is the native
> education of today."

The phrase 'Native Education of today' implied a politically-minded

agitating type, possessing no roots in his own traditions, beliefs

or environment, out of touch with the mass of the people, extremely

sensitive to racial discrimination, real or fancied and drifting

into a stable of unrest.

The 1924 Phelps-Stokes report advocated three main ideas:

(a)   the inclusion of the study of 'community' in the school

        curriculum (e.g. Health Education, the use of environment

in Agriculture and Industry, preparation for improved

home life and for better use of leisure time, and the

laying of a strong emphasis upon character development);

(b)   the extensive use of vernacular/Kiswahili language in

school (as a medium of instruction);

(c)   the simultaneous education of the adult community, in order

that it should not be left behind by the increasing numbers

of young people to whom schools would have become available.

This famous report was followed by the Colonial Office Memorandum

of 1925; Educational Policy in British Tropical Africa, which was

directly associated with it. The key statement from the 1925

Memorandum was the following:

> "Education should be adapted to the
> mentality, aptitudes, occupations
> and traditions of various peoples,
> conserving as far as possible all
> sound and health elements in the
> fabric of their social life,
> adapting them where necessary to
> changed circumstances and progressive
> ideas, as an agent of natural growth
> and evolution."

The Phelps-Stokes report and the 1925 Memorandum both advocated

the integration of school with community. The emphasis was on

adaptation and relevance, and the curriculum of those days was

supposed to reflect this. Reading primers and booklets on health,

hygiene and good agricultural practices were to be written with

an East African background firmly in mind.

This objective, however, failed, and according to Cameron and Dodd

(op.cit.) the following were the reasons for its demise:

(a)   adaption and relevance were decided by Europeans who

       still made clear that what they considered repugnant

       and irrelevant had to be removed;

(b)   Europeans did not speak with one voice, representatives

       of secular government and those of churches would not

       always agree about the nature of the society in which

       they worked.

Attempts at an adaption of European Education to Tanzanian life

however did not die altogether.

One of the early experiments was the establishment of elementary

schools built and managed by the Native Authorities. The Department

of Education regarded them as the closest approach to the Phelps-

Stokes ideal of community schooling thus far attained. In

consequence the department sought to place a far greater emphasis

on the role of the Native Authorities in Education. Paradoxically

perhaps, after the regularisation of the status of the Native

Authority schools and the consequent provision of closer supervision

and direction from the centre, these schools made an increasing

contribution to conventional education but in the process lost much

of their individuality and ceased to be experimental.

Perhaps the most celebrated educational experiments in East Africa

is that associated with the name of Dr W. Bryant Mumford in the

years 1927-1932. First at Nyakato (Kagera region) and later at

Malangali (Iringa region). Lewis, L.J. (op.cit.), Thompson, A.R.

(1968), Dolan, L.F. (1970) and Sinclair, M.E. and Lillis, K. (op.cit.)

all, for example, report on the Malangali experiment which took

place among the Hehe people of Southern Tanzania from 1928-1931.

Dr W. Bryant Mumford with the approval of Mr S. Rivers-Smith, the Director of Education, studied the customs of the Hehe tribe and developed his school buildings, school organizations and the school curriculum from what he had learned of the tribal environment. Teaching was shared by Europeans and African teachers and by Hehe tribal elders. In retrospect it would seem that what Mumford was actually doing was revising the traditional Hehe system of education and modifying it to serve modern purposes.

The Malangali Experiment lasted for only three years. It was eventually rejected by the Hehe tribesmen themselves. It also incurred the disfavour of the missions. Another attribute was due to hostility arising from jealousies among the British supervising staff. The Director of Education who had encouraged Mumford to begin the experiment left Tanganyika service in 1931 and thereafter the experiment was doomed.

Lewis, L.J. (op.cit.) records, however, that in 1931 a Conference of Colonial Directors of Agriculture emphasized the need to give elementary education a rural bias and at the same time expressed the view that agricultural departments should provide vocational training where needed. The whole field of activity was subject to further review in 1937 and according to Lewis, L.J. (ibid):

> "It is clear that no universally applicable system of Agricultural Education can be laid down. Methods must be varied to suit the conditions which they are designed to meet the type of agriculture practiced and the mentality and educational attainments of the people they are intending to benefit."

In 1935 the publication of the Colonial Office Memorandum on the Education of African Communities, revived the emphasis on the inter-relationship of the various sections of the community and suggested ways in which the school could help in community improvement. It advocated the following:

(a)   close relationship between education and economic policy;

(b)   the need for integration of effort among the various social services;

(c)   the education of juveniles and adults to be carried on side by side;

(d)   the education of men and women to be pursued uniformly;

(e)   the need for co-operative movements;

(f)   the place of African initiative should be taken into account.

In 1941, a Sub-Committee of the Advisory Committee of Education was formed. At its first meeting it recommended that its terms of reference should read:

> "To consider the best approach to the
> problem of mass literacy and adult
> education other than literacy in the
> more backward dependencies, taking
> into account the emphasis which the
> advisory committee has laid in the
> past years upon community education,
> and to make recommendations." (ibid)

This was followed by the publication in 1943 of a memorandum on Mass Education in African Society. It contained the findings of the Sub-Committee in two sections:

(a)   a general examination of the subject leading to definition of the objectives;

(b) a review of the task and a summary of techniques with

reference to experience in India, China and Russia.

The aims of mass education were summarized as follows:

(a) the wider extension of schooling for children with the

goal of universal schooling within a measurable time;

(b) the spread of literacy among adults, together with a

widespread development of literature and libraries,

without which there would be little hope of making

literacy permanent;

(c) the planning of mass education of the community itself,

involving the active support of the local community from

the start;

(d) the effective co-ordination of welfare plans and mass

education plans so that they form a comprehensive and

balanced whole.

These years, the 1940s, also saw more missionary initiatives with

regard to a practical type of education. This emphasis was more

evident in the reports submitted to the secretaries and also by

the heads of institutions. There was more allowance for handicraft

and carpentry. Lema, A.A. (op.cit.) quotes the following example

about Iramba-Turu (Singida) during 1949:

> "At Ruvuma Girls School at a harvest
> festival the following was part of
> exhibition: small children's
> dresses, knitted sweaters, knitted
> socks, clay cooking pots, grass
> baskets and mats and a single oven
> where bread and scones were baked.
> At some schools the pupils participated
> in latrine construction. There was
> practical work in soil conservation and
> self-help in construction of building

> or in the repair of buildings. Some
> congregations and communities took on
> building projects and construction of
> teachers' houses. In some areas the
> bush school teachers were expected to teach
> adult literacy classes three times per week
> in the afternoons."

In regard to work with the hands Lema, A.A. (ibid) quotes the following

example about Iliboru Lutheran Secondary School in 1952:

> "The students are developing an
> increased enthusiasm in regard to
> work with hands. They are raising
> almost all the vegetables they need
> in their diet. The students have
> also planted bananas and we are at
> present beginning to develop a paw paw
> grove. Two equally important
> projects are tree planting and poultry."

Between 1952 and 1962 there was an attempt at introducing vocational

education in the middle schools under the 1947 Ten Year Development

Plan and 1957 Five Year Development Plan. For more detail see

Dodd, W. (1969), Cameron and Dodd (op.cit.) and Sinclair, M.E. and

Lillis, Kevin (op.cit.).

It was hoped that the graduates of the middle schools would be able

to transform the quality of life in the rural areas. The

Agricultural Syllabus for these schools which appeared in the 1952

mimeographed English Version, and again in the Swahili Version of

1955, attempted to provide detailed schemes of practical agricultural

and pastoral work appropriate to all the varied regional conditions ,

of the then Tanganyika. It gave precise measurements for the

demonstration plots for Standard V (weeding and spacing), VI (seed

selection) and VII (timely planting and catch crops). It described

what was required for the Standard VIII model farm. It stated the

variety of seeds appropriate to each area and it explained in

complicated detail how the rotation of crops was to be planned and carried out.

It was a brave effort but as Dodd, W.A. (op.cit., 1969) notes, it proved to be far too rigid. It made little allowance for regional variations, with the result that in some cases the recommended crops failed completely or grew in ways which completely belied the intended lesson of the experiment. For example, the plot without manure sometimes produced the best crops. There was also a shortage of instructors, the Education, Agricultural and Veterinary Officers in some areas gave inadequate guidance. There was too little collaboration, and they lacked the necessary knowledge and genuine interest. There was a shortage of books in both quantity and quality, and the teaching was weak in the sense that there was no correlation of the subject to the core of practical agriculture.

Following the Fuggles Couchman Report of 1956, the Department of Education issued in a pamphlet form, a new syllabus for practical agriculture which allowed for greater flexibility to meet local needs. In agricultural areas the bias was towards cropping, in pastoral regions towards animal husbandry and in urban areas towards commerce and industry. In girls' middle schools the bias was towards home craft. The syllabus also restricted the cultivation of demonstration plots to Standard V only, while Standards VI-VIII worked on the model farm. This new and more flexible syllabus was followed from 1957 onwards and was incorporated in the Provisional Syllabus of Instruction for Middle Schools of 1959.

Nonetheless, this curriculum shift from academic subjects to agriculture, carpentry, metalwork and rural craft met with failure.

It was considered as a deliberate attempt by the colonial Government to keep the African down. Education, a rare commodity and elitist in character, was looked upon as vital for success and sure avenue of escape from the drudges of rural life.

This is especially true if one considers that from the start, the school was not prepared for rural transformation. As Sinclair, M.E. and Lillis, Kevin (op.cit.) argue:

> "Western Education came to Tanzania in the late 19th century through Christian Missionaries. Subsequently the German Colonial Administration set up state schools. The Colonial Authorities recruited school leavers to occupy minor administrative posts and hence by 1920s the concept that schooling led on to salaried employment was well established."

Because of this legacy, many parents objected to their children being diverted from academic studies which could lead on to high school or at least a better chance of a paid job of some kind.

On the same issue, Dubbledam, L.F. (op.cit.) argues from another angle:

> "The core of the problem is not situated in the fact that parents do not want children to come home after primary school but that the rural area and town do not offer suitable opportunity for the leavers to profit from their education. In other words the answer to the problem should come in the first place from the side of rural (and in general economic) development and secondly following the first, at close range from education .... Additionally we may point out that one cannot blame the school leavers if they want a future better life than their parents had, at least not if one expects the school to prepare the children for the future, for the progress."

Dubbledam goes further by citing Beghin (1968) who quotes

Mwakosya:

> "The school leaver expects a higher
> standard of living than his parents,
> better house, pure water, and easy
> access to medical and other public
> services. It is obvious that such
> expectations cannot be satisfied
> by the economy of three acres and a
> hoe. Mwakosya then concludes that
> if this is the problem, the challenge
> is not merely with Education for Self-
> Reliance but with the policy for Self-
> Reliance as a way of achieving
> development."

Mwingira, A.C. (1969) throws more light on this by pointing out

that the material and monetary rewards to be gained from the

introduction of agricultural and vocational education were seen

to be patently inferior to those obtained from the academic schooling.

He says:

> "Leaving aside for the moment, the
> moral justification for purposefully
> creating an administrative and
> artisan elite, a policy based upon
> academic and vocational education can
> only succeed where the industrial
> economic growth of the society is
> sufficient to absorb the output. The
> experience of Africa, generally is
> the resultant primary school leaver
> problem which has so well documented
> recently ... suffice to say that in
> statistical terms the proportion of the
> society that could be considered to be
> part of this problem in Tanzania is
> lower than in many other African
> countries and we hope to <u>eradicate</u>
> the problem than solve it by changing
> the values of the society."

Attempts to introduce agriculture and other vocational training

into the school also failed because planning from above took no

account of the demand at the bottom, i.e. the parents and pupils

in the village. It was the feelings among the political leaders
that they were in reality designed to maintain a rural serfdom
especially if one considers the fact that they were applied only
to Africans and not to the European or Asian schools.

There was also the question of teachers. They were not prepared
for 'Community Education'. Many lacked the technical and
organizational skills to undertake the projects required of them.
Moreover, they often had no rural background and had difficulty
in integrating community studies with orthodox classroom teaching.
There was inadequate leadership on the part of educational
administrators. Teacher motivation was similarly deficient, and
many of the teachers were unable to cope with the range of activities
required by the school as per distinct policy.

11.4   A SURVEY OF SELECTED NATIONAL
INITIATIVES IN COMMUNITY EDUCATION

On analysing 'Education for Self-Reliance', both Cameron and Dodd
(op.cit.) and Kenneth King (1975) identify the following as being
the ills of Tanzania primary schools and pointed out by Nyerere
himself in 1967.

Elitism:

The education was elitist, being designed to meet the interests
and needs of a very small proportion of those who entered the school
system. Only 13 per cent of primary school children were able to
go on to secondary schools. The remaining 87 per cent returned
home feeling they have failed.

There was thus a contradiction about the purpose of primary education.

Although in effect a _terminal_ course for the majority, its syllabus

was only intelligible as a preparation for further studies. The

use of English as a medium of instruction for instance only made

sense for the fraction of students whose competence would be

confirmed by secondary schooling.

Irrelevance:

Apart from failing to offer useful skills to the majority of terminal

students, the primary school was of little value to the community

who had built it. School versions of literacy and numeracy were

not related to solving village problems, nor - as a corollary -

did there seem to be anything that the school could learn from its

own village. There seemed to be an idea that all knowledge which

is worthwhile is acquired from the books or from the educated people,

meaning those who have been through a formal education. The school

appeared to downgrade village knowledge about traditions, skills

and agriculture and made no use of any but government teachers as

a source of knowledge. Implicitly it suggested that the

uncertificated, unexamined life of the villager was not worth living.

There was, therefore, a need for young people to learn both a practical

respect for knowledge of the old uneducated farmer and understanding

of new methods and the reason for them.

Impracticality:

The primary school was not prepared practically to help develop

the local community whose backwardness and illiteracy it despised.

Those being schooled were in fact entirely unproductive year after

year and were contributing nothing to the thousands of rural communities

whose taxes kept the system going. This parasitic attitude

especially among secondary school students, adopted by those who

by being at school live on the output of people whom they neither

respect nor help, is expressed clearly by Nyerere, J.K. (op.cit.

　　):

> "... Not only do they fail to
> contribute to that increase in
> output which is so urgent for
> our nation, they themselves consume
> the output of the older and often weaker
> people. ... They do not learn as they
> work, they simply learn, what is more
> they take for granted that this should
> be so. ... Even during the holidays
> we assume that these young men and
> women should be protected from rough
> work."

Remoteness:

The primary, and more so the secondary school, was too cut off from

the society. More dangerously it was regarded as the escape route

from society. It was a place where children go to and which they

and their parents hope will make it unnecessary for them to become

the farmers of the future and continue living in villages. This

attitude that education was the escape route from the subsistence

economy not the road back to it was not defeated by colonial

administration, neither has it been defeated yet.

It has been difficult to cure these ills and mistakes have been

made. An over-emphasis on the wholesale 'out of school' approach

where children work aimlessly on the land during school hours,

without having first carefully planned how this form of labour was

to be integrated into the life of the school and the community in

a meaningful and educative way, was totally alien to the concept

of Education for Self-Reliance. It may very well have strengthened

the very attitude it wished to destroy.

Many teachers thought that the concept of Education for Self-Reliance was merely a rebirth of school agriculture and saw the production of wealth as the key factor to success. Hence the optimum credit likely to be given was to the school with the largest acreage and heaviest crop.

The concept was similarly viewed by many educational researchers. This is especially true if one surveys most of the studies of the 1970s. All of them concentrated on the economic output value of Education for Self-Reliance.

Even Nyerere, J.K., as late as 1974, went on record admitting that we in Tanzania either have not yet the right education policy or have not yet succeeded in implementing it or some combination of these two alternatives obtained.

The problem of changing students' aspirations from regular paid jobs to ordinary intelligent work in the rural areas and towns is yet to be solved. This being true, it therefore means the attainment of the objective of primary education being terminal and a preparation for life and work among peasant communities is still very problematical.

Supporting this point Marjorie Mbilinyi (1976) put it thus:

> "Neither parents, students nor teachers
> perceive primary school to be terminal
> education: material rewards in society
> are dependent upon securing post-
> primary education or training, and the
> major value of primary schooling is to
> get access to higher education. To
> the extent that primary schools do not
> achieve these ends, they and their
> teachers and students are considered to
> be failures."

This issue is more clearly shown by Kweka, Aikael, N. (1975). His findings are about parents' and others' perceptions of teachers' jobs. They define the job of teachers as instruction in the classroom, not organizing productive activities in the village or doing other community development-type activities. Parents rejected teacher participation, even on village committees, and claimed falling standards in schools were partly due to the fact that teachers spent too much time in political activities unrelated to their real work as teachers. They clearly showed the view that the teacher's job was to prepare pupils for Standard VII and Form IV examinations.

Kweka also found out that teachers themselves rejected the idea of having local villagers' participation in managing the school or designing the curriculum. They would restrict local community participation to attending open day activities and having representatives on school committees which would deal mainly with matters like building costs. Their rationale was singly that the villagers were "unqualified".

According to Marjorie Mbilinyi (op.cit.), the problem of "definition of situation" has been apparent. On the one hand, parents are blamed for not co-operating enough with teachers in disciplining their children, that is to say, making sure they attend school on time, do not abscond, do their homework etc. On the other hand parents are blamed for "interfering" with school when they complain, for example, about school punishment of their children.

Despite these problems the 'Community School Concept' has been achieved in some areas. These remarkable examples have succeeded in relating education to rural life, correcting the elitist bias of education and changing the negative attitudes among students towards agriculture and rural life.

There has been a real effort to create a system which is structurally geared towards the mass rather than the needs of the elite. It has cut across regional sentiments and forms the basis of 'Tanzanian Citizenship'. For among the most important values included is the belief in service to society: the value of productive labour, of co-operative work rather than individualistic behaviour in respect of forms of production.

The 1974 Musoma Directive on the implementation of Education for Self-Reliance enhanced this in a number of ways:

Sectoral Completeness:

This is, making each stage of education a complete preparation for life rather than a step for further training. So to make Primary Education complete by itself, the minimum age of entry to Standard I was raised from 5 and 6 years to 7 years so that those who will not go on to higher education in the system can emerge at a more mature age and thus make a greater contribution to rural development.

Likewise secondary schools must prepare people for life and service in the villages and rural areas of Tanzania. The secondary school's only justification is that it is needed by the few for them to serve the many. In the same way the universities must prepare their graduates for service to the rural community, not for privileged isolation.

Self-Supporting Schools:

This is the encouragement of measures which make schools self-supporting for their recurrent costs. There must be a method by which schools are run so as to make them and their inhabitants a real part of

the society and economy. Schools were in fact to become communities

and communities which practice the precept of self-reliance. Accordingly

every type of school, especially secondary schools, were to contribute

to their own upkeep not just by having a farm but by being a farm

run by its pupils for the benefit of all.

Range of Assessment:

This is the supplementation of academic examination by a broad range

of assessment criteria. The purpose is to remove or reduce the

relationship between education and merit selection so as to devalue

the attraction of schooling as a personal or family investment,

by breaking the link between education attainment and subsequent

opportunity.

It was stressed that formal examinations should be downgraded in

Government and public esteem, selection procedures revised to recognize

the value of teachers' assessments and the pupils' contribution

to his/her school, and the need of the majority to be given proper

recognition.

Tanzania's sights should therefore be set on majority benefit in

determining the curriculum and the syllabus, not just the fortunate

few who may later become doctors, engineers or teachers. In so

doing, societal incentives will be altered so that education would

be more an end in itself, rather than a means.

Productiveness:

This means the inclusion of productive work as an integral part

of the curriculum, and not just as a fringe, 'lip-service' element.

The Second Five Year Development Plan called for the transformation of primary schools into community schools. In this manner the school was to become an integral part of the village serving all members regardless of age or post educational experience. Since then, several projects concerning the community school concept have been undertaken both by the help of external aid and also by local effort alone. Detailed descriptions of these projects have been covered by Wood, A.W. (1969), Mhina, J.E.F. (1972), Tosh, A.C. (1974), Kinunda, M.J. (1975), Nimpuno Krisno (1976), Kinunda, M.J. and Tosh, A.C. (1978), Meena, E.K. (1978), UNESCO (1978, 1980), Malyamkono, T.L. (1980) and Carol Baume (n.d.).

The most remarkable ones so far have been:

(a)   Litowa Community School;

(b)   Kibaha Educational Center;

(c)   UNICEF Sponsored Community Education Centers (CECs) "Health Education through Schools" in Iringa and Mbeya Regions;

(d)   World Bank Sponsored Community Education Centers (CECs) in Dodoma Region;

(e)   Tanzania/UNESCO/UNICEF Primary Education Reform Project (MTUU) Sponsored Community Schools;

(f)   USAID Sponsored School Health Programme in Singida and Dodoma Region.

Of most concern to this thesis are the last three. They are ideal for the type of education the country needs. Since 1982 all of their achieved objectives have been merged to form Community Schools as per the Tanzanian concept. The experiment is being concentrated at two of the twenty regions of the Tanzanian mainland, Singida

and Dodoma. The following chapter concentrates in detail on these
areas where real efforts have been made to realize the community
education ideal so central to 'Education for Self-Reliance'.

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C H A P T E R   T W E L V E

THE DEVELOPMENT OF COMMUNITY EDUCATION DURING
THE POST-ARUSHA DECLARATION ERA IN TANZANIA

12.1 THE NEW POLICY FOR
PRIMARY EDUCATION

The initial efforts in the field of education soon after Independence

were geared towards a rapid expansion of secondary education. This ,

was more evident especially during the first seven years of

Independence, that is to say, 1961-1968. The reasons for expansion

were to meet the need for urgently required middle and high level

manpower.

It was only after the Arusha Declaration in 1967, and the policy

statement on 'Education for Self-Reliance' that any real attempts

to change the syllabuses so as to fit the new policy of socialism

and self-reliance were made.

In this policy statement Nyerere, J.K. (1967a) said:

> "In fact we inherited a system of
> education which was in many respects
> both inadequate and inappropriate for
> the new state. It was, however, its
> inadequacy which was most immediately
> obvious. So little education had been
> provided that in December 1961, we had
> too few people with the necessary
> education qualifications even to man
> the administration of the Government
> as it was then. Much less undertake
> the big economic and social development
> work which was essential. Neither was
> the school population in 1961 large
> enough to allow for any expectation that
> this situation would be speedily corrected."

The declaration called for a number of policy changes. The most

important ones the content of the curriculum itself, the organization

of the schools, and the entry age into primary schools.

Curriculum Reform:

On curriculum reform Nyerere (ibid) proposed the re-orientation

of the curriculum towards the need of the rural economy. He conceived

a school as a working community integrated with its rural neighbourhood

and expressing in its ethos those moral and social attitudes necessary

for the renewal of community life. By making education more

"Tanzanian" in content Nyerere noted:

> "We have said that we want to create
> a socialist society which is based
> on three principles; equality and
> respect for human dignity, sharing
> of the resources which are produced
> by our efforts, work by everyone
> and exploitation by none."

The principles upon which education is to be based therefore depends

on the type of society aimed for. The resources which Tanzania

possesses in abundance are land and people, and relying on these

is viewed as the basis for development. Self-reliance means to

basic development of the country, that is the people working the

land. As Noa Vera Zanolli (1971) observes:

> "Co-operation is important, work should
> be carried out by people together in
> order to maximize efforts on the basis
> of equality and exploitation by none.
> The schools should become the training
> ground and should be examples."

Nyerere (op.cit. 1967a) puts this more vividly when he writes:

"This is what our education system has
to encourage. It has to foster the
social goals of living together and
working together for the common good.
It has to prepare our young people
to play a dynamic and constructive
part in the development of a society
in which all members share fairly in
the good and bad fortune of the group and
in which progress is measured in terms of
human well being, not prestige buildings,
cars or other things, whether privately
or publicly owned. Our education must
therefore inculcate a sense of
commitment to the total community and
help the pupils to accept the values
appropriate to our kind of future not
those appropriate to our colonial past."

These are the same requisites for development which anthropologists
have been advocating. Development can only be brought about by
the efforts and initiatives of the local people. An enormous
educational process is needed in order to build and shape the
foundation for development. How to build them and how to shape
them remains the greatest challenge.

School Organization:

On organization Nyerere, J.K. (ibid) said:

"Alongside this change in the approach
to the curriculum, there must be a
parallel and integrated change in the
way our schools are run so as to make
them and their inhabitants a real
part of our society and our economy.
Schools must in fact become communities,
and communities which practice the
precept of Self-Reliance. The teachers,
workers and pupils together must be the
members of a social unit in the same way
as parents, relatives and children are
the family social unit. There must be the
same kind of relationship between pupils
and teachers within the school community
as there is between children and parents
in the village."

Problem of the Primary School-Leaver:

The proposed entry age into primary school of 9 years instead of

5 or 6 years was sought to solve this problem. It was assumed that

after 7 years of primary education graduates would be old enough

to fit into village life. This, however, never took place. The

official entry age is now seven years.

Another major aspect to be taken on in the change of educational

policy was self-reliance in respect of change of attitude as well

as contributing to the control of the costs of education.

Nyerere, J.K. (1968) stresses this point clearly when he says:

> "All schools must contribute to their
> own upkeep, they must be economic
> communities as well as social and
> educational communities. Each school
> should have as an integral part of it,
> a farm or workshop which provides the
> food eaten by the community and makes
> some contribution to the total National
> Income. This is not a suggestion that
> a school farm or workshop should be
> attached to every school for training
> purposes. It is a suggestion that
> every school should also be a farm."

It was against this background of a new policy to primary education

that the programme for community education was formulated. Since

1970 the Ministry of National Education has been trying to transform

all primary schools in Tanzania into 'Community Schools'.

Several resolutions have been passed by the Political Party.

Education Acts have been formulated and circulars have been issued

to facilitate the proper implementation of community education.

A brief review shows the following since 1970:

(a)   Decentralization Policy 1972

(b)   The Musoma Directive on Education for Self-Reliance 1974

(c)   Villagization Act 1975

These have of course been discussed in detail in earlier chapters.

Let us now turn to the types of community schools so far experimented

with.

12.2   KWA MSISI COMMUNITY
         SCHOOL PILOT PROJECT

Background:

Since the new policy was adopted in 1967, serious implementation

efforts have been made, overhauling the curriculum in order to effect

the necessary organizational and administrative changes.

In Tanzania there is the Tanzania UNESCO/UNICEF Primary School Reform

Project (MTUU). As the name implies the programme embraces the

full cycle of primary school reform, including curriculum development,

teacher in-service training, research and infant teaching methods

and evaluation.

Within MTUU there is a pilot project through which are being explored

ways of linking education to the life of rural communities, and

of developing of a more relevant and meaningful school curriculum.

The project has been developing since 1971, becoming operational

in 1972.

At a meeting of Teachers' Colleges' Principals and Regional Education

Officers in Bagamoyo in 1970, it was agreed that an experiment aimed

at integrating school and community should be carried out as part

of the overall primary school reform programme. The Principal of

Korogwe College of National Education opted to carry out the
experiment from his college, and Kwa Msisi Ujamaa Village was chosen
as the site of the experiment. The name of the project was thus
named Kwa Msisi Community School Pilot Project. For more detail
of this background see MTUU Reports, Volumes 1, 2 and 3; also the
'1983 Community Education Implementation Guidelines'.

The Objectives of Kwa Msisi Pilot Project:

The Ministry of National Education approved the following statements
of objectives:

(a)   to develop ways and means of further integrating school
        activities with those of the community, by making features
        of daily life the focal points of the school curriculum
        and thus effectively linking education to life;

(b)   to integrate within the school curriculum the unco-ordinated
        subject areas and introduce flexibility and reality through
        the topic or module approach to much of basic education;

(c)   to develop the genuine 'community school', which contributes
        not only to the provision of life-long education but
        co-ordinates the various forces of development.

Curricular Integration:

To achieve the above planned objectives for the project, the curriculum
for the upper grades was defined in four areas: literacy and numeracy;
citizenship; self-help and cultural activities; community studies.

Literacy and Numeracy:

Three subjects were to be taught under this heading: Kiswahili,

English and Mathematics. These would coincide with normal primary

school programmes, that is, they would be allocated the same amount

of time, the same texts and the same teaching materials.

Citizenship:

This was to include the child's relationship with, and obligation

to, his family, village and society. Its subject matter was to

include history, the structure and function of the CCM (Political

Party), the socialist philosophy, the working of the governments.

and international bodies, and other topics centred on Tanzanian

socialism. The environment was to be studied in so far as it served

the purpose of the socialist ethic and was related to national and

international history, geography and current affairs.

Through citizenship, the concepts of: social equality; equality

of the sexes; respect for others; willingness to co-operate; an

obligation to work hard; the promotion of understanding, tolerance

and friendship among all nations, racial or religious groups as

defined and adopted by all member states of the United Nations;

the Universal Declaration of Human Rights. This curriculum area

was to be particularly concerned with the formation of desirable

attitudes and the adoption of worthwhile values.

Self-Help and
Cultural Activities:

This was to embrace: the maintenance of the school and its own

farms; joint development projects; physical education; national

music and dancing. Skill development was seen as an important part

of this curriculum area, but the promotion of a self-reliant attitude

with regard to the basic essentials and improvement of living and

preservation and growth of national culture were to be emphasized.
It was seen to be important that self-help activities should not
be allowed to develop into mere drudgery. There were to be two
variants:

(a)   those associated exclusively with the running of the

        school, such as cleaning and maintenance;

(b)   those undertaken with full co-operation of the village as

        joint development projects, essentially agricultural,

        such as the communal farm.

So any joint development projects developed were to be real, and
not cosmetic, exercises. The children for example were not merely
to 'learn' agriculture, they were to work in the field spraying,
for example, cotton, and picking maize which belongs to them and
their village. They would not only learn about poultry, but also
keep chickens for the consumption or sale of the eggs; the proceeds
going to the community treasury. They would not only learn about
malaria from their elders; they were to dig irrigation trenches
to drain mosquito infested ground. They were to help build their
own classrooms and village workshops, and plan their own projects.

Community Studies:

These were to be for the development of skills and attitudes
necessary for the maintenance of good health, farming and life in
a Ujamaa village. To some extent they were to be pre-vocational
studies such as the study of better farming methods, craft work,
building techniques and commercial methods. Nonetheless they included
health education and science related to local phenomena and problems,
that is to say, environmental science which was to be integrated

in the fullest sense of the term. Community studies were to be designed to inspire curiosity and a desire for improvement. Wherever possible they were to be based on self-help activities.

The Organizational Structure of the Village:

According to MTUU Report Vol. 1 (op.cit.), before the establishment of village governments by the Prime Minister's Office in 1975, the people of Kwa Msisi had their own Village Government.

Its organizational structure was as illustrated by Figure 25.

The Village Council:

This body had the following composition: 12 parents, 3 teachers, 1 agricultural instructor and 1 nurse: a total membership of 17. Its main duties were to:

(a)   suggest development plans;

(b)   approve committee activities;

(c)   see that committee activities are implemented;

(d)   make decisions on issues concerning the welfare of the village;

(e)   execute assigned jobs.

The School Committee:

This consisted of 17 members and was composed of 10 parents, 4 teachers, including the headteacher, and 5 members from the village committee. Its main duties were to:

(a)   ensure that school work is done smoothly;

(b)   look after the welfare of children;

(c)   prepare and involve villagers on festivals, exhibitions and

        competitions;

FIGURE 25:   ORGANIZATIONAL STRUCTURE OF KWA MSISI VILLAGE

```
┌─────────────────────────┐
│        CHAIRMAN          │
└─────────────────────────┘
             │
┌─────────────────────────┐
│     VILLAGE COUNCIL      │
│   (Rep's. of parents,    │
│  teachers, experts and   │
│    liaison officers)     │
└─────────────────────────┘
      │              │
┌──────────────┐  ┌──────────────────────┐
│ SCHOOL       │  │ DEVELOPMENT COMMITTEE │
│ COMMITTEE    │  │ (Rep's. of teachers,  │
│ (Rep's. of   │  │  pupils, parents and  │
│ teachers,    │  │  Village Council)     │
│ pupils,      │  └──────────────────────┘
│ parents and  │
│ Village      │
│ Council)     │
└──────────────┘
```
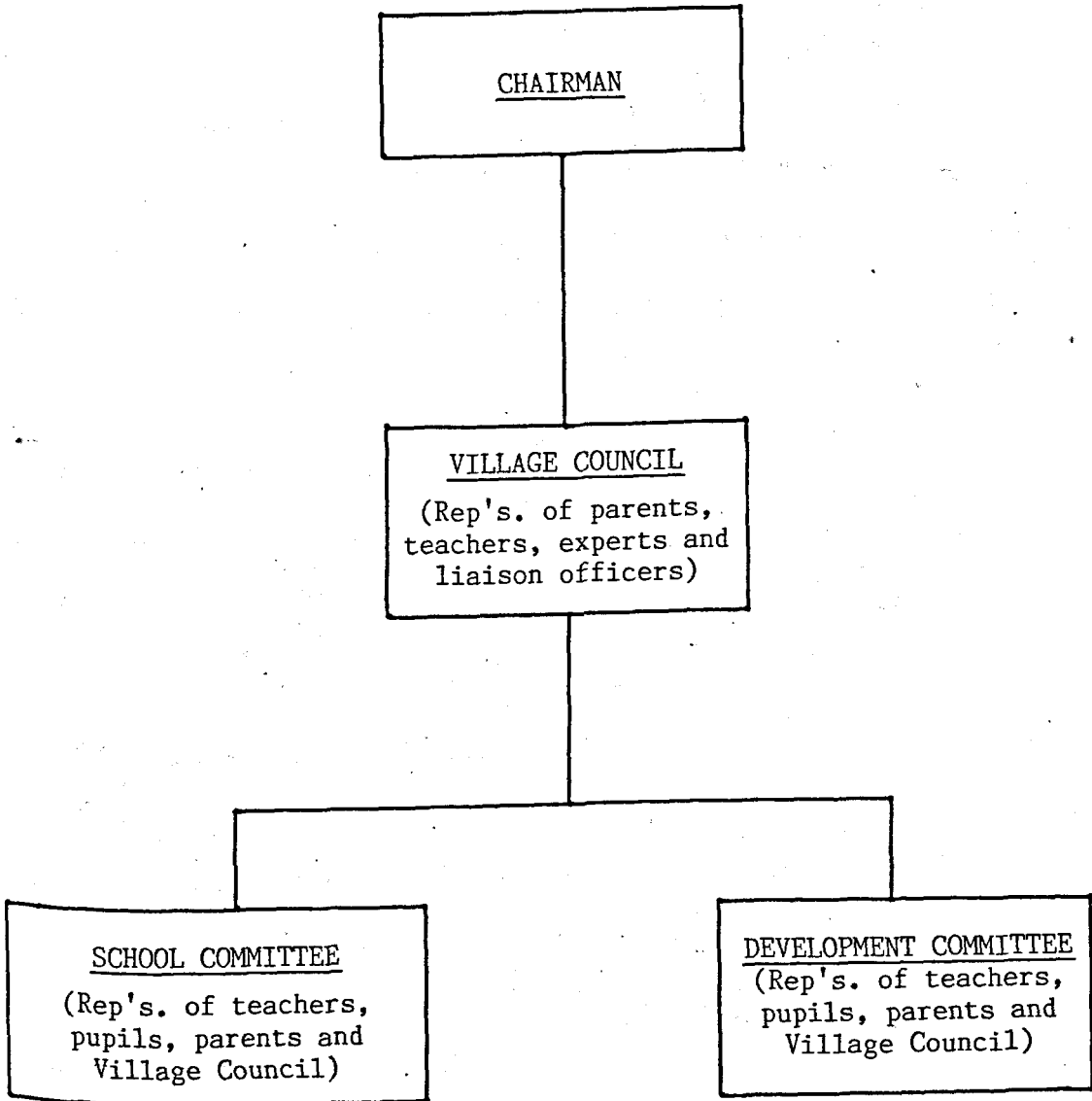
Source: United Republic of Tanzania; Ministry of National
          Education; MTUU; Its Role in The Reform of Primary
          Education in Tanzania Vol. 1.
          Dar-es-Salaam, Print Pak/MTUU, 1978, p.175.

(d)   make ad hoc programmes;

(e)   make and implement details of the integrating of school

and village life;

(f)   execute assigned jobs.

The Development Committee:

This body is responsible for short and long term planning of school

activities. It had 18 members consisting of 1 member for the school

committee, 3 teachers and 13 pupils. Its main duties were to propose

detailed plans of:

(a)   short and long term plans;

(b)   local and national campaigns;

(c)   implementation of accepted proposals;

(d)   executing assigned jobs.

As for the school, the allocation of time and duties were to be

decisions of the self-help committee comprising of 14 pupils, headteacher,

teacher and 2 members of Village Council. It is these people who

were to decide, for example, to plant soya-beans in three experimental

plots; who were to decide which pupils should go on short study

trips with villagers and so on.

The Role of Korogwe
College of National Education:

The Kwa Msisi Pilot Project was under the beneficiary of the College,

and MTUU through the aforementioned itinerant Teacher Educators

(ITES). The Korogwe College:

(a) very often gave advice and help on how to develop and plan joint development activities and to implement them;

(b) gave advice on how to run short and long term plans;

(c) met with school teachers to discuss on how to teach the environmental and the integrated subjects;

(d) participated physically in showing village experts what studies they should teach during cultural and local craft periods;

(e) participated in doing research on community education;

(f) gave advice through development committee on provision of basic services according to the village needs, for example, water, shop, dispensary;

(g) helped the village to identify its problems and needs according to their importance, and on how to solve them;

(h) corresponded with the District Education Office on those problems of the community school which needed its assistance;

(i) wrote an annual progress report on the project.

The Merits and
Shortcomings of the Project:

According to MTUU Evaluation Reports (op.cit.), the following were the merits and demerits of Kwa Msisi Community School Pilot Project:

Merits:

(a) the project was run under the jurisdiction of the villagers with the advice of ITES;

(b) the project used local resources, hence its simplicity of operation;

(c) the pupils' health was seen to improve to the extent that they became neat and clean;

(d)   because of their joint effort, the villagers were able to

        get piped water supply;

(e)   pupils were provided with mid-day meals from the village,

        instead of each one depending on his or her parent;

(f)   many classrooms and teachers' houses were built by villagers

        together with pupils;

(g)   the villagers realized that the school was actually theirs:

        the Village Chairman, with the advice of the Headteacher,

        came to know everything which was happening in the school,

        and village experts were teaching at school.

Demerits:

(a)   poor communications and relationships between the College

        of National Education and the District Education Office

        resulted in the short supply of teaching materials and related

        facilities in the school: there was also the frequent transfer

        of teachers which adversely affected the pupils' progress;

(b)   the experiment of integrating subjects resulted in 'primary

        seven' leavers not doing well in the school leaving examination:

        this resulted in a delay in being selected for form 1, and

        many parents began to doubt the value of the concept of the

        project in practice;

(c)   poor village administration retarded the development of the

        project to the extent that it had to be abandoned by the

        Ministry of National Education: the Ministry then transferred

        the project to Kwalukonge Primary School where it has been

        making much greater progress right up to the time of writing.

12.3 COMMUNITY SCHOOLS UNDER THE BENEFICIARY OF COLLEGES OF NATIONAL EDUCATION

After demonstrating great success, the Kwa Msisi type of community school project was extended to 34 other community schools/villages under the auspices of Colleges of National Education.

This extension took place in 1977, and was accompanied by the decision to provide basic services such as water, a dispensary and a shop. The map below shows the distribution of such schools throughout the Tanzanian mainland.

The objectives of this programme of extension were:

(a)   to co-ordinate village activities with those of school;

(b)   to provide or to develop basic supporting services in the village in respect of health, cultivation, livestock, social welfare, co-operatives, water supply and others;

(c)   to integrate school subjects with village activities;

(d)   to enable parents to participate in school administration and both parents and teachers in village administration.

The Organizational Structure of the Village:

In order to situate the experiment in its rightful context and understand the relationship between school and community it is necessary to ascertain the organizational structure of the village.

According to MTUU Report Vol. 1 (op.cit.) and the 1983 Community Education Guideline for Implementation (op.cit.), there are a number of components.

FIGURE 26: <u>MTUU COMMUNITY SCHOOL CENTRES</u>
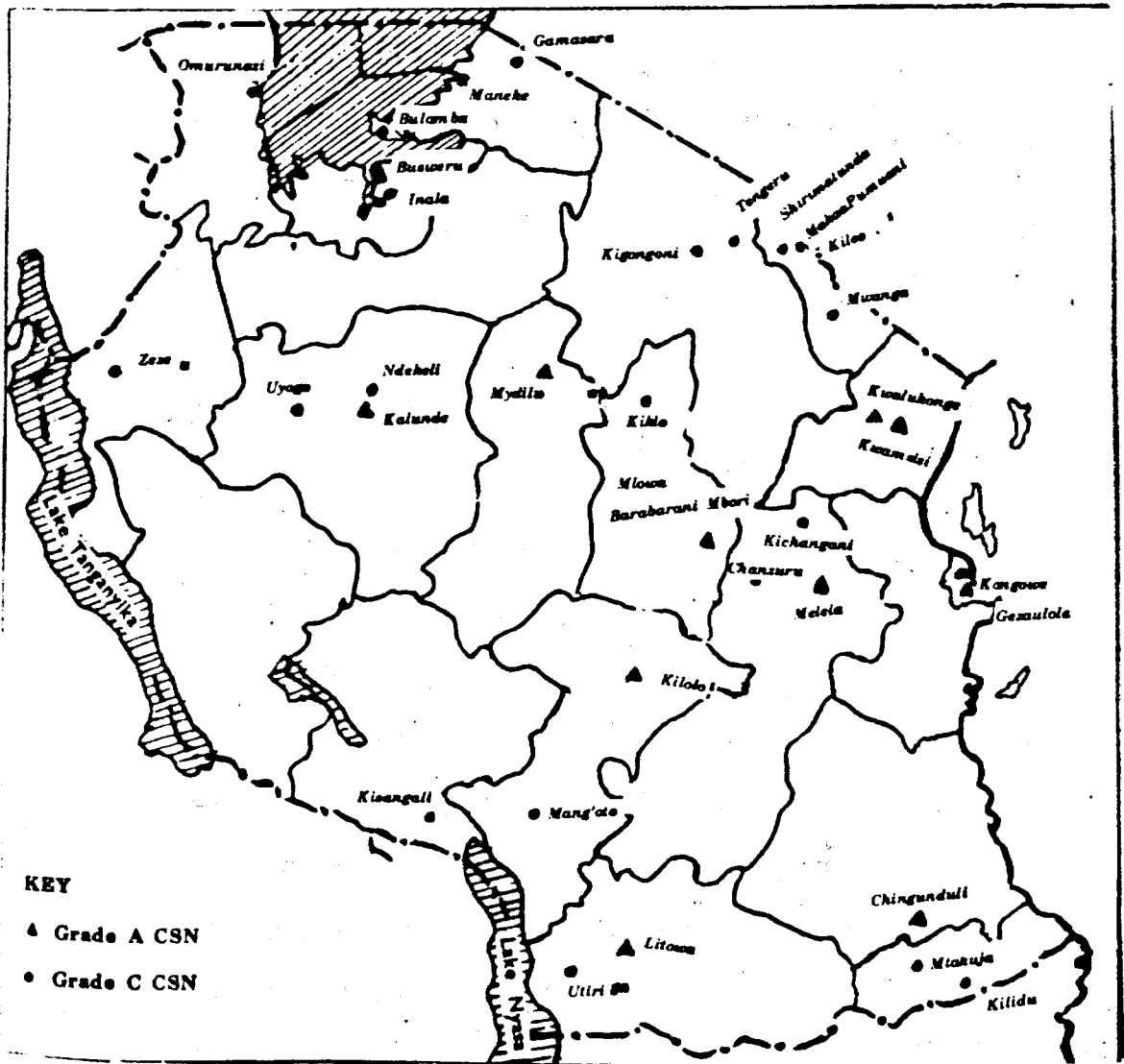
Village Council (or Government):

By the 1975 Prime Minister's Office Village Act, the Village Council

or Government comprises 25 members. These members form five village

committees with equal membership. These committees are:

(a)   the Economic and Planning Committee;

(b)   the Committee for Education, Culture and Social Welfare;

(c)   the Committee for Transportation and Works;

(d)   the Committee for Sale of Commodities and Productive Activities;

(e)   the Committee for Defence and Security.

Overall, the Village Council has the following functions:

(a)   to do everything possible for the economic and social

        development of the village;

(b)   to initiate and undertake tasks designed to enhance the welfare

        and well being of the residents of the village;

(c)   to plan and co-ordinate the activities of, and render assistance

        and advice in respect of, agricultural, forestry or other

        economic activities;

(d)   to encourage and support the residents of the village in

        undertaking and participating in communal and co-operative

        enterprises;

(e)   to participate by the way of partnerships or other means

        in economic enterprises with other Village Councils.

Within these overall responsibilities, each sub-committee has particular

functions.

The Economic and
Planning Committee:

This has the responsibility for establishing and developing plans

for the village, its cropping, livestock, expansion, and small scale

industries.

The Committee for Education,
Culture and Social Welfare:

This committee has to see that the education provided at school

meets the needs of the village and the nation at large. It has

to make sure that pupils get all the necessary skills they need

for life in the village.

The Committee for
Transportation and Works:

This has the responsibility for seeing that the village has good

housing and improved links with nearby villages.

The Committee for Productive
Activities and Sale of Commodities:

This has to oversee livestock rearing and cropping and arrange for

them to be well co-ordinated. There is also the sale of agricultural

commodities at maximum profit to be organized.

The Committee for
Defence and Security:

This committee has to see that the village has sufficient militiamen

for defence, and that the general security of the village is maintained

at all times.

The Role of Colleges
of National Education:

Teacher Training Colleges play an important part in this integration

of school and village life. They provide the expertise and guidance

necessary to lift the whole operation out of the 'boot-strap' category.

When teachers are given in-service courses, representatives of the

village also attend and study crafts, agriculture and other subjects.

There are educational tours to agricultural research stations or

to other villages which have projects worth studying. Students

of the colleges involve themselves by offering help with harvesting,

and more importantly, with the development of the syllabuses for

community studies. This involvement contains the seeds of an exciting

new approach to initial teacher education. In effect initial training

is becoming fused with the dynamic development of new subject materials,

forms of instruction, and small-scale research and evaluation.

This is most practical, and has direct input into the situation

of each community.

The Role of the Ministry
of National Education:

Administratively the school and its teachers are under the aegis

of the Ministry of National Education, which pays salaries, provides

books, equipment and other support, just as it does with other (ordinary)

schools. The school is also subject to inspection by the Ministry.

However, the Village Chairman being the leader of the village overall,

includes the school under his responsibilities. The school therefore

belongs to the village except in respect of most of the technical

services involved.

The Merits and Demerits
of the CNE Scheme:

According to the MTUU Evaluation Reports, Vol. 1, 2 and 3 (op.cit.)

the following observations can be made:

Merits:

(a)   village adults, both parents and non-parents, have realized

        that the school is their property. The school thus being

        seen as part of the community enables pupils to enjoy a wider

        and more practical curriculum by being involved in village

        activities;

(b)   village adults and pupils have begun to work together to

        initiate and plan joint development projects;

(c)   the villages have achieved the objective of mid-day meals

        for their pupils.

Demerits:

(a)   There is acute shortage of teachers, buildings, equipment,

        teaching materials an related facilities in most schools.

(b)   There are some problems which are due to environment, type

        of climate and the cultural beliefs of the people concerned.

(c)   There has been slow following of certain projects.

(d)   It has been difficult for most schools to undertake curriculum

        integration especially in the area of environmental studies.

12.4 COMMUNITY EDUCATION CENTRES (CECs)

Introduction:

The Community Education Centre is an integrated school geared to

serve the various needs of the whole community. It is geared to

provide for the kind of education described in Education for Self-

Reliance (Nyerere, op.cit., 1967a) which, inter alia, states in

its conclusion:

> "The Education provided for the
> student of Tanzania must serve the
> purpose of Tanzania. It must
> encourage the growth of socialist
> values we aspire to. It must
> encourage the development of proud
> independent and free citizenry
> which relies upon itself for its
> own development and which knows the
> advantages and problems of
> co-operation. It must ensure that
> the educated know themselves to be
> an integral part of the nation and
> recognize the responsibility to
> give greater service the greater the
> opportunities they have had ....
>
> Let our students be educated to be
> members and servants of the kind of
> just and egalitarian future to which
> this country aspires."

Stressing this view, the Community Education Centres' hand book

(URT, op.cit., 1974) puts it thus:

> "... the need was not only for a
> school that is integrated into the
> community and offering an education
> that is applicable to its needs,
> but one that is comprehensive enough
> to be a 'total' school. This school
> we believe is the Community Education
> · Centre."

The first eight such CECs were erected with credit money from the

World Bank, through the IDA in eight Ujamaa villages in the Dodoma

region. The criteria for site selection approved by World Bank

and Tanzania were, <u>inter alia</u>:

(a)   CECs ought to be situated close to each other to facilitate implementation, management and supervision;

(b)   being a pilot project, the CECs should be erected in an area with a large pilot project already in operation;

(c)   CECs should be in eight Ujamaa villages.

Because of (b) and (c), the siting of the eight CECs was in eight Ujamaa villages in Dodoma at a time when the "Dodoma Operation" was at its peak. Hence the obvious choice was easily made with the World Bank's approval.

The actual number of CECs at present is nine, and the following list gives their distribution as per the districts of the Dodoma region, and Figure 27 illustrates their actual locations.

(a)   Dodoma Municipal   -   Mpuguzi CEC

                             -    Mbabala CEC

                             -    Kiwanja Cha Ndege CEC

(b)   Dodoma Rural   -   Mlowa Barabarari CEC

                             -    Idifu CEC

                             -    Huzi CEC

(c)   Kondoa District   -   Bereko CEC

                             -    Mondo CEC

(d)   Mpwapwa District   -   Mkoka CEC

FIGURE 27:   LOCATION OF COMMUNITY EDUCATION CENTRES
             IN DODOMA REGION
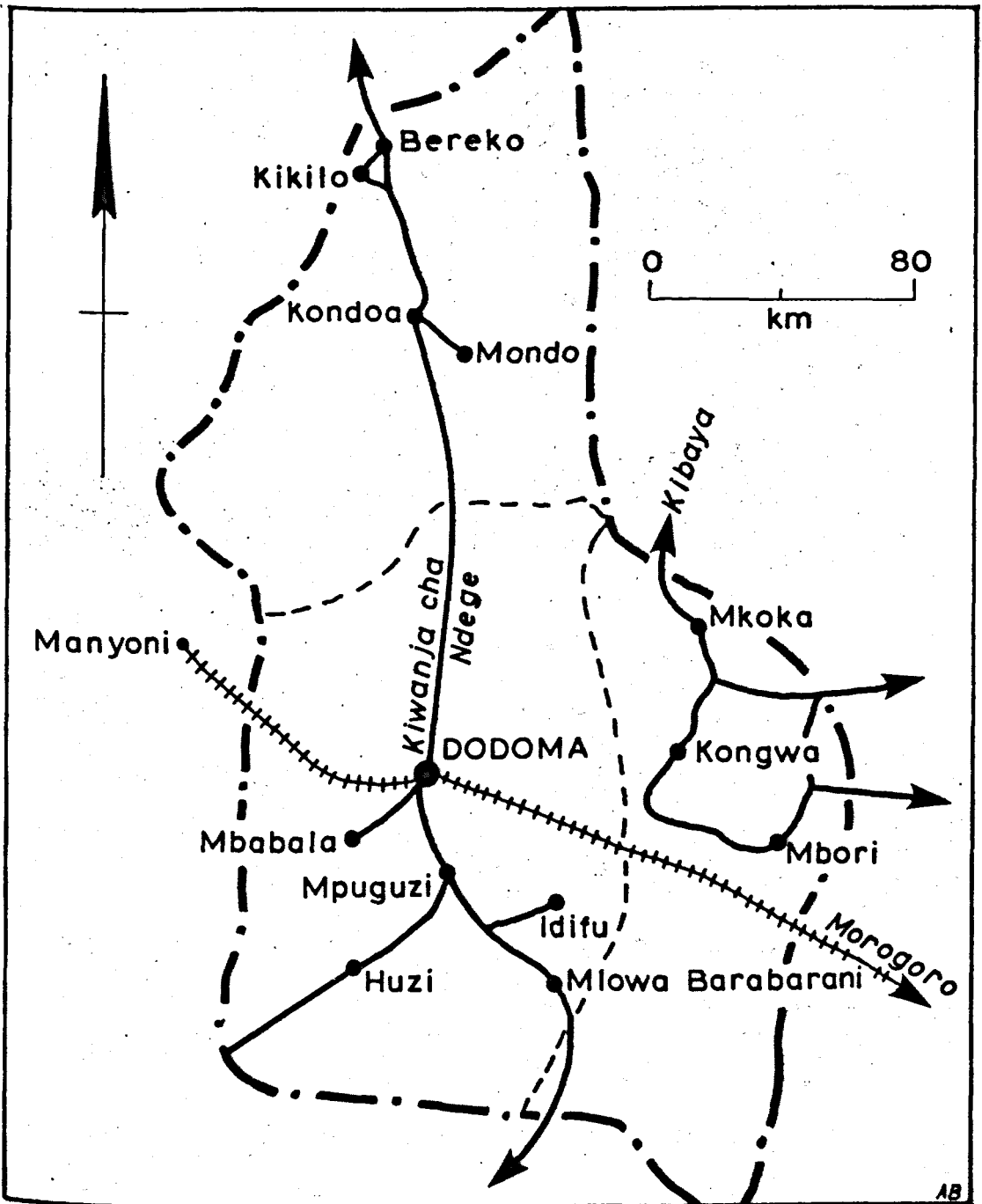
Source: URT, MNE, Report of Community Education in Dodoma
          Schools 1975-81, p.10.

The Objectives of the CECs:

These are:

(a)   to cater for primary as well as adult education, and
        theoretical as well as practical training;

(b)   to give the village the planning and production facilities
        to develop from subsistence farming into modern agriculture;

(c)   to offer essentially integrated services, hitherto offered
        in isolation, in a more integrated and easily accessible
        manner;

(d)   to provide basic services in order to slow down the rural
        to urban drift of young people;

(e)   to integrate village and school activities in order for
        the village adults to realize that the village is the CEC
        and vice versa.

CEC Units and Space:

The accepted room programme caters for basic education for all ages.
Through its integrated nature the CEC embraces the essential services
of education, health, agriculture, water supply, small scale industries,
cultural facilities, administrative facilities, recreational facilities,
village library, post office, bank and other facilities essentially
not only for the common good of a Ujamaa village.

Each CEC is in fact a 'U-shaped' building, comprising:

Classrooms:

Each CEC has six classrooms for approximately 45 pupils. Each
classroom has an area of about 65m².

Community Hall/Assembly Hall:

This is for mass educational and cultural activities including film shows, plays, meetings and dances. The hall also has rooms for community offices such as CCM, the Post Office and the Bank. The size of the hall is about 250m^2 which allows for an assembly of 300 people which is also the size of the school population. Sanitation facilities are nearby.

Planning Office:

This has two rooms of 12m^2. It is used for village administration.

Co-operative Centre:

A Ujamaa village is essentially a co-operative society. This centre, which consists of a 50m^2 shop with storage facilities of 10m^2, is supposed to be the import and export gate of all goods for the village.

Agriculture and Storage:

Closely connected with the Co-operative Centre is this particular element. It consists of a silo and storage space totalling 80m^2. Here the communal crops are measured, stored, and/or dispatched. The building must be reached easily by trucks for loading/offloading.

Workshop:

The inclusion of a workshop in the programme provides a particularly significant asset for the village. By being used for teaching as well as production, the workshop can become a starting point for a small-scale industry. This may have far-reaching consequences such as the spread and development of technical 'know-how' to the

whole population. The workshop is a general purpose one for woodwork
and metalwork and has an area of 200m².

Home Economics Unit:

This is essential for the village development process, and is close
to the Assembly Hall. The Unit has to contain demonstration areas
of such a nature that they can easily be replicated in the homes
of the villagers. The Unit is to cater for sewing, washing and
cooking activities. It therefore consists of a suitable work room,
a kitchen, and a laundry. The components within them are: food
·conservation, hot water boilers, water filters, smokeless stoves,
laundry washing boards, kitchen sinks, grain silos, and others.
The Home Economics Unit is to serve primarily as a teaching space,
but it can easily serve also as a canteen to the Centre.

Day Care Centre:

This is for the community's children, with enough playgrounds, feeding
and teaching facilities for them. The nursery school of 75m² is
to contain a general day room, a nursery room for the washing and
dressing of the children, toilets, a pantry and a covered area with
play facilities.

Dispensary:

Situated in a quiet corner of the site, this has enough space for
health education and preventive medicine for the entire community.
It consists of an examination room, annex office, general treatment
room and a pharmacy room with storage. In isolated areas it is
advisable to add a single room ward for use as a maternity room,
as well as for emergencies.

Library:

The library of 50m² is to consist of an office, a book storage and

a reading area.

Staff Room:

The staff room of 30m² is to consist of a general meeting and relaxing

area, and a space for preparation by the teachers.

Headmaster's Office:

An office of 15m² is required for the Headmaster and school

· administration.

Store and Sanitation:

There should be 10m² storage in the school area and 15m² for toilets.

A Comment on
Community Education Centres:

Unlike the MTUU sponsored community schools, the cost of building

a CEC is very high. Indeed, it cost Tanzania an amount of T.Shillings

871,900/- to build such a centre in 1974. The cost would now be

correspondingly high, according to inflation.

Given the present economic crisis in Tanzania which is caused by

factors such as: fundamental structural imbalances and inequalities

of the international economic system; inadequate flows of concessional

finance; global inflation; high interest rates; monetary instability;

the virtual breakdown of the multilateral trading system, one wonders

whether Tanzania should, or even can, afford to venture into such

a scheme on a national scale. This is especially so in view of

the fact that CECs will take a long time to develop their full

community potential.

12.5   THE TANZANIAN SCHOOL HEALTH PROGRAMME

Background:

Since the Arusha Declaration of 1967, Tanzania has worked towards

the objectives of socialist development. The health sector has

been a priority in this effort as expressed in the 1971 political

party resolution, (quoted in USAID, 1979), to the effect that:

> "... from now on the vital needs for water,
> schools and health shall be given priority
> in our expenditures."

The intended beneficiaries of the Tanzanian development programme

are the rural villagers who make up 87 per cent of the population

of 17.5 million. President Nyerere's commitment to focussing

appropriate technology on the health needs of the people was evident

in 1973 when he stated:

> "We must not again be tempted by offers
> of a big new hospital, with all the
> high running cost involved, at least
> until every one of our citizens has
> basic medical services readily available
> to him." (quoted in ibid).

The development of basic medical services in Tanzania has made marked

progress during the 1970s. There has been a national building up

of rural health services with widespread construction of village

dispensaries and rural health centres. There has also been a large-

scale training of paramedical personnel.

Among the major donors who have contributed to this programme are

USAID and the Scandinavian countries. USAID has contributed through

the 'Maternal and Child Health Aide Training Project', which has

built 18 MCH Aide Training Centres throughout the country. These
in turn have already trained over 1,000 aides for dispensary work.

Scandinavian countries are supporting physicians, nurses, medical
assistants and rural medical aide training, hospitals, health centres
and dispensary construction. They also develop water systems, sanitation,
specific disease control efforts, expanded immunization projects,
and numerous other health sector interventions.

As Tanzania evaluated its efforts to address the health needs of
those members of its population at greatest risk, that is to say
mothers and children, it was noted that children were usually lost
to the follow up by the health system once they reached school age.
It was also evident that there is significant anomie in the school
age population and that this accounts for much of the absenteeism
in primary schools.

In its efforts to help all Tanzanians to become personally involved
in the development process, the Government has undertaken a programme
of Universal Primary Education which has now succeeded in enrolling
88 per cent of primary age population. The primary school system
therefore presents an existing infrastructure which can be used
economically to deliver additional health services to most of the
school age population.

In 1977 USAID/Tanzania was asked by the Ministry of Health on behalf
of the Tanzanian Government to collaborate in the development of
a national school health programme as a way of extending the health
system to the population of school-age children.

In most areas of rural Tanzania the formal Health Services System

was not serving this population. The on-going MCH programme was establishing a system of MCH clinics in the existing rural health facilities by training MCH aides and organizing a National MCH structure. It was noted that when children went to schools they were no longer followed by the MCH Programme. Promoting better health in the primary schools was perceived as an appropriate goal to increase the potential for academic learning as well as the ability to engage in productive self-reliance activities at this level.

USAID indicated its interest in supporting a three year pilot phase, which would be undertaken in the Central Zone of Tanzania comprising the Dodoma and Singida Regions.

This pilot project was to test the means of delivery of a spectrum of school health services, including: health education, health screening, first aid treatment, student health recording keeping, technical aid for school farms, husbandry production, a school feeding programme, and improved school sanitation and water supply. It is also noteworthy that this programme was developed during the United Nations sponsored 'International Year of the Child'.

The School Health Programme began its activities in 1980 in the regions of Dodoma and Singida, but due to problems involved in the planning and implementation of the project activities, the objectives were not fulfilled within the designated three year period. So after its evaluation in 1982, it was agreed that a two year extension be made in order to complete the objectives. This extension period began in September 1983.

The Purposes and Objectives of the TSH Project:

According to Ngaliwa, S.J. (1983) the purposes and objectives of the Project are:

Initiation of Health
Instruction in Primary School:

(a)   to develop a health education programme in primary schools;

(b)   to develop a school health syllabus for primary schools;

(c)   to develop School Health Services syllabuses for teacher training centres;

(d)   to develop a Teachers' Health Handbook.

Improvement of
Environmental Sanitation:

(a)   to improve the quantity and quality of water supply in 80 primary schools;

(b)   to construct Improved Ventilated Pit Latrines (IVP), in 80 primary schools;

(c)   to improve environmental safety in 80 primary schools;

(d)   to control diseases, especially those carried by insects and flies, in 80 primary schools.

Provision of Health Services
in Primary Schools:

(a)   to train 160 primary school teachers in first aid skills;

(b)   to design and print a School Health Card, for use in schools;

(c)   to establish first aid treatment by providing drugs and equipment, (First Aid Kits), in 80 primary schools;

(d)   to institute health screening of primary school children in 80 primary schools;

(e)   to build first aid rooms in 80 primary schools.

School Farm Development
and Improved Nutrition:

(a)   to improve the nutritional quality of crops grown;

(b)   to construct storage facilities in 80 primary schools;

(c)   to implement a school feeding in 80 primary schools;

(d)   to help start animal husbandry in 80 primary schools;

(e)   to help start horticultural activities, especially fruit

        planting, in 80 primary schools;

(f)   to encourage and develop natural resources projects in

        80 primary schools;

(g)   to transfer improved farming methods to students in primary

        schools.

Overseas Training of Ministry Personnel
in School Health Administration:

(a)   to provide long-term training for six Ministry of Health

        personnel;

(b)   to provide short-term training for two Ministry of Health

        personnel;

(c)   to provide long-term training for two Ministry of National

        Education personnel.

The Executing Agencies
of the TSH Programme:

The project is implemented for USAID through a collaboration with

the John Snow Public Health Group Inc., (JSI), of Boston, Massachusetts,

in co-operation with the Tanzanian Ministries of Health and National

Education. Project funds support two long-term JSI technical advisors,

short-term consultants, various training programmes, the purchase

of selected commodities and management of the project by JSI.

Figure 28 shows the TSHP organizational relationships.

The following associated ministries and agencies have in fact been

important for the progress of the project and its institutionalization:

(a)   Ministry of Agriculture and Livestock Development

(b)   Ministry of Water, Minerals and Energy

(c)   Ministry of Natural Resources

(d)   Ministry of Lands, Housing and Urban Development

(e)   Arusha Appropriate Technology Project (AATP)

(f)   Morogoro Wells Construction Project (MWCP)

(g)   Tanzania Australian Ground Water Development Project

(h)   Blair Research Institute, Zimbabwe

(i)   Catholic Relief Services

(j)   Danish International Development Agency (DANIDA).

The Choice of Pilot Schools:

Within the Central Zone, 80 primary schools were selected, (40 from

each region), as pilot schools to receive the full integrated

programme. At these schools safe water and sanitation were to be

supplied, and a programme of school farm improvement undertaken.

In addition health referral, systems of record keeping and monitoring

were to be initiated. People from the health, education, water

and agriculture sectors were to be brought together in an integrated

programme designed to respond to the health and nutritional needs

of primary school children.

Since each region has four districts, ten schools were selected

FIGURE 28: TANZANIA SCHOOL HEALTH PROGRAMME
            ORGANIZATIONAL RELATIONSHIPS
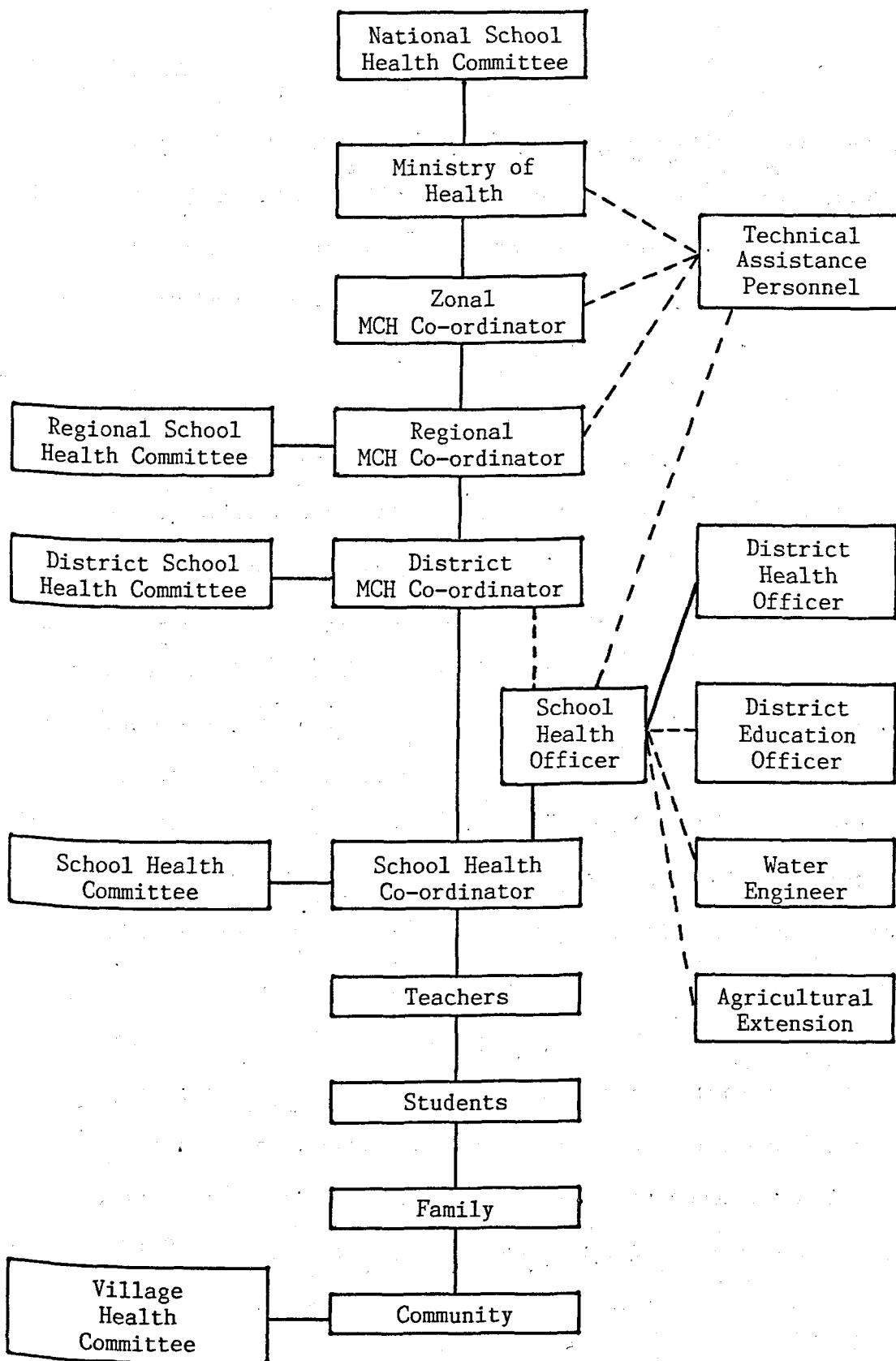
from each district to make a total of 80. The distribution of school according to districts is shown in Table 47, while Figure 29 has the actual locations.

The Merits and Demerits
of the TSH Programme:

Jacques Faigenblum and Marilyn Tonon (1982), Brian Wilcox and Pann Gillies (1983) and also Ngaliwa, S.J. (op.cit.) on their evaluation reports show the following achievements and problems of the Tanzanian School Health Programme.

Achievements:

(a) there has been training and reorientation of District School Health Officers, School Health Co-ordinators, Headteachers and teachers about the programme;

(b) the teacher's health instruction handbooks have been completed even though no trial has been undertaken;

(c) there has been training of the 160 teachers in the 80 pilot schools in delivery of the health services packages;

(d) the design and introduction of a student health record card into the 80 pilot schools has been completed. Also completion of base line surveys in a selected sample of school children;

(e) there has been construction of 40 per cent of the shallow wells, repair and extension of 30 per cent on the piped system, construction of 10 per cent of water storage tanks for the piped system. Also the construction of about 5 per cent of the system requiring deep wells and completion of 75-85 per cent of latrines, in an effort to achieve the Environmental Health Component objective.

TABLE 47:   THE DISTRIBUTION OF SCHOOLS IN THE TSH PROJECT

(a)   Dodoma Region and its Districts

	KONDOA	MPWAPWA	DODOMA MUNICIPAL	DODOMA RURAL
1	Bereko	Berege	Chididimo	Chikopelo
2	Busi	Ibwagwa	Chiwondo Chahwa	Dabalo
3	Dalai	Igoji	Lugala	Handali
4	Kolo	Leganga	Mapinduzi	Huzi
5	Lalta	Lukundwa	Michese	Kahemu
6	Masange	Lupeta	Mkonze	Kisima Cha Ndege
7	Mrijochini	Majawanga	Mtumba	Manzase
8	Pahi	Malalo	Nala	Mgunga
9	Tumbakose	Mangalisa	Nzasa	Mtitaa
10	Unkuku	Pwaga 'A'	Zepisa	Nagulo

(b)   Singida Region and its Districts

	IRAMBA	MANYONI	SINGIDA URBAN	SINGIDA RURAL
1	Chem Chem	Igwamadete	Ipembe	Kikio
2	Ilunda	Ipambe	Kibaoni	Kintandaa
3	Kikhonda	Lomdomi	Kisasida	Mangonyi
4	Kiomboi Bomani	Mbugani	Manga	Nduamghanga
5	Kitu Kutu	Mitoo	Mtamaa	Matukyu
6	Luono	Mjini	Mwankoko	Makuro
7	Malaja	Mwamagembe	Uhamaka	Mlandala
8	Mgongo	Ngati	Unyamikumbi	Munyange
9	Mtekente	Ntimbi	Unyankindi	Ngamu
10	Mwandu	Sasajila	Utemini	Ntuntu

FIGURE 29:   TANZANIA : REGIONS AND DISTRICTS –
              THE LOCATION OF SINGIDA AND DODOMA
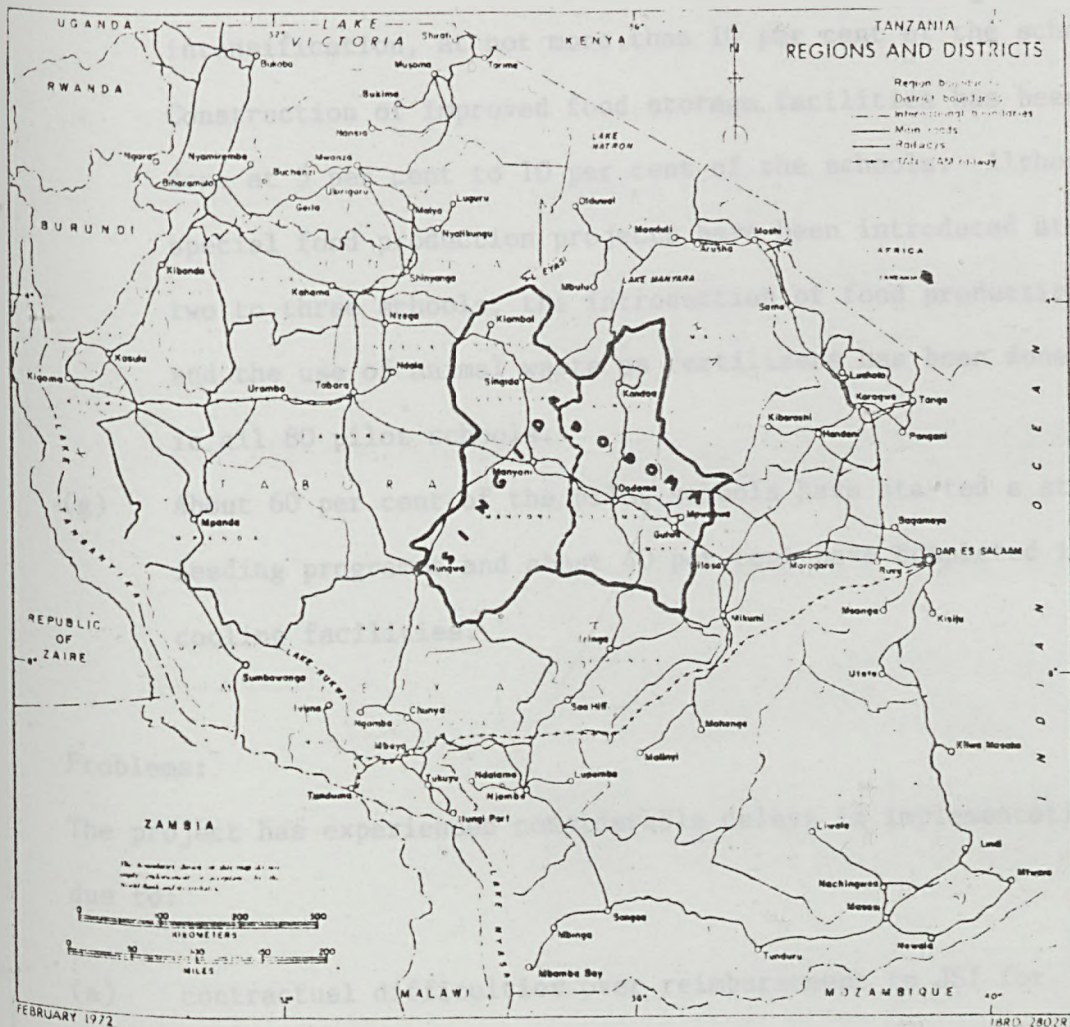
Source: URT, TSHP, Project Paper No. 621-0150, p.82.

(f)   Concerning the School Farm Development Component there has

        been expansion of acreage of farms at 85 per cent of the

        pilot schools. There has been the distribution of basic

        agricultural implements such as hoes and shovels to all

        schools and ox ploughs to a few selected schools. There

        has been an increase in agricultural production through

        intensification, at not more than 10 per cent of the schools.

        Construction of improved food storage facilities has been

        done at 5 per cent to 10 per cent of the schools. Although

        special food production projects have been introduced at

        two to three schools, the introduction of food production

        and the use of animal waste as fertilizers has been done

        in all 80 pilot schools.

(g)   About 60 per cent of the pilot schools have started a student

        feeding programme and about 40 per cent have completed improved

        cooling facilities.

Problems:

The project has experienced considerable delays in implementation

due to:

(a)   contractual difficulties over reimbursement to JSI for

        construction activities;

(b)   a lack of transportation;

(c)   a Cholera epidemic in the Central Zone during 1981/82 obviously

        hindered progress;

(d)   difficulties with procuring construction materials.

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P A R T   D

FROM PRINCIPLES TO PRACTICE : THE IMPLEMENTATION OF
 THE CONCEPT OF COMMUNITY EDUCATION IN TANZANIA'S
   PRIMARY SCHOOLS WITH SPECIAL REFERENCE TO
    CENTRAL ZONE COMMUNITY SCHOOL PROGRAMME

Part D is the final part of the thesis. It deals

with the empirical research problem, methodology,

stated hypotheses, results, interpretation and general

discussions of the findings of the empirical survey.

Included are such areas as: the development of the

community education plan for the local area selected

for the field work; a statement and discussion of

hypotheses which were empirically tested in the field;

and a comparable case as yet not subject to the community

education reform. These are all discussed according to

hypotheses developed from the findings of Parts A, B

and C. Finally recommendations in respect of the further

development of community education in Tanzania have been

formulated.

C H A P T E R   T H I R T E E N

THE DESIGN AND EXECUTION OF THE EMPIRICAL RESEARCH

13.1   INTRODUCTION

Early chapters of this study surveyed the historical perspective of community education in Tanzania beginning with the pre-colonial time and continuing up to the present.

This study identified certain significant political and other contextual factors bearing on the current state of community education. These factors included indigenous education survivals, colonial legacies especially the Christian missions, post-colonial philosophies, in particular the statements of Julius Nyerere, and international socialist connections. Comparisons were also made between education in Tanzania and in other countries, in particular Cuba and People's Republic of China.

Previous chapters have covered the development of the idea of community education in Tanzania in the light of the special influences at work. The development of the community education plan for some local areas have also been described.

This chapter and the next, cover an empirical study of community education carried out by the writer in two chosen areas of Tanzania, namely Singida and Dodoma.

13.2   PEN PICTURE OF THE CENTRAL ZONE

The following information is based on contextual aspects of two

development proposals (United Republic of Tanzania : Proposals for

Development .... Singida, 1982, and United Republic of Tanzania :

Proposals for Development .... Dodoma, 1983).

Geographical Context:

Location:

The Central Zone, formerly called the Central Province of Tanganyika

Territory, is made up of two regions, Singida and Dodoma. As the

name implies these regions are situated at central part of the country

between latitude 3° 50'S to 7° 40'S and longitude 33° 40'E to 37°E.

The two regions together have a total area of 90,650 Km² with Singida

having 49,340 Km² and Dodoma 41,310 Km².

Topography:

The landscape is lightly rolling with large flat areas consisting

of partly wooded plains studded with granite boulders. Vegetation

consists of Baobab trees, thorn trees, acacia-type trees and tough

thorn trees. There is dry long grass which is heavily overgrazed

by the village cattle, sheep and goats. Water, which is the key

to all development, is a very scarce commodity in these regions.

This is part of the plateau zone which is characterized by its altitude,

dryness and great diurnal changes in temperature. With an altitude

of between 9,144 m and 15,240 m above sea level it belongs to the

highest and driest areas in the plateau zone of Tanzania with only

49 raining days per year. These occur almost exclusively in the

period December to April and a total rainfall of between 549 mm

to 750 mm per year. There are very dusty areas, especially adjacent

to roads and near eroded lands. Altogether Singida and Dodoma may

be fairly described as difficult environments in respect of the
development of human communities and economies.

Demography:

Central zone has a total population of 1,585,951 (1978) with Singida
comprising 614,030 people and Dodoma 971,921. The population
densities are 12.4 and 23.5 people per square kilometer respectively,
giving an overall figure of 17.5.

The major tribes in Singida region are the: Wanyaturu, Wanyiramba,
Wagogo, Wanisanzu, Wakimbu, Wataturu, Wabarabaig, Watindiga and
Wasukuma; the Wagogo, Warangi, Wasandawi, Wakaguru, Wahehe and
Wabena, are found in Dodoma region. Few Arabs and Indians can be
identified in these regions.

In religious terms, significant for education, Christianity, Islam
and Animism are all present.

Political Geography:

Administratively each region is divided into four districts. Singida
Town Council, Singida Rural, Iramba and Manyoni, comprise Singida
region, while Dodoma Municipal Council, Dodoma Rural, Mpwapwa and
Kondoa constitute Dodoma region. These districts are further sub-
divided into several 'Divisions' which in turn comprise of different
'Wards', which are divided into 'Villages'. Finally, each 'Village'
is made up of several 'Cells' of ten houses each.

Economy:

Economically, the Central Zone is grouped under "category C" in

terms of criteria used to determine Tanzania's stages of economic development. Its regions are among the poorest in the country and both are food deficient. The main occupations are subsistence farming and livestock rearing. The major food crops are maize, cassava, millet, rice, beans, sorghum, groundnuts and other base crops. Very little vegetables (cabbage) or fruit are grown. Cotton, grapes, sunflower, groundnuts, sim sim, castor seeds, tomatoes and tobacco are grown as cash crops on scattered individual plots. The livestock include cattle, goats, sheep, donkeys, chickens and pigs.

There are stark differences in income levels. Many villagers do not own any animals apart from chickens. The better off own some goats, while the rich have some several hundred head of cattle. The establishment of villages has accelerated money economy, but barter trading is still commonplace. Transport problems add to the costs of the imported articles and within the village area, the transport of goods is carried out by labour. Practically everything has to be carried by hand. There are no draught animals except for a few donkeys, and only a few wheelbarrows and bicycles may be found in the villages.

Communications:
Because of lack of transport facilities, inter-regional transport is still a problem. The Central Zone is about 300 miles inland from Dar-es-Salaam. Dodoma town, for example, is about 320 miles while Singida is about 470 miles from the capital city. However, both the east-west road and the central railway line from Dar-es-Salaam to Tabora, and Kigoma/Mwanza pass through the zone.

Central Zone is also the junction of north-south road from Arusha to Iringa and Mbeya/Songea. So it may be considered the 'crossroads' of Tanzania.

The Provision of Basic Services:

The most important basic service measures have been the provision of education, health, and the construction of a water system. There has also been some effort with regard to the conservation of natural resources, the encouragement of small scale industry. This is all in the context of community development through co-operative services.

Education:

Educational provision is illustrated by Tables 48, 49 and 50, and will of course be returned to later.

TABLE 48:   TOTAL NUMBER OF DISTRICTS, VILLAGES, SCHOOLS AND COLLEGES

DISTRICT	No. OF VILLAGES	No. OF REGISTERED VILLAGES	PRIMARY			SECONDARY		COLLEGES	
			STD I-VII	PPTC	HANDICAPPED	PRIVATE	PUBLIC	FDC	CNE
Dodoma Municipal	35	35	51	4	–	1	4	4	–
Dodoma Rural	124	124	117	4	2	–	–	–	–
Mpwapwa	110	110	119	4	–	–	1	–	1
Kondoa	153	153	144	4	–	1	–	–	1
Singida Urban	19	17	23	1	–	–	1	1	–
Singida Rural	136	126	108	3	1	2	–	–	–
Iramba	111	108	121	4	–	1	1	1	1
Manyoni	59	59	65	4	–	1	–	–	–

TABLE 49:   TOTAL NUMBER OF STREAMS, PUPILS AND TEACHERS

DISTRICT	NUMBER OF STREAMS	NUMBER OF PUPILS	NUMBER OF TEACHERS	TEACHER : PUPIL RATIO
Dodoma Municipal	733	26,237	873	1 : 30
Dodoma Rural	1,201	52,113	1,258	1 : 42
Mpwapwa	1,306	53,124	1,265	1 : 42
Kondoa	1,544	62,625	1,278	1 : 50
Singida Urban	226	16,831	339	1 : 50
Singida Rural	972	40,465	1,050	1 : 40
Iramba	1,107	43,691	1,299	1 : 34
Manyoni	520	18,267	626	1 : 30

N.B.   UPE ratio for Dodoma region is 79% while that of Singida is 82%

TABLE 50:   ADULT EDUCATION ILLITERACY RATE 1982/83

DISTRICT	NUMBER OF ILLITERATES	RATE OF ILLITERACY (%)
Dodoma Municipal	21,969	19
Dodoma Rural	71,969	85
Mpwapwa	43,850	45
Kondoa	48,053	47
Singida Urban	12,347	25
Singida Rural	45,414	53
Iramba	45,439	62
Manyoni	18,920	65

Sources: Compiled by the writer during field interviews with REOs.

Health:

There has been much effort to improve the quality of health services
and to encourage food and nutrition programmes. At least there
is a big hospital in each district, these being in Singida, Kiomboi,
Manyoni, Makiungu, Iramba and Kilimatinde in Singida region, and
Dodoma, Kondoa, Mpwapwa and Mvumi in Dodoma region. Nonetheless,
much more effort is needed especially if one compares the following
ratios of provision:

(a)   1 hospital   per 241,912 patients;
(b)   1 hospital bed   "   1,117   "
(c)   1 doctor   "   50,929   "
(d)   1 health center   "   87,968   "
(e)   1 MCH   "   16,684   "
(f)   1 dispensary   "   9,874   "

Among the major diseases prevalent are: eye diseases, diarrhoea
and tuberculosis.

Water:

The construction of a water supply system is the concern of the
Ministry of Water, Energy and Minerals. Around 73 per cent of the
population in Central Zone now has access to water. In addition
to artificial dams, deep and shallow wells have been constructed.
With Australian Aid it has been possible to construct bore holes
and wind-driven water pumps. Very few places, however, have piped
water. Clean and safe water supply is still inadequate. Most wells
need proper cover and a watertight brim. Many of the lakes are
bilharzia infected. So water is a major problem.

Conservation:

There has been an effort to conserve soil by planting more trees.

The people have also been encouraged to use better methods of bee-

keeping to increase honey and wax formation. The major problem

still facing the Central Zone, however, is soil erosion due to

overgrazing and the felling of trees. The wood is used for building

purposes, and as a source of energy through charcoal and brick

burning. The ecological implications of trees are beginning to

be appreciated and this is a crucial factor.

Co-operative Services:

The initiation of small scale industries has been undertaken. Both

short and long-term development plans have been encouraged, as have

women's activities, village co-operatives like shops, canteens,

grinding machines, beer stalls, buses and lorries. It is the

educational dimension of the co-operative approach that is being

attempted through community primary schooling.

13.3 INTRODUCING THE COMMUNITY SCHOOL CONCEPT IN THE CENTRAL ZONE

From the experience of Community Education Centres and MTUU Community

School Projects, four areas of interest can be identified. These

are: production aspects, school-village relationships, curriculum,

reforms and the provision of basic services. With respect to these

aspects it has been seen that it is possible:

(a)   for school and village to have joint development projects;

(b)   to integrate most school activities with village activities;

(c)   for villagers and pupils to collaborate in building classrooms,

        staff houses etc.;

(d)   to co-ordinate village and school administration through

several committees both at village level and school level;

(e)   for village experts to teach pupils about the history of

the village and cultural activities such as traditional

music, dance and local crafts;

(f)   for interdepartmental co-operation in the provision of basic

services;

(g)   to bring together different sectors like water, agriculture,

education and health in an integrated programme.

This being the case, it was decided by the Ministry of National

Education to extend these experiences to two regions of the Central

Zone, Singida and Dodoma.

During the 1978/79 budget speech to the Parliament, the Minister

of National Education declared that the preparation was under way

for community school expansion. On 14 May 1979 the Minister wrote

a letter to the two Regional Commissioners of the respective regions

to explain the decision to develop community schooling in their

respective regions.

This was followed by the National Seminar on Community Schools held

in Dodoma in December 1979. Since then a number of seminars have

been held at various levels from the region down to the village,

in order to acquaint the population with the idea so that they can

participate fully in the implementation of the programme.

According to Matemu, C. (1980) and also the 1983 Community Education

Guidelines for Implementation in Primary Schools (URT 1983a), seminars

have been conducted at a number of different levels from region

to individual village.

Seminars at Regional Level:

Members of the Regional Management Team, which comprises the Regional
Development Director and all the functional managers in the region,
were first introduced to the community school concept in February
1980. This was to make them familiar with it and to enlist their
support in the implementation of a twin programme of provision of
basic services which is part and parcel of the Community School
Programme.

Prior to this meeting, the idea had been introduced to functional
managers of the departments of: planning, health, education, social
welfare, water, co-operative and community services, to discuss
details of interdepartmental co-operation in basic services
programmes.

A meeting of Regional Development Committees then followed. This
Committee is responsible for planning the development of the region.
It is composed of Party and Government leaders from the region and
districts, such as the Regional Party Chairman, Party Secretary,
Regional Development Director, Members of National Party (CCM)
Executive Committee, Regional Members of the Parliament, Leaders
of Mass Organizations at the regional level, and Regional Heads
of Parastatal Organizations, District Development Directors and
District Party Secretaries.

The idea was well received and endorsed by the Committee as a viable
educational policy. At the same time the Committee recommended
that further seminars be conducted at all levels down to the village
so that the whole population is acquainted with the concept before
it is implemented.

Seminars at District Level:

The first seminar was with the educational personnel who would be charged with the heaviest responsibility of ensuring the success of the programme. The second one introduced District Party and Government leaders to the concept. These included the Party Executive Secretaries, the leaders of Mass Organizations and the Party, Functional Managers heading the departments responsible for the provision of the basic services (i.e. planning, agriculture, animal husbandry, natural resources, water, health, social welfare and co-operative services.

The third and last seminar was held to take in all those who had attended the seminar at the district level and in addition, Divisional Secretaries and Divisional Education Co-ordinators. Here it was intended to bring in local experiences from the divisions, particularly in mapping out the possible areas of co-operation and the various modes of involvement of the school and the community.

As in the case of the regional level, the idea was well received and fruitful suggestions were made.

Seminars at Ward Level:

The tutors of the seminar were drawn from the District team of Government and Party leaders who had participated in the previous seminar discussions. The participants were Ward Secretaries, Ward Education Co-ordinators, Village Managers, Chairmen and Secretaries of Village Councils, Headteachers and their two assistants, together with any other Government Auxiliaries working for the different departments in the Ward, such as health, water, natural resources, agriculture and co-operative services.

It was envisaged that at such a seminar the local leaders of the village and the school can work on the draft proposals prepared in the district and divisional seminars. They would also have the opportunity of making further recommendations on how best the school and the community can undertake joint activities.

Seminars at Village Levels:

According to the Prime Minister's Office Village Act of 1975, villages are independent political entities with recognized governments. This being the case it was proposed in the district level seminars that two separate seminars be held at this level: one for the village leaders and teachers, and another for the entire village community.

Village leaders' and teachers' seminar included the Chairman and Secretary of the Village Council, leaders of ten-house cells, together with any other village members who may be co-opted members in the different village committees and the members of school committee. Here the concept of the project was introduced. Also the approved draft proposals for discussion, recommendation and improvement to make them more relevant to the community.

Follow up:

Taking into account the size of the regions and the diversity of the population in the area, it was deemed necessary that a follow-up programme be prepared.

The first follow up seminar was proposed for December 1980, whereby progress reports from the districts would be reviewed before the programme commenced in January 1981. This was to be followed by weekend seminars at Ward level to review the progress of implementation

of the programme once it had taken off.

It was further suggested that after every three months district
level seminars to be held to discuss progress made in the
implementation of the programme and draw up strategies for the period
to follow.

Finally it was decided that functional managers of the departments
dealing with basic services, Regional and District leaders of the
Party and Government meet twice a year to deliberate on the quarterly
reports received from the districts in respect of progress made
in the implementation of the community school concept.

13.4   WHY CENTRAL ZONE?

According to the Dodoma report on community schools and also the
Fourth Five-year Development Plan, it seems that the following was
the rationale behind choosing Singida and Dodoma regions for the
Community School experimentation.

(a)   Central Zone is one of the most arid regions of the country
        whose inhabitants are caught in a 'vicious circle' of
        underdevelopment and poverty. It is an epitome of the national
        situation. Derivation from this example ensures that the
        project is not pre-fabricated.

(b)   The two regions in the zone are almost identical in their
        historical, socio-economic, political and organizational
        context.

(c)   This type of educational development is favoured where land
        is available to the school and the village. Both regions
        have access to abundant land unlike other areas where

expansion is inhibited by contiguity of commercial estates
such as coffee, sisal and tea. This is also true of the
densely-populated areas where land is already intensively
used.

(d)   Being centrally situated in the country, these regions were
thought to be well placed for subsequent dissemination to
adjacent neighbourhood areas. This is true especially if
we consider that about seven regions border the Central Zone.
Plus its two regions this makes nine regions out of twenty
regions of the mainland Tanzania. Hence the achievement
of the project can easily be diffused in almost half of the
country.

(e)   With Dodoma chosen in 1975 as the site of the new capital
of Tanzania, it was thought to be the appropriate place
from which to begin a new national programme. This can add
another advantage of rapid development.

(f)   At the time of launching the project, the USAID sponsored
School Health Programme was also being undertaken in the
same zone. This was seen as a good coincidence because it
meant using the same type of pilot schools.

13.5   THE OBJECTIVES OF CENTRAL ZONE
COMMUNITY SCHOOL PROGRAMME

In her 1981/82 budget speech to the parliament, Tabitha Siwale MP
and Minister of National Education gave the following objectives:

(a)   To foster close collaboration of the school and community
activities so that the school becomes part and parcel of
the community.

(b)   To spread basic services such as social, agricultural, livestock

development, health, library, day care centers, recreation,

nutritional, water and women's activities services into the

school or at least near enough to the school.

Provision of basic services was sought to give pupils ample opportunities

to learn and apply these services in their homes with their parents.

Hence inculcating in their families habits and experience of using

them in the daily lives and thus improve their quality of life.

13.6   THE RESEARCH PROBLEM

The major concern of both documentary and empirical study was to

answer the question, "What makes a community school in Tanzania

different from a normal (non-community) school? Further, in as

far as a community school is different from a normal school, what

is the relative influence of the philosophy of 'Education for Self-

Reliance', the curriculum and the characteristics of the teachers?"

Chapters eleven, twelve and the background to this chapter seem

to throw more light on this issue. Having described how different

community education projects were started, studied their evaluation

reports and the extension of community education programme to the

Central Zone, they appear to establish that:

(a)   the idea behind integration of schools into community life

is political;

(b)   the aim of community education is to increase production

of both cash crops and food crops and to direct the community

towards self-reliance.

Thus:

(a)   community school programmes were to contain both academic

and practical subjects in order to meet student needs,

curriculum objectives and local needs effectively;

(b)   appropriate services were to be provided to the surrounding

communities to foster close co-operation between the school

and the community.

The ultimate aim of the findings in Singida and Dodoma regions is
to see whether such a programme can be extended further to cover·
all primary schools in Tanzania.

To this writer's knowledge so far no thorough evaluation has been
undertaken concerning the community school project in the two regions.
This study has sought evidence of changes in school-community
relationships and practices which had occurred since the introduction
of the community education into the area. From the evaluation
findings it might be possible to inform the central government and
other agencies about:

(a)   further change(s) that need to be made regarding scope,

philosophy and goal of community education;

(b)   the level of integration of schools with the community;

(c)   those factors helping schools and communities to achieve

integration of education with work and production;

(d)   the effects of new syllabuses, textbooks, course books and

teaching-learning methods on:

    (i)   the accusation of attitudes of self-confidence,
        creativity, problem-solving and scientific outlook;

    (ii)   the growth of core subjects such as agriculture, technical
        education, domestic science, and commercial studies
        in relation to enhancement

(iii) of the integration of school with community.

13.7 RESEARCH HYPOTHESES

Overview:

The issue of hypothesis testing has been debated at great length.
Contributions have been made by Popham, J.W. and Sirotnik, K.A.
(1973), Manigold, Linton and Philips, Gallo (1977), Roger E. Kirk
(1977), Michael B. Youngman (1979) and Robert B. McCall (1980).

Hypotheses can either be scientific or statistical. The former
correspond to the scientist's hunches about a phenomena in the universe
and are normally stated in general terms at least in the initial
stages of inquiry. To be amenable to evaluation by powerful tools
and techniques of statistical theory, scientific hypotheses have
to be translated into statistical hypotheses. Statistical hypotheses
are statements about one or more characteristic of population distribution
and as such they refer to situation that might be true.

In a classical case of statistical hypothesis testing the parameter
of distribution is divided into two subsets of points. The
statistical hypothesis specifies that the parameter point lies in
a particular one of these subsets while the alternative hypothesis
specifies the other subset for the point.

A statistical test is a procedure for deciding on the basis of set
of observations whether to accept or reject the hypothesis.
Acceptance of the hypothesis is precisely the same as deciding that
the parameter point lies in the set encompassed by the hypothesis
while rejection of the hypothesis is deciding that the point lies
in the other subset. A typical test procedure assigns to each possible

value a random variable (statistic) one of the two possible decisions.

Particular case of statistical hypothesis testing is the use of "Null Hypothesis". Generally denoted by shorthand (H_o), the Null Hypothesis states that the sample at issue comes from a hypothetical population with a sampling distribution in a certain known class. Using this distribution one rejects the Null Hypothesis whenever the discrepancy between the statistic and the relevant parameter of distribution of interest is so large that the probability of obtaining that discrepancy or a larger one is less than the chosen significant level (α).

The Null Hypothesis is, however, never proved or established but is possibly disproved on the cause of experimentation. According to Hogben (1957) quoted in Arnold Binder (1977), a test of significance can lead to one of two decisions; the Null Hypothesis is rejected at the α level or judgement is reserved in the absence of sufficient basis for rejecting the Null Hypothesis.

Type I versus Type II error:

There are two opposite risks in carrying out a Null Hypothesis testing. First one may accept a difference as significant when it is not. This is called TYPE I ERROR. This is guided against by demanding a more stringent level of significance (say 1 per cent rather than 5 per cent). But as the significance level is increased (i.e. asking for a bigger difference) the risk of making the opposite error, i.e. TYPE II ERROR is also increased. In short: Type I error is to reject the Null Hypothesis when it is true. Type II error is to accept the Null Hypothesis when it is false.

The pros and cons of making Type I and Type II errors have been discussed in great detail by such authors as Tuckman (1972), Cohen and Halliday (1979), Goldberg (1979) and Rowntree (1983). They both seem to agree on the emphasis of avoiding Type I errors.

Non-Direction (two tailed) versus Directional (one tailed) test:

In carrying out a Null Hypothesis testing one can use non-direction or directional test. In non-directional test, Null Hypothesis usually reflects a no difference or no effect situation while Alternative Hypothesis reflects difference. Symbolically it can be represented thus:

Null Hypothesis $\quad H_o : U_A = U_B$

Alternative Hypothesis $H_1 : U_A \neq U_B$

Where U_A = mean of sample A

U_B = mean of sample B

In the directional test, Null Hypothesis usually reflects either no difference or a directional difference while Alternative Hypothesis reflects the opposite. Symbolically this can be shown thus:

Null Hypothesis $\quad H_o : U_3 \leq U_2$

Alternative Hypothesis $H_1 : U_3 > U_2$

Where U_3 = mean of sample 3

U_2 = mean of sample 2

In this study the author was interested not simply in difference but rather for significant difference in favour of Community Schools. Directional Null Hypothesis testing was therefore applied. In such

case the author was also willing to accept Type II error because
it favoured a bigger difference between Community and Non-Community
Schools.

Choosing an appropriate test
for comparing Community and
Non-Community Schools:

Siegel (1956), Cohen and Halliday (op.cit.) have covered different
tests which are used for appropriate research designs. In this
research the appropriate methods would be the Wilcoxon Matched Pair
Test and the T-Test for Interval/Ratio Data. For Nominal/Ordinal
Data, the Man-Whitney U-Test, Kolmogorov-Smirnov Two Sample Test,
and Chi-Square Test are preferred.

Hypotheses used in Empirical Study:

Four areas have been identified as amenable to empirical testing
of the taking up of the community school concept in Tanzania:

(a)   Education and productive work

(b)   Curriculum reform

(c)   School and Village relationship

(d)   Provision of basic services

To measure these areas of Community Education the following Alternative
Hypotheses were chosen.

Education and
Productive Work:

The linking of education and productive work was supposed to enhance
better preparation of pupils for life. In order to assess this
effect the following hypotheses were made and tested.

Hypothesis 1:

In Community School areas both parents and pupils will give greater emphasis to preparation for rural life; they will give less emphasis to preparation for further education (post-primary education) than in Non-Community School areas.

Hypothesis 2:

In Community Schools locations both village adults and pupils will show more positive attitudes towards manual work than in Non-Community School locations.

Hypothesis 3:

Teachers, pupils and village adults will be more aware of aspects of the Community School concept in areas where Community School experiments have been introduced.

Curriculum Reform:

The interest here was to assess the impact of school curriculum on the community and the effect of the community on the schools. The following hypotheses were made and tested.

Hypothesis 4:

There will be more orientation of teachers towards the Community School concept in locations engaged in the Community School experiment than in places where there is none.

Hypothesis 5:

There will be more school programmes in cultural activities in areas where the Community School project has been introduced.

Hypothesis 6:

There will be more guest speakers from outside the school in places

where the Community School concept has been introduced.

Hypothesis 7:

Both Community School teachers, pupils and village adults will regard

working together in solving problems as desirable.

School and
Village Relationship:

To confirm involvement between teachers, pupils and village adults

in the co-ordination and running of development projects and community

services the following hypotheses were made and tested.

Hypothesis 8:

There will be more helping of each other between school and village

in areas where Community School project has been introduced.

Hypothesis 9:

There will be more joint school-village development projects in

Community School areas than in non-Community School areas.

Hypothesis 10:

In areas where Community School has been introduced, school and

village income and expenditure accounts will be kept and utilized

by decision-making.

Hypothesis 11:

There will be more assistance to the Community Schools from various

ministries and voluntary agencies than to the non-Community Schools.

Provision of
Basic Services:

To be in a position to meet the basic needs of the community, certain

services were to be provided alongside Community School projects.

The following hypotheses were formed and tested.

Hypothesis 12:

There will be more provision of basic services in areas engaged

in the Community School project.

Hypothesis 13:

There will be more changes and development for betterment of quality

of life on rural people in areas where the Community School concept

has been introduced than in those areas where it has not yet been

introduced.

13.8 METHODS OF DATA GATHERING

According to Wyne Harlen (1980), methods of gathering information

range from those which can be described as attempts to measure

(i.e. some form of assessment), to those which attempt only to

describe, to portray and not to summarize or place against a standard

of measurement. It is very difficult to make a clear distinction

between what is assessment and what is description and these are

better thought of as descriptions of the ends of a continuum of

methods.

In this study the nature of information (factual and non-factual)

needed to test the formulated hypotheses was either social relationship,

social skills or individual viewpoints. Selected measurement techniques

were therefore questionnaires and interviews. Interviews were meant

for those respondents who could neither read nor write. They mostly

sought individual viewpoints. Questionnaire forms were used to

seek social relationships and social skills data.

13.9 CONSTRUCTION OF QUESTIONNAIRES AND INTERVIEWS

Whole books have been written on the art of questioning. Various

forms of questions include structured, unstructured and funnel varieties.

Questionnaire versus interviews, design and layout of different

forms, have been dealt in great detail by such authors as Oppenheim

(1966), Gronlund (1971), Jean Royer Dyer (1979), Wole Falayajo (1979),

Groundwater Smith and Nicoll, V. (1980), Louis Cohen and Lawrence

Manion (1980).

It is argued in the case of qualities of self-completion of

questionnaires for example that:

> "Self-completion questionnaire should
> be clear, unambiguous and uniformly
> workable. Its design must minimize
> potential errors from respondents ...
> and coders. And since peoples'
> participation in surveys is
> voluntary, a questionnaire has to
> help in engaging their interest,
> encouraging their co-operation and
> eliciting answers as close as possible
> to the truth."

This was borne in mind during the construction of evaluation instruments

used in this study. All instruments were constructed at the University

of Hull by the researcher with the aid of suggestions made by the

supervisor.

The following table gives a summary of the distribution of different

aspects of Community Education among the formulated hypotheses.

For more detail see Appendix 9 and Appendix 10.

TABLE 51:   ITEMS USED TO COLLECT DATA FOR CHOSEN HYPOTHESES

HYPOTHESIS No.	SOURCE OF INFORMATION	ITEM No.
A1	Pupils' Questionnaire	3-4
	Village Adults' Interview Schedule	8-9
A2	Pupils' Questionnaire	6
	Village Adults' Interview Schedule	10, 17-19
A3	Headteachers' Questionnaire	14-15
	Headteachers' Checklist	19-20
	Teachers' Questionnaire	9
	Village Adults' Interview Schedule	11-12, 23-25
	Village Leaders' Questionnaire	10
B4	Headteachers' Questionnaire	9-13, 16-17
	Teachers' Questionnaire	5-8
B5	Village Adults' Interview Schedule	13-14
B6	Headteachers' Questionnaire	18
	Village Adults' Interview Schedule	20-22
B7	Teachers' Questionnaire	10, 13
	Pupils' Questionnaire	9
	Village Adults' Interview Schedule	5- 7, 15-16
	Village Leaders' Questionnaire	8, 11
C8	Teachers' Questionnaire	11-12, 14-16
	Pupils' Questionnaire	7-8
C9	Headteachers' Questionnaire	22
	Village Leaders' Questionnaire	5
C10	Headteachers' Checklist	23
	Headteachers' Questionnaire	24
	Village Leaders' Questionnaire	6-7
C11	Headteachers' Questionnaire	25
D12	Headteachers' Questionnaire	21
	Village Leaders' Questionnaire	4
D13	Pupils' Questionnaire	10
	Village Leaders' Questionnaire	9

13.10 PILOT TESTING OF EVALUATION INSTRUMENTS

The best method of checking that the questionnaire is valid and reliable is to subject it to empirical tryout. Quite a number of useful pieces of information can emerge from the pilot testing. These include:

(a)   evidence of internal consistency;

(b)   extent to which an item discriminates among respondents;

(c)   highlighting of sensitive or embarrassing questions which usually attract very few or no responses.

Because of pressure of time and cost, this writer decided not to carry out pilot testing. This was also because the Central Zone Community Education Programme itself is a pilot being experimented in only two regions of the twenty regions of the mainland Tanzania.

13.11 RELIABILITY AND VALIDITY

Reliability:

A questionnaire needs to be reliable. There are four main techniques which are applied to estimate the reliability of a measuring instrument:

(a)   estimate of stability which can be determined by test-retest method;

(b)   estimate of stability and equivalence which can be determined by administering two parallel forms of measuring instrument;

(c)   estimate of internal consistency which can be determined by administering a one form (single test) and then compute either split-half reliability, Kuder and Richardson (KR) 20/21, Cronbark Coefficient Alpha (α) or Hoyst's analysis of variance procedure;

(d)   intercoder agreement when appropriate.

Estimating the reliability of questionnaire and interviews however creates special problems since repeated measurements on subjects are extremely difficult to obtain and internal consistency estimates are usually inappropriate. Even when retesting is possible it is usually very costly.

Reliability of factual questionnaires can be evaluated through internal-checks. In the case of attitude questionnaires the basic assumption is that the questions in a given scale are measuring attitudes·to the same phenomenon. With that assumption, a good method of checking the reliability of attitude or opinion questionnaire is to compute some index of internal consistency like split-half or coefficient alpha.

Structure of the instrument may also affect the degree of reliability. Techniques for enhancing the reliability of questionnaires typically focus on how to write good questions and on accuracy in coding and tabulating the data.

Concerning the minimum level of reliability required there is non which can be established to fit all occasions. It is, however, well known (see previous authors quoted in this chapter) that decisions about individuals require higher reliabilities (coefficients above 0.75) than decisions regarding the average characteristics of a group (coefficients as low as 0.50).

Reliability coefficients of attitudinal scales used in this study are presented in Table 54 of the next chapter.

Validity:

Most debates about the use of evaluation instruments centre on the issue of validity, that is to say the soundness of interpretations made about the instrument and the degree to which the instrument fulfils the function for which it is used.

The soundness of an evaluation instrument interpretation depends on the entire measurement procedure including the forms of items, the characteristics of the examiner, the nature of the instruction and the type of response required by the subject. In short, validity can either be affected by external or internal factors.

Factors affecting internal validity include: history, selection, maturation, testing, instrumentation, statistical regression, experimental mortality, stability, interactive combination of factors and expectancy.

Factors affecting external validity include: reactive effects of testing, interaction effects of selection bias, reactive effects of experimental arrangements and multiple treatment interference.

The process of doing an experiment while exercising some control over the environment therefore contributes internal validity, while the process of doing an experiment while producing some limitations contributes external validity.

There are three types of validation procedures: content, criterion related, (predictive or concurrent), and construct validity. Validity of factual questionnaire is either checked by cross-checks or predictive validation whereas construct validation and criterion related validation are more appropriate ways of checking the validity of attitudinal questionnaires.

In cross-check techniques, responses may be cross-checked with documentary evidence, with observable data or with responses of other respondents gathered by questionnaire or interview. Predictive validation involves checking to see whether what is expected to happen in view of the responses to the questionnaire actually happens.

The criterion related validation of attitudinal questionnaires requires the identification of some groups known to possess different attitudes to the issue of interest. Such groups are known as criterion groups. The extent to which the questionnaire discriminates among them (groups) is a measure of the instrument's validity.

In the case of construct validity approach one procedure is to correlate responses to the questionnaire of interest with responses to another questionnaire which is known to be a valid indicator of the same trait or of traits that are known to be closely related to the trait of interest.

Whatever type of questionnaire, another way of studying its validity is to compare the results of studies based on it with the results of other studies of the same phenomenon.

In this study, only face validity of the evaluation instrument was checked. These instruments were distributed to ten Tanzanian teacher training tutors who were undergoing their English Diploma courses at the University of Leeds, Edinburgh and the Institute of Education, University of London. They were chosen for the fact that they had experience of the primary system. They were in fact teaching primary school student teachers in Teacher Training Colleges. From discussion, comments and suggestions about the items were made. This enabled the writer to design the evaluation instruments used in the investigation.

13.12 THE SIZE OF THE SAMPLE
AND THE SAMPLING PROCEDURE

Ross (1978) has dealt with problem issues of sample selection.

He sees the advantages of properly selected samples as:

(a)   reduced costs;

(b)   reduced requirements for specialized equipment and personnel;

(c)   greater accuracy due to closer supervision of data gathering

       and procedure;

(d)   greater speed in data collection and analysis.

In this study, two districts with the greatest number of rural primary

schools, one from each region (Singida and Dodoma), were selected.

This was selected because of the rural bias of the Community Schools

concept. A list of all rural primary schools in the selected districts

was then formed. These schools were then divided into two groups:

the experimental group which was practising Community School concept;

and the control group which did not practice the Community School

concept.

A system of random sample of five schools from each group was selected.

Five schools were sought to be sufficiently representative because

there were only ten experimental schools in each district. Choosing

five schools thus meant considering about 50 per cent of the

experimental schools. These were to be compared on an equal number

with non-experimental schools.

In each school the headteacher, seven randomly selected teachers

from among staff members, and forty five pupils also randomly selected

from within the age range of 11-17 years, were involved.

From the surrounding villages, ten village adults were randomly
selected such that not more than five were parents of primary age
children. Included also were five village leaders. Two of village
leaders were to be the Chairman and the Secretary of the Village
Council. The remaining three were randomly selected from other
remaining village leaders.

Table 52 summarizes different size samples used.

TABLE 52:   THE SIZE OF THE SAMPLE

	DESCRIPTION	COMMUNITY SCHOOLS	NON- COMMUNITY SCHOOLS	TOTAL
1	Number of schools (one per village)	5	5	10
2	Village leaders (Chairman, Secretary, Councillor, Manager, Treasurer and ten cell leaders); 5 from each village	25	25	50
3	Village adults (parents and non-parents); 10 from each village	50	50	100
4	Headteacher of each school	5	5	10
5	Teachers (7 from each school)	35	35	70
6	Pupils (45 from each school)	225	225	450

13.13   THE ADMINISTRATION OF EVALUATION INSTRUMENTS

Administration of the instruments was done personally by the author.
It took three days in each area under investigation. The first
day was spent in the school distributing questionnaire forms to

the headteacher, teachers and pupils.

The pupils were started first. These were assembled in one classroom after being selected as previously shown. They took about three hours from 9.00 am to 12.00 am to complete the questionnaires.

From 2.00 pm to 4.00 pm the headteacher and the teachers filled their appropriate questionnaire forms. While the headteacher was left alone in his office to fill the headteachers' questionnaire, the teacher completed theirs under the supervision of this writer in their staff room.

The second day was used in the village, with village leaders filling village leader's questionnaire. These were informed on the previous day through school pupils who sent them invitation letters to assemble at the "CCM" Party office. This took two hours from 2.00 pm to 4.00 pm. After completion, the village leaders were then requested to inform village adults to meet at the "CCM" Party office the following day. During this last day formal interviews were conducted with village adults for almost the whole day starting at 9.00 am to 4.00 pm.

13.14 DATA PROCESSING AND STATISTICAL ANALYSIS

At this stage in the development of the Community School Programme in Central Zone, the major concern is not on detailed analysis of empirical data obtained from field survey, but a general overview of the empirical data in order to obtain some insight into the problem involved in implementing the Community School concept in Tanzanian primary schools. In this respect we are dealing with decisions regarding the average characteristics of a group and not

decisions about individuals. No apology is therefore made. It is a price that needs to be paid to produce sound, replicable empirical data.

Nevertheless the techniques of randomization and matched sampling (two group design – comparison between control and experimental group) were sought to be most appropriate. Most of the variables were summarized by using descriptive statistics. Frequency tabulation, percentage tabulation and calculations of means were carried out.

X^2 Analysis was used to test the difference between observed and expected frequencies. One tailed (right tailed) T-Test was applied to test the difference between means.

Although T-Test is amenable to Type I error particularly in the case of comparing several means, it was considered quite appropriate for comparing two sample means. It is also proper for samples with less than 30 members.

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CHAPTER   FOURTEEN

ANALYSIS OF THE RESULTS OF EMPIRICAL RESEARCH

14.1   OVERVIEW

In this chapter results pertaining to the formulated hypotheses will
be shown as separate units, whilst making every attempt to maintain
a thread of continuity in discussing the four areas of community
education.

To present all the results for each variable used to measure the
formulated hypotheses, could obscure the essential issues in a cloud
of fine detail. Therefore a sample of results has been selected
for discussion. A full list of all findings is given in Appendix 11

Table 53 shows symbols which have been used in appropriate tables.

14.2   SCALE MEASURES

Reliability coefficients of attitudinal scales are presented in
Table 54. Except for the scale, PMAN all scales have acceptably
high reliabilities. The low reliability of PMAN may be due to the
use of items not understood by the respondents. This dimension
therefore needs further analysis. Table 55 shows correlation
coefficients between each item score and the mean score across all
items.

Following correlations between each item score and the mean score
across all items, the decision would be to eliminate all items,
since all have low correlation with the total score. This shows

TABLE 53: DEFINITION OF SYMBOLS

SYMBOL	DEFINITION
CS	Community Schools
NCS	Non-Community Schools
NS	Not Significant
N	Number of
TCOM	Teachers' Attitude towards helping the community
SHC	School helping the community
CHS	Community helping the school
TPT	Teachers' perception of Community Education
PPT	Pupils' perception of Community Education
PMAN	Pupils' attitude towards manual work
VLS	Village leaders' satisfaction on participation of school and village on different innovations
CTBD	Per Capita consumption of balanced diet
UBS	Use of basic services by the school and the village

TABLE 54: RELIABILITY COEFFICIENTS OF RATING SCALES

RESPONDENT	SCALE	N (ITEMS)	N (CASES)	α
Teachers	TCOM	14	46	0.5178
	SHC	16	43	0.8506
	CHS	10	43	0.8166
	TPT	18	43	0.8901
Pupils	CTBD	26	227	0.8033
	PMAN	15	227	0.1426
	SHC	16	227	0.6488
	CHS	10	227	0.5933
	PPT	18	227	0.6485
Village Leaders	ULS	19	26	0.9326
	UBS	4	26	0.7599

TABLE 55:   CORRELATION COEFFICIENTS FOR SCALE PMAN

ITEM NUMBER	CORRELATION
1	0.04
2	0.36
3	0.40
4	0.29
5	0.34
6	0.30
7	0.35
8	0.34
9	0.37
10	0.31
11	0.29
12	0.17
13	0.12
14	0.26
15	0.20

TABLE 56:   VARIMAX ROTATED FACTOR MATRIX

	FACTOR 1	FACTOR 2	FACTOR 3	FACTOR 4	FACTOR 5	FACTOR 6
PMAN 1	-0.31590	-0.09648	-0.00990	-0.16622	0.50969	-0.06071
PMAN 2	0.04302	0.29142	0.60609	-0.02188	-0.02766	0.14048
PMAN 3	0.06293	0.69595	0.11828	-0.19611	0.00733	-0.11509
PMAN 4	0.13305	0.15920	-0.16902	0.61520	-0.02428	0.11595
PMAN 5	-0.00465	0.40852	0.12827	0.18858	0.08019	0.07934
PMAN 6	-0.06086	0.03696	0.02533	0.13201	0.11167	0.25857
PMAN 7	0.18086	-0.01479	-0.11193	-0.09977	0.36552	0.08031
PMAN 8	0.40467	-0.01162	0.35189	-0.06110	0.06710	-0.08461
PMAN 9	0.83829	0.01715	-0.04043	0.08409	-0.02889	0.05223
PMAN 10	-0.13113	0.18411	-0.04792	0.03510	0.21724	0.02290
PMAN 11	0.24770	0.04409	-0.01752	0.01640	-0.25491	0.43305
PMAN 12	0.01500	-0.01098	-0.27631	0.01140	0.01324	0.14721
PMAN 13	-0.02932	-0.08224	-0.06863	-0.03529	-0.33505	0.02849
PMAN 14	0.02951	0.07684	-0.04100	-0.36708	0.04948	0.04589
PMAN 15	0.02802	0.09086	0.20953	0.17541	0.01217	-0.38789

they are not measuring something in common, and was confirmed by
factor analysis as is shown in Table 56. This table shows there
is no single factor which represents a substantial matter of the
items. PMAN was therefore not applied as a data gathering tool.

14.3 THE QUESTIONNAIRE SAMPLES

Table 57 shows the characteristics of the community schools and
non-community schools used in this study. Matching of the distributions
of community and non-community school groups was confirmed by The
Mann Whitney U Test of equivalence for small samples (N < 8). It
was found that there is no significant difference between the two
groups. Showing therefore that community and non-community schools
were well matched although some differences could not be avoided
such as size of the area and population.

14.4 THE FINDINGS OF THE SURVEY

Pupils' Own Concept of Education:

It was hypothesized that community school pupils will give greater
emphasis to preparation for rural life. They will give less emphasis
to preparation for further education, (post-primary education),
than non-community school pupils. Two items were constructed to
measure this hypothesis. These were pupils' item 3 and 4. Item
3 asked pupils to indicate reasons why they come to school. Item
4 was designed to measure pupils' own expected level of education.
From Table 58 it appears that both community and non-community school
Pupils come to school in order to be literate, because education
is essential for life, and also because they want to prepare themselves
for future life in community.

TABLE 57:   <u>SCHOOLS INCLUDED IN THE STUDY AND THEIR CHARACTERISTICS</u>

VARIABLE	SUB-VARIABLE	CS N = 5	NCS N = 5	U	SIGNIFICANT (p < 0.05)
Size (acreage)	Less than 10 acres Between 10-20 acres More than 20 acres	3 2 0	1 0 4	3	NS
Year started	Before 1960 Between 1960-1970 After 1970	1 4 0	4 0 1	2	NS
School management before 1970	Government Local Authority Community Voluntary Agency	0 3 1 1	0 3 0 2	6	NS
First standard	Standard I Standard V Standard I and V	5 0 0	4 1 0	3	NS
Present number of streams	Less than 7 Between 8-14 Between 15-21 More than 21	0 4 1 0	0 4 1 0	5	NS
Present number of pupils	Less than 315 Between 315-630 Between 631-945 More than 945	1 4 0 0	0 4 1 0	5	NS
Present number of teachers	Less than 7 Between 7-14 Between 15-21 More than 21	0 3 2 0	0 3 1 1	6	NS
Number of pupils selected to secondary school since 1981	None Between 1-3 Between 4-8 More than 8	1 3 1 0	0 2 3 0	6	NS

TABLE 58: <u>PUPILS' OWN CONCEPT OF EDUCATION</u>

ITEM	STATEMENT	CS (f)	NCS (f)	X^2	SIGNIFICANT
3.1	REASONS WHY PUPILS COME TO SCHOOL	N = 227	N = 237		
A	Because the law says so	51	53		
B	To prepare for future life in community	92	122		
C	To be literate	78	57	8.44	$p < 0.05$
D	To get a paid job	3	4		
E	Education is essential for life	3	1		
3.2	REASONS WHY PUPILS COME TO SCHOOL	N = 227	N = 237		
A	Because the law says so	0	1		
B	To prepare for future life in community	16	23		
C	To be literate	90	128	18.34	$p < 0.05$
D	To get a paid job	21	13		
E	Education is essential for life	88	66		
F	Education is a right for human beings	11	3		
G	To get into further education	1	1		
3.3	REASONS WHY PUPILS COME TO SCHOOL	N = 227	N = 237		
A	Because the law says so	0	0		
B	To prepare for future life in community	1	0		
C	To be literate	12	14	12.64	$p < 0.05$
D	To get a paid job	8	10		
E	Education is essential for life	61	88		
F	Education is a right for human beings	48	55		
G	To get into further education	96	65		
4.0	WHAT PUPILS WILL DO IF NOT SELECTED FOR FURTHER EDUCATION (POST-PRIMARY)	N = 227	N = 236		
A	Join private secondary school	69	69		
B	Join post-primary Technical Center	64	50		
C	Look for a paid job in the factory or in the office	35	30	14.68	$p < 0.05$
D	Self-employed in business	11	5		
E	Remain at home and farm	47	82		

In order to compare community and non-community schools, Chi-Square Analysis was applied since the data is nominal and is grouped into categories or boxes. It therefore allows us to test the difference between observed and expected or theoretical frequencies. It was found that there is a significant difference between observed and expected frequencies. We therefore reject the Null Hypothesis and conclude that there is a significant difference between community and non-community school pupils on their own concept of education.

Notice that in testing the Null Hypothesis we are looking at the direction in which an expected difference between community and non-community school pupils might lie. Table 59 shows that this situation appears to be more complex. Looking at 3.2 G, for example, there seems to be no difference on the community and non-community school pupils emphasis on preparation for further education. On the other hand if one takes 3.3 G, then community schools seem to give greater emphasis. Number 4 E seems also to suggest that non-community school pupils appear to give more emphasis to preparation for rural life than their counterparts in community schools. This being the case, it is difficult to arrive at a reasonable conclusion. The issue is hence open for further research.

Village adults' views on seeing pupils
doing manual work at school and working
on community projects:

It was assumed that, in community school locations village adults will show more positive attitudes towards seeing pupils doing manual work and working on community projects than their counterparts in non-community school locations. Village adults' items 10, 17, 18 and 19 were constructed to measure this hypothesis. Item 10 of

TABLE 59:   <u>SIGN TEST FOR PUPILS' OWN CONCEPT OF EDUCATION</u>

ITEM	STATEMENT	NCS f (%)	CS f (%)	SIGN DIFFERENCE
3.1	REASONS WHY PUPILS COME TO SCHOOL	N = 237	N = 227	
A	Because the law says so	53 (22.4)	51 (22.5)	+
B	To prepare for future life in community	122 (51.5)	92 (40.5)	−
C	To be literate	57 (24.1)	78 (34.4)	+
D	To get a paid job	4 (1.7)	3 (1.3)	−
E	Education is essential for life	1 (0.4)	3 (1.3)	+
3.2	REASONS WHY PUPILS COME TO SCHOOL	N = 235	N = 227	
A	Because the law says so	1 (0.4)	0 (0.0)	−
B	To prepare for future life in community	23 (9.7)	16 (7.0)	−
C	To be literate	128 (54.0)	90 (39.6)	−
D	To get a paid job	13 (5.5)	21 (9.3)	+
E	Education is essential for life	66 (27.8)	88 (38.8)	+
F	Education is a right for human beings	3 (1.3)	11 (4.8)	+
G	To get into further education	1 (0.4)	1 (0.4)	0
3.3	REASONS WHY PUPILS COME TO SCHOOL	N = 232	N = 226	
A	Because the law says so	0 (0.0)	0 (0.0)	0
B	To prepare for future life in community	0 (0.0)	1 (0.4)	+
C	To be literate	14 (5.9)	12 (5.3)	−
D	To get a paid job	10 (4.2)	8 (3.5)	−
E	Education is essential for life	88 (37.1)	61 (27.0)	−
F	Education is a right for human beings	55 (23.2)	48 (21.2)	−
G	To get into further education	65 (27.4)	96 (42.5)	+
4.0	WHAT PUPILS WILL DO IF NOT SELECTED FOR FURTHER EDUCATION (POST-PRIMARY)	N = 236	N = 227	
A	Join private secondary school	69 (29.1)	69 (30.4)	+
B	Join post-primary Technical Center	50 (21.1)	64 (28.2)	+
C	Look for a paid job in the factory or in the office	30 (12.7)	35 (15.4)	+
D	Self-employed in the business	5 (2.1)	11 (4.8)	+
E	Remain at home and farm	82 (34.6)	47 (20.7)	−

the village adults' interview schedule was designed to elucidate

parents' views on seeing their children doing agricultural work

and learning manual skills at school. Items 17-19 were designed

to measure village adults' views on seeing pupils working on community

projects. These are shown in Table 60.

If we consider "I like most" or "I like" as a measure of positive

attitude towards manual work, then there are 36 out of 42 community

school parents (or 86 per cent) who fall under this category. In

non-community school places there are 27 out of 37 parents (or 73

per cent). Percentage of village adults favouring seeing pupils

working on community projects was likewise calculated by finding

the number of respondents who rated "important" or "very important".

There are 28 out of 50 village adults (or 56 per cent) in each group.

From the above argument it appears that community village adults

have a more favourable attitude towards seeing pupils doing manual

work at school and working on community projects. However, this

is not the case. The T-test shows there is no significant difference

between responses of community and non-community villages. A Chi-

Square Analysis also shows no significant difference between observed

and expected frequencies. We therefore accept the Null Hypothesis

and conclude that there is no significant difference between community

and non-community village adults on their attitudes towards seeing

pupils doing manual work at school and working on community projects.

TABLE 60:   VILLAGE ADULTS' VIEWS ON SEEING PUPILS DOING MANUAL WORK
AT SCHOOL AND WORKING ON COMMUNITY PROJECTS

ITEM	STATEMENT	CS (f)	NCS (f)	TEST	SIGNIFICANT
10	PARENTS' VIEWS ON SEEING THEIR CHILDREN DOING MANUAL WORK AT SCHOOL	N = 42	N = 37	T	
A B C D	I like most I like I like a little I don't like at all	1 35 5 1	6 21 4 6	0.54	NS
17	VILLAGE ADULTS' VIEWS ON SEEING PUPILS WORKING ON COMMUNITY PROJECTS	N = 50	N = 50	T	
A B C D	Not very important Not important Important Very important	5 17 28 0	7 15 20 8	-0.74	NS
18	WHY VILLAGE ADULTS LIKE SEEING PUPILS WORKING ON COMMUNITY PROJECTS	N = 28	N = 28	X^2	
A B C	To co-operate with parents on nation building To prepare them for future life School is part of community	8 15 5	8 13 7	0.48	NS
19	WHY VILLAGE ADULTS DISLIKE SEEING PUPILS WORKING ON COMMUNITY PROJECTS	N = 22	N = 22	X^2	
A B	Interference with school programme Children should have their own projects	20 2	21 1	0.36	NS

Teachers' Involvement
on Community Activities:

It was supposed that teachers will be more aware about different
aspects of the community school concept in areas where community
school experiments have been introduced. Teachers' item 10 was
designed to test this hypothesis. The teachers' results are shown
in Table 61. Except for both community and non-community school
teachers being involved in teaching adults, it appears they are
seldom or never involved in other activities.

This is even more strongly confirmed when Chi-Square analysis is
applied to compare community and non-community schools. There is
no significant difference between observed and expected frequencies.
We therefore accept the Null Hypothesis and conclude that there
is no significant difference between community and non-community
school teachers' awareness of different aspects of the community
school concept.

The Orientation of Teachers
in respect of Community Education:

It was supposed that there will be more orientation of teachers
about the community school concept in places engaged in the community
school experiment than in places where there is none. There were
altogether four items (5, 6, 7 and 8) distributed among teachers
which were designed to measure this hypothesis. The teachers' results
are shown in Table 62.

It appears from the table that few teachers were given any orientation
about the community school concept. Most courses given are of a
traditional nature. Community oriented subjects such as agricultural
education, vocational education, infant methods, adult education

TABLE 61:   TEACHERS' INVOLVEMENT IN COMMUNITY ACTIVITIES

ITEM	STATEMENT	CS (f)	NCS (f)	X^2	SIGNIFICANT
10.1	FREQUENCY OF ATTENDING COMMUNITY MEETINGS	N = 43	N = 45		
A B C D E	Five days a week Twice or thrice a week Once a week Once or twice a month Seldom or never	1 2 12 7 21	0 2 7 8 28	3.34	NS
10.2	FREQUENCY OF DOING MANUAL WORK IN THE VILLAGE	N = 43	N = 45		
A B C D E	Five days a week Twice or thrice a week Once a week Once or twice a month Seldom or never	1 6 9 8 19	0 4 4 6 31	6.45	NS
10.3	FREQUENCY OF DISCUSSING WITH PARENTS ABOUT THEIR CHILDREN'S PROGRESS AND ADJUSTMENT	N = 43	N = 46		
A B C D E	Five days a week Twice or thrice a week Once a week Once or twice a month Seldom or never	3 7 9 7 17	2 5 10 4 25	2.83	NS
10.4	FREQUENCY OF DISCUSSING WITH VILLAGE LEADERS ABOUT COMMUNITY PROBLEMS	N = 43	N = 46		
A B C D E	Five days a week Twice or thrice a week Once a week Once or twice a month Seldom or never	0 3 7 6 27	0 1 5 5 35	2.36	NS
10.5	FREQUENCY OF TEACHING VILLAGE ADULTS	N = 43	N = 46		
A B C D E	Five days a week Twice or thrice a week Once a week Once or twice a month Seldom or never	6 26 0 8 3	5 27 3 4 7	5.95	NS

TABLE 62:   ORIENTATION OF TEACHERS ABOUT COMMUNITY EDUCATION

ITEM	STATEMENT	CS (f)		NCS (f)		X^2	SIGNIFICANT
5	FREQUENCY OF SEMINARS	N = 43		N = 43			
A	At least once a week	3		1			
B	Twice per month	1		2			
C	Once per month	1		3			
D	At least once per term (6 months)	2		3		8.82	NS
E	At least once per year	8		1			
F	Less than once per year	3		2			
G	None	25		3			
6-7	COURSES GIVEN/NEEDED	N = 43		N = 46			
		GIVEN	NEEDED	GIVEN	NEEDED		
A	Pedagogical/Teaching Methods	7	31	8	34		
B	Primary School Academic Subjects	7	25	10	30		
C	Agricultural Education	3	19	2	17		
D	Health Education	6	26	1	23		
E	Vocational Education	3	16	1	20		
F	Community Education	3	11	0	13		
G	School/Village Organization	5	15	1	20	-	-
H	Curriculum Development & Evaluation	5	16	3	17		
I	Infant Methods	0	2	0	3		
J	Political Education	2	11	3	12		
K	Physical Education	1	1	4	6		
L	Adult Education	3	3	3	4		
M	Cultural Studies	1	4	0	5		
8	TEACHING METHOD PREFERRED	N = 35		N = 35			
A	Use of textbooks	2		2			
B	Lecture Method	4		8			
C	Class discussions	1		2			
D	Use of Audio Visual Aids	5		5		2.98	NS
E	Give pupils group/individual projects	12		7			
F	Written home assignments	6		6			
G	Conduct field trips	5		5			
H	Pupils answer in chorus to teachers' questions	0		0			

and cultural studies seem to get low priority.

Concerning teaching methods, the majority of teachers seem to prefer the project method, written home assignments, the use of audio visual aids and field trips.

Using Chi-Square analysis to test if there is any significant difference between observed and expected frequencies in the two groups, it was found that there is none. We therefore accept the Null Hypothesis and conclude that there is no difference on the orientation of teachers in respect of the community school concept in community and non-community school areas.

Village Adults' involvement in School Games, Sports and other cultural activities:

Village adults' involvement in school games, sports and other cultural activities was studied by question 13, while question 14 asked if they would like to be involved.

It appears from Table 63 that the majority of village adults from both groups were not involved in school activities but said they would like to be involved.

Applying the Chi-Square test, there is no significant difference between observed and expected frequencies between community and non-community schools. We therefore accept the Null Hypothesis and conclude that there is no difference in respect of the involvement of village adults in school games and other cultural activities in both community and non-community schools.

TABLE 63: VILLAGE ADULTS' INVOLVEMENT IN SCHOOL GAMES, SPORTS
           AND OTHER CULTURAL ACTIVITIES

ITEM	STATEMENT	CS (f)	(NCS (f)	X^2	SIGNIFICANT
13	WHETHER INVOLVED	N = 50	N = 50		
A B	Yes No	19 31	16 34	0.40	NS
14	WHETHER THEY WOULD LIKE TO BE INVOLVED	N = 50	N = 50		
A B	Yes No	26 24	34 16	2.67	NS

Village Adults' views on
School Guest Speakers:

It was assumed that there will be more guest speakers from outside
the school in places where community school concept has been introduced.
Furthermore, village adults in community school areas will show
more support to the idea of guest speakers coming to teach the school
pupils than their counterparts in non-community places. Village
adults' items 20, 21 and 22 were designed to test this hypothesis.
Guest speakers are shown in Table 64 while village adults' results
are shown in Table 65.

It appears from the results that parents, politicians, health officers,
agricultural officers and school inspectors are the main guest speakers
to the school. Concerning village adults' views on seeing guest
speakers (or village experts) teaching in schools, it appears the

TABLE 64: <u>GUEST SPEAKERS' INVITATION TO THE SCHOOL</u>

No	TYPE OF GUEST SPEAKER	CS f (%) N = 5	NCS f (%) N = 5
A	Parents of the school pupils	4 (80)	3 (60)
B	Other village adults	2 (40)	1 (20)
C	Politicians	3 (60)	3 (60)
D	Education officers	1 (20)	3 (60)
E	Inspectors of the schools	4 (80)	3 (60)
F	MTUU ITES	1 (20)	0 (0)
G	Youth leaders	4 (80)	2 (40)
H	Health officers	5 (100)	4 (80)
I	Military officers	0 (0)	0 (0)
J	National Housing Co-operation officers	0 (0)	0 (0)
K	Police/security officers	0 (0)	0 (0)
L	Game scouts	0 (0)	0 (0)
M	Forest officers	3 (60)	2 (40)
N	Agricultural officers	3 (60)	4 (80)
O	Management and commerce officers	0 (0)	0 (0)

TABLE 65: <u>VILLAGE ADULTS' VIEWS ON SCHOOL GUEST SPEAKERS</u>

ITEM	STATEMENT	CS (f)	NCS (f)	X^2	SIGNIFICANT
20	WHETHER SUPPORT	N = 50	N = 50		
A	I don't support at all	5	4		
B	I support a little	18	19	14.02	$p < 0.05$
C	I support	26	14		
D	I strongly support	1	13		
21	WHY SUPPORT	N = 27	N = 28		
A	To impart their skills to children	5	5		
B	To promote culture	17	19	0.20	NS
C	To co-operate as part of their responsibility	5	4		
22	WHY DO NOT SUPPORT	N = 23	N = 22		
A	Interference with school programmes	11	18		
B	It is not necessary, it should be left to teachers	12	4	5.67	$p < 0.05$

idea is supported by both community and non-community for the sake

of promoting culture. However, those who do not support the idea

say it is not necessary, it should be left to the teachers. This

is the case of community school places. The non-community school

adults on the other hand seem to suggest that it interferes with

school programmes.

Applying the Chi-Square analysis in making comparisons between the

two groups, there is a significant difference between observed and

expected frequencies. We therefore reject the Null Hypothesis and

conclude that there is a significant difference in village adults'

views on school guest speakers. It is, however, difficult to know

the direction of significant change since 27 village adults out

of 50 seem to support the idea in both community and non-community

school areas.

Teachers, Pupils, Village Adults
and Village Leaders' Perceptions
of the concept of community education:

It was assumed that community school teachers, pupils, village adults

and village leaders will regard working together in problem solving

as being desirable. There were altogether ten questions designed

to measure this hypothesis. These were distributed among teachers

(questions 10 and 13), pupils (question 9), village adults

(questions 5, 6, 7, 15 and 16) and village leaders (questions 8

and 11).

The village adults results are presented in Table 66. It appears

from this table that the majority of the village adults interviewed

were parents. Although the majority of them appear to talk informally

or formally with their children's teachers, this is however only

TABLE 66: <u>DISCUSSION OF SCHOOL-VILLAGE PROBLEMS</u>

ITEM No	STATEMENT	CS f (%)	NCS f (%)
5	WHETHER PARENTS HAVE CHILDREN IN SCHOOL	N = 50	N = 50
A B	Yes No	42 (84) 8 (16)	37 (74) 13 (26)
6	WHETHER PARENTS TALK TO TEACHERS	N = 42	N = 37
A B	Yes No	27 (64.3) 15 (35.7)	26 (70.3) 11 (29.7)
7	HOW OFTEN PARENTS TALK TO TEACHERS	N = 27	N = 26
A B C D	Every day Several times a week Once a week Once or twice a month	0 (0) 0 (0) 2 (7.4) 25 (92.6)	0 (0) 1 (3.8) 4 (15.4) 21 (80.8)
15	WHETHER SCHOOL AND VILLAGE MEET	N = 50	N = 50
A B	Yes No	30 (60) 20 (40)	29 (58) 21 (42)
16	HOW OFTEN SCHOOL AND VILLAGE MEET	N = 30	N = 29
A B C D	Every day Several times each week Once a week Once or twice a month	0 (0) 0 (0) 2 (6.7) 28 (93.3)	0 (0) 0 (0) 4 (13.8) 25 (86.2)

once or twice a month. Regarding the holding of village/school
meetings it also appears that such meetings do exist but this is
also only once or twice per month.

Village leaders' question 11 was constructed to seek information
concerning how skills and knowledge required by the community for
self-help were provided. It was an open-ended question and it
received very few responses. From the few responses it appears
adult education programmes, birth control, maternity and child health
campaigns, agricultural campaigns, mass meetings, political propaganda
and the use of village experts seem to be ways used in providing
skills.

Teachers questions 10 and 13, pupils question 9 and village leaders
question 8 were the four scales designed to measure perceptions
of teachers, pupils and village leaders of the concept of community
education. Table 67 shows the results from these respondents.

The T-test is applicable here in contrast to the Chi-Square test in
order to test the significance of difference between the means of
two groups. Our Null Hypothesis (H_o) in this case is that there
is no significant difference between the two groups. Notice that
in testing the Null Hypothesis we are looking at the direction in
which an expected difference between community and non-community
school teachers, pupils and village leaders lie. Thus a one-tailed
test is appropriate.

Using the T-test in making comparisons between the two groups it
was found that there is no significant difference between means
obtained from community and non-community areas for all scales as
is evident from the table. We therefore accept the Null Hypothesis

TABLE 67: ONE-TAILED TEST OF MEAN DIFFERENCE BETWEEN COMMUNITY AND NON-COMMUNITY SCHOOL AREAS ON THE PERCEPTION OF THE CONCEPT OF COMMUNITY EDUCATION

SCALE	N ITEMS	GROUP	N CASES	ITEM MEAN	SCALE MEAN	STD	T	SIGNIFICANT
TCCM	14	CS Teachers NCS Teachers	43 46	2.7558 2.7345	38.5814 38.2826	4.9581 5.7722	0.26	NS
TPT	18	CS Teachers NCS Teachers	43 46	2.9251 2.9891	52.6512 53.8043	10.1603 6.7515	-0.63	NS
PPT	18	CS Pupils NCS Pupils	227 237	2.6721 2.6737	48.0969 48.1266	7.8040 7.2135	-0.04	NS
VLS	19	CS Village Leaders NCS Village Leaders	26 21	2.9150 2.4787	55.3846 47.0952	18.2496 18.1711	1.55	NS

and conclude that there is no difference on both community and non-community school teachers, pupils and village leaders regarding working together in solving problems as desirable.

School helping the community
and vice-versa:

This hypothesis was based on the idea that there will be more helping of each other between school and village in areas where a community school project has been introduced. To measure this hypothesis seven items were constructed. These were distributed among teachers (items, 11, 12, 14, 15 and 16) and pupils (items 7 and 8). Teachers' questions 11 and 12, and pupils' questions 7 and 8 were rating scales designed to measure how often the school participated on village activities and services and vice-versa. The results are shown in Table 68.

Using the T-test in comparing the two group means it was found that except for teachers' scale "SHC", the mean differences between community and non-community school for other scales were highly significant. We therefore reject the Null Hypothesis and conclude that there is a significant difference between community schools and non-community schools in helping each other with surrounding villages. Since this was a one-tailed test we can also conclude that there is more helping of each other between community schools and surrounding villages than in non-community school areas.

Teachers' item 14 was open-ended, and designed to elucidate teachers' views on areas where more school-village co-operation is needed. Few teachers answered this question. From the few answers given, it appears teachers would like more school-village co-operation

TABLE 68: <u>ONE-TAILED TEST OF THE MEAN DIFFERENCES BETWEEN</u>
<u>COMMUNITY AND NON-COMMUNITY SCHOOL AREAS ON SCHOOL</u>
<u>HELPING THE COMMUNITY AND VICE-VERSA</u>

VARIABLE	N ITEMS	GROUP	N CASES	ITEM MEAN	SCALE MEAN	STD	T	SIGNIFICANT
SHC	16	CS Teachers NCS Teachers	43 46	2.3576 2.1821	37.7209 34.9130	9.3994 7.1144	1.60	NS
		CS Pupils NCS Pupils	227 237	2.4108 2.3033	38.5727 36.8523	7.2696 6.7164	2.65	$p < 0.01$
CHS	10	CS Teachers NCS Teachers	43 46	2.1465 1.7413	21.4651 17.4130	6.4193 5.4307	3.22	$p < 0.01$
		CS Pupils NCS Pupils	227 237	2.1877 1.9831	21.8767 19.8312	5.2159 4.7831	4.41	$p < 0.01$

in such areas as: agriculture, livestock or commercial activities, games, sports and other cultural activities, classroom and staff houses building, child care, provision of mid-day meals to the school pupils, and joint meetings.

Teachers item 15 was also open-ended, designed to identify teachers' views as to which areas less school-village co-operation is apparently needed. From the few responses obtained, community school teachers appear to prefer fewer joint community development activities, less involvement of school pupils in adult education programmes, less community involvement in school administration and less use of school equipment in village activities. Their counterparts in non-community schools appear to prefer less co-operation in cultural activities, less invitation of guest speakers or village experts to teach and less involvement in teaching adults.

With regard to constraints encountered by teachers trying to enhance school-village co-operation, an open-ended question (16) was constructed to examine this aspect. Here again, there were few responses. The community school teachers pointed out that it has been difficult for village adults to realize that the school is part of the community. There is shortage of building equipment and farm implements; a scarcity of basic services; a slackness on the part of village administrations to follow up development projects; a lack of village experts; a lack of transport facilities.

On the other hand, non-community school teachers highlighted such constraints as: lack of interest on the part of village administration to co-operate with teachers; scarcity of basic services; pupil truancy; slackness on the part of village leadership to follow

up village projects.

Joint Operation of the
Community Development Projects
between School and Village:

In terms of co-operation within communities, it was assumed that

there will be more joint school-village development projects in

community school areas than in non-community school areas. Village

leaders (item 5) were asked to show which projects were jointly

run by school and village. Table 69 shows village leaders' results.

As it appears from that table, very few projects are jointly run

between school and village in both groups. These are: cultivation,

brick-making, afforestation, classroom and staff house building,

construction of roads.

Applying Chi-Square analysis to compare community and non-community

school areas in their running of joint school-village projects,

it can be seen from the table that there is no significant difference

between observed and expected frequencies. We can therefore accept

the Null Hypothesis and conclude that there is no difference in

the joint operation of the community development projects between

school and village in community and non-community school areas.

Use of the Income from Self-Help Projects:

It was assumed that, in areas where community school experiment

has been introduced, school and village income and expenditure

accounts will be kept and utilized by conscious decision-making.

To show total income and expenditure of either the school, the

village or both, for the years 1981-83 inclusive, both headteachers

(items 23-24) and village leaders (items 6-7) were given a checklist

TABLE 69:   JOINT OPERATION OF THE COMMUNITY DEVELOPMENT PROJECTS
BETWEEN SCHOOL AND VILLAGE

No	NAME OF PROJECT	GROUP	N CASES	1	2	3	4	X^2	SIGNIFICANT
1	Cultivation	CS	25	1	0	1	23	1.76	NS
		NCS	21	0	0	0	21		
2	Vegetable gardening	CS	24	14	6	1	3	7.20	$p < 0.05$
		NCS	14	5	1	3	5		
3	Cattle keeping	CS	25	3	0	13	9	5.94	$p < 0.05$
		NCS	17	7	0	8	2		
4	Pig keeping	CS	22	20	0	0	2	0.02	NS
		NCS	13	12	0	0	1		
5	Poultry	CS	24	13	0	8	3	0.28	NS
		NCS	13	8	0	4	1		
6	Fish breeding	CS	24	21	0	0	1	3.52	NS
		NCS	14	11	1	1	1		
7	Bee keeping	CS	23	18	0	3	2	1.37	NS
		NCS	14	9	0	4	1		
8	Cookery	CS	22	20	1	0	1	0.73	NS
		NCS	13	12	0	0	1		
9	Sewing & Knitting	CS	22	20	1	0	1	1.23	NS
		NCS	14	11	1	0	2		
10	Making nets & baskets	CS	23	21	0	1	1	0.74	NS
		NCS	14	13	0	0	1		
11	Carpentry	CS	22	17	0	2	3	5.26	NS
		NCS	14	8	3	1	2		
12	Masonry & Blacksmithing	CS	24	20	0	3	1	0.36	NS
		NCS	13	11	0	1	1		
13	Pottery	CS	23	15	0	4	4	0.13	NS
		NCS	14	9	0	3	2		
14	Brickmaking	CS	24	13	0	1	10	1.43	NS
		NCS	14	10	0	0	4		
15	Afforestation	CS	25	7	0	3	15	6.88	$p < 0.05$
		NCS	15	4	3	0	8		
16	School/village shop	CS	25	1	0	11	13	0.83	NS
		NCS	15	0	0	8	7		
17	Classroom building	CS	25	2	2	1	20	2.94	NS
		NCS	14	3	0	0	11		
18	Building of staff houses	CS	25	2	2	1	20	2.64	NS
		NCS	14	3	0	1	10		
19	Digging trenches for water pipes	CS	24	18	0	4	2	6.48	$p < 0.05$
		NCS	14	6	0	2	6		
20	Construction of roads	CS	25	15	0	7	3	2.05	NS
		NCS	15	9	0	2	4		

Key: 1 = We have no such project   3 = Villagers alone
      2 = School pupils and/or   4 = School pupils, teachers and villagers
          teachers alone

to complete. Results are shown in Table 70. This illustrates that very few headteachers and village leaders responded, possibly because of lack of proper records. From the few responses obtained it appears that both community and non-community school areas use self-help projects income for a range of purposes.

Chi-Square analysis between observed and expected frequencies of community and non-community village leaders' responses shows no significant difference. We therefore accept the Null Hypothesis and conclude that there is no difference in the keeping and utilization of school and village income and expenditure in both community and non-community school areas.

Received or Expected Assistance from Outside:

It was assumed that there will be more assistance to the community schools from various ministries and voluntary agencies than to the non-community schools. Headteachers of both groups were asked to complete a checklist (item 25), designed to show received or expected assistance from outside the school. As it appears from Table 71, no substantial help is given to either community or non-community schools.

Because of poor responses, no test of significance was applied to test this hypothesis.

The Provision of Basic Services:

It was hypothesised that there will be more provision of basic services in areas engaged in the community school project. To show shared facilities, basic services or needs between school

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TABLE 70:   USE OF SELF-HELP PROJECT INCOME

	USE (HEADTEACHERS' RESPONSES)	CS f (%) N = 5	NCS f (%) N = 5
A	Buying school uniform	0 (0)	0 (0)
B	Providing mid-day meals	4 (80)	0 (0)
C	Giving cash money to pupils	0 (0)	0 (0)
D	Erecting school buildings	3 (60)	2 (40)
E	Maintaining school buildings	2 (40)	1 (20)
F	Repairing school furniture	2 (4)	2 (40)
G	Buying workshop tools (craft, wood & metalwork)	0 (0)	2 (40)
H	Buying stationery	3 (60)	2 (40)
I	Buying sports equipment	4 (80)	4 (80)
J	Buying textbooks	4 (80)	4 (80)
K	Buying agricultural tools & Implements	1 (20)	2 (40)
L	Buying washing pieces of soap for pupils	0 (0)	0 (0)
M	Buying medicine for livestock	1 (20)	0 (0)
N	Investing in the school/village shop	1 (20)	1 (20)

	USE (VILLAGE LEADERS' RESPONSES)	CS (f) N = 26	NCS (f) N = 21	X^2	SIGNIFICANT
A	Buying school uniform	0	0		
B	Providing mid-day meals	0	0		
C	Giving cash money to pupils	0	0		
D	Erecting school buildings	0	2		
E	Maintaining school buildings	2	2		
F	Repairing school furniture	0	0		
G	Buying workshop tools (craft, wood & metalwork)	0	0	6.19	NS
H	Buying stationery	5	5		
I	Buying sports equipment	1	2		
J	Buying textbooks	2	0		
K	Buying agricultural tools & implements	3	3		
L	Buying washing pieces of soap for pupils	0	0		
M	Buying medicine for livestock	1	0		
N	Investing in the school/village shop	12	7		

TABLE 71: <u>RECEIVED/EXPECTED ASSISTANCE FROM OUTSIDE</u>

ITEM	ASSISTANCE RECEIVED/EXPECTED	CS (%) N = 5				NCS (%) N = 5			
25		A	B	C	D	A	B	C	D
1	Financial help	60	0	0	0	0	0	0	0
2	Building materials	20	0	40	20	0	0	60	0
3	Teaching/learning materials	0	20	60	0	0	0	60	0
4	Sports and games equipment	20	0	60	0	0	0	60	0
5	Classroom furniture	0	0	100	0	0	0	60	0
6	School uniform	40	0	0	0	40	0	0	0
7	Mid-day meals	40	0	0	0	40	0	0	0
8	Agricultural tools & implements	20	0	20	0	20	0	20	0
9	Workshop tools (craft, wood & metalwork)	0	0	20	0	0	0	20	0
10	Transport services	40	0	0	0	0	0	0	0
11	Day care centre material & personnel	20	0	0	20	0	0	0	40
12	Dispensary/health & hygiene services	0	0	40	20	20	0	0	20
13	Family planning materials	0	0	20	20	20	0	0	20
14	Advice on management and administration of community schools	0	0	80	0	0	0	40	0

Key: A = Village
      B = College/MTUU
      C = DDD
      D = Voluntary Agency

and village, school heads and village leaders were given checklists
(items 21 and 4 respectively) to elucidate whether or not a particular
service was offered. Table 72 clearly shows the findings of the
research. Where a blank (-) occurs this indicates that a particular
service was not provided.

In order to throw more light on the provision of basic services,
they were then categorized into four areas; occupational, health,
social and informational services. Table 73 is a summary of Table 72.

As it appears from the tables, no substantial achievement has been
met as far as the provision of basic services is concerned. There
seems to be inconsistency in answers given by non-community school
headteachers and vilage leaders. On the other hand, community school
headteachers and village leaders have given almost equal average
numbers of services provided (6.0 and 6.1 respectively). This makes
it difficult to arrive at a clear conclusion.

Use of Basic Services Provided:
Because of provision of basic services in community school areas,
it was assumed that there will be more changes and development for
the betterment of the quality of life on rural people in these places
than in those areas where the community school concept has not yet
been introduced. Pupils' and village leaders' rating scales,
(questions 10 and 9 respectively), were designed to find out about
this. The pupils' rating scale was a 26 item one designed to measure
per capita consumption of balanced diet. Village leaders' question
was a 5-item rating scale designed to seek information on how village
adults make use of basic services. Table 74 shows pupils' and village
leaders' results.

TABLE 72: <u>PROVISION OF BASIC SERVICES</u>

No	BASIC SERVICE	HEADTEACHERS CS (f) N = 5	HEADTEACHERS NCS (f) N = 5	VILLAGE LEADERS CS (f) N = 26	VILLAGE LEADERS NCS (f) N = 21
	<u>Occupational Services:</u>				
1	Community workshop	-	-	2	-
2	Community market	1	-	12	6
3	Community butcher	2	2	14	12
4	Co-operative shop	3	2	18	16
5	Transport services	2	1	6	13
6	Agricultural services	4	3	9	13
7	Animal husbandry services	1	-	12	13
	<u>Health Services:</u>				
1	Dispensary/Health Centre	1	4	13	15
2	Clinic/Maternity Centre	1	2	8	10
3	Constant clean water supply	2	2	10	13
4	Good houses with pit latrines each	1	-	14	9
	<u>Social (Cultural & Recreational)</u> <u>Services:</u>				
1	Communtiy Welfare Centre	-	-	3	-
2	Nursery School/Day Care Centre	2	-	8	5
3	Police/Security Services	1	-	1	3
4	Primary Court	1	1	7	6
5	CCM Office	4	3	18	18
	<u>Information Services:</u>				
1	Library Services	2	3	4	6
2	Post Office	2	-	2	2

TABLE 73: <u>AVERAGE NUMBER OF BASIC SERVICES PROVIDED</u>

		HEADTEACHERS CS N = 5	HEADTEACHERS NCS N = 5	VILLAGE LEADERS CS N = 26	VILLAGE LEADERS NCS N = 21
1	Occupational Services	2.6	1.6	2.8	3.5
2	Health Services	1.0	1.6	1.7	2.2
3	Social Services	1.6	0.8	1.4	1.5
4	Informational Services	0.8	0.6	0.2	0.4
	TOTAL	6.0	4.6	6.1	7.6

TABLE 74: ONE-TAILED TEST OF MEAN DIFFERENCES BETWEEN COMMUNITY AND NON-COMMUNITY SCHOOLS ON SOME ASPECTS OF COMMUNITY DEVELOPMENT

VARIABLE	N ITEMS	GROUP	N CASES	ITEM MEAN	SCALE MEAN	STD	T	SIGNIFICANT
CTBD	26	CS Pupils NCS Pupils	227 237	2.5571 2.6469	66.4846 68.8186	14.2361 14.8845	-1.72	$p < 0.05$
UBS	5	CS Village Leaders NCS Village Leaders	26 21	2.0865 1.8571	8.3462 7.4286	3.0456 2.1580	1.16	NS

To compare the means between community and non-community schools, application of T-test was considered appropriate. As seen from the table, the T-values for "CTBD" is negative but significant. On the other hand, the mean difference for scale "UBS" is not significant. This makes it difficult to arrive at a clear conclusion. Hence the need for further research about the changes and development for betterment of the quality of life on rural people in respect of the provision of basic services.

14.5   RESEARCH FINDINGS : GENERAL DISCUSSION

The documentary side of this study has dealt with education in Tanzania from selected aspects, notably: curriculum development and material production; teaching and teacher training, inspection and supervision; research and evaluation. From the empirical side of the study, however, these aspects have generally been covered under the following heads: linking education with productive work (hypotheses 1-3); curriculum reform (hypotheses 4-7); school-village relationship

(hypotheses 8-11); provision of basic services (hypotheses 12-13).

The testing of these hypotheses has revealed that only alternative

hypotheses 1, 2, 6 and 8 were accepted while all others were rejected.

This shows that, in general, there is no difference between what

community schools are doing and what non-community schools ('normal

schools') are doing. Let us now reconsider some of the aspects

of the community schools concept and discuss them with respect to

·the community school programme as implemented in the area selected

for empirical research.

Curricular Reform:

Community centred bias in the curriculum is often highly unpopular.

The community need to be able to relate to the aims of the school

and see how they can use and shape them to their purposes: purposes

beyond merely sending children to obtain formal education. If such

care is not taken to cover this aspect, then three things normally

happen: they wither away; they become marginalized, ending up

as just another lifeless non-formal training centre; they gradually

slide towards the conventional school system. One therefore needs ·

to look closely on the extent to which the community has been able

to stamp its own interest on the community school, and whether it

is merely the recipient of educational extension considered by planners

to be good for the community.

Regarding the particular curriculum reform in Tanzania, the introduction

of the community school concept was introduced to bring rural schools

and the rural communities together for effective utilization of

educational resources. Schooling cannot be one man's concern;

it has to be the result of the efforts and energies of very many

people. They have the right to share in the framing of the curriculum which is developed and offered. This is only possible by providing a curriculum reform which falls into three categories: values; attitudes; knowledge/skills. Values establish the goals which are worth pursuing; the purpose in life. Attitudes denote a person's sympathies and aversions, and determine his behaviour. Knowledge and skills give quality to his action. Tanzania's curricular reform was therefore supposed to aim at:

(a)   promoting, understanding and appreciation of the concept of "Ujamaa" socialism and in particular the principles of equality and brotherhood;

(b)   generating attitudes which are becoming to members of socialist society: that is to say, a genuine respect for self and others, a realistic confidence in one's own ability to learn and to perform a useful function in society, an enquiry and open mind clear of bias and prejudice, a sense of individual and collective responsibility in all areas of activity, and a willingness to co-operate and share on equal terms;

(c)   to develop knowledge and skills which are relevant to the needs of the society.

The major problem among most Tanzanian educators thus far has been revolving around the central issue: what is the best way of educating Tanzanian citizens in attitudes, values, knowledge and skills required by the society? One of the possibilities sought was the provision of curriculum which has equal emphasis on:

(a)   an academic component comprising skills in numeracy,

        literacy, scientific and social studies;

(b)   a vocational component comprising at least, design,

        creative skills and marketable skills such as woodwork,

        home economics, agricultural and social skills;

(c)   a cultural component comprising language studies,

        literature, art, music, physical education and religion.

As it appears from the documentary evidence, that there has been

a major change in adapting the school syllabus to Tanzanian society,

present and future. Considerable efforts have been made to experiment

with new methods and subject matter to make primary education more

effective and more "Tanzanian" in content. The work falls into

four phases:

Actual Preparation
of the New Syllabus:

Much progress has been made to date on the actual preparation provision

of the syllabus to suit the needs of the country. There is now

a new syllabus for each subject in primary schools. Nevertheless

the findings of the empirical survey (hypotheses 4, 5 and 7) seem

to suggest that heavy emphasis has been placed on the academic component

and much less on the vocational and cultural components of the

curriculum. This can be a setback towards inculcating desirable

values and attitudes which are fundamental aspects of curriculum

reform if it is not to be mere tokenism.

Preparation of revised texts:

On the issue of material production and supply, it appears the

establishment of the Tanzania Publishing House and Tanzania Educational

Supply Limited on January 1st 1967, has not in fact facilitated

the production of textbooks and other school materials. The building

of Mufindi Paper Mill has not yet been completed because of the

shortage of building materials such as cement, iron bars, corrugated

sheet glass, and spare parts for equipment. Moreover, the shortage

of foreign exchange indicates that the problem facing the construction

industry will continue for the foreseeable future.

Retraining of Teachers:

The issue of teaching and teacher training has been covered under

a separate heading (see below). Suffice it to say here that although

much has been done, it is not good enough, as confirmed by findings

of the empirical survey.

Curriculum Research
and Evaluation:

The building of a local research and evaluation capacity is still

a luxury in Tanzania. This is the more weakened by lack of adequate

library and research facilities in most of the institutes of higher

learning. So often, research has been linked to overseas universities

or research institutes because of shortages of finance in the local

community, thus indicating that it is lowly regarded. Where conducted,

it has been by expatriat individuals or organizations, sometimes

prejudiced and often too academic, with little practical value to

the community concerned. There is need, therefore, to increase

the financial committment to research, to set about some fundamental

rethinking of the question as to whether the existing pattern of

curriculum reform is the most suitable for the needs of that society

or at least parts of it.

Organisational Change
in Schools:

Theoretically, Tanzanian schools are supposed to become communities,

and communities which practice the precept of self-reliance. The

teachers, workers and pupils together are supposed to be members

of a social unit in the same way as parents, relatives and children

comprise a family social unit. The school community is supposed

to consist of people who are both 'teachers and farmers' and 'pupils

and farmers'.

This requires radical change both in the education system and in

existing community attitudes. At present all primary schools in

Tanzania are predominantly day schools (formerly a good number of

them were boarding schools). They are now schools where no meals

are provided and where the pupils go home during mid-day break or

simply stay in school hungry. Although all, or nearly all, schools

possess a school farm or garden, it appears very few of them manage

to provide a meal a day by producing their own food crops, or by

parents contributing additional food. The famine in Central Zone

during the time of this very field study was given as the reason

for this. Nonetheless, it should be brought home to teachers and

parents that adequate nutrition plays a decisive role in the intellectual

development of a child.

Regarding the school-village relationship, little has been achieved

as is evident from Tables 60 through 74. In theory every school

has a school committee to relate school activities to the community.

(In detail, this is intended to: assist the teachers in solving

local educational problems such as uniform, attendance, land for

farming and discipline; to supervise the proper use of school farm

produce and demonstrate to the parents through open day functions
the better farming methods used in school farms). However, these
committees do not work well, and parents are not even encouraged
to come to the school!

The so-called 'Village Development Committees' - of which the 'School
Committee' is one - are yet to realize their responsibilities in
educating the public. In fact as it has been seen from the findings,
these committees are non-existent in most villages. This makes
it difficult for proper plans to be decided, thus giving ways for
most development plans to be brought from higher authorities.

A typical example is the case of 'classroom and staff houses building
projects'. These are normally planned from the District Education
Offices. While the Central Government meets only the cost of roofing
materials, such as corrugated iron, the rest rely heavily on the
efforts of community adults. When such buildings are completed,
the rent collected from them, instead of going to the Village
Government's account, is normally taken by the Central Government.
As a result of this conflict, people's morale is slackened, thus
each year most such projects remain uncompleted. Even the so-called
'finished buildings' normally have no floors, windows and doors.

This being the case, this author feels that there is a strong case
for more thorough going forms of partnership than exist in most
places at present. The school-village relationship is still conceived
in the sense of the community's school but not in the sense of
community school. This is more vivid in the way joint school-village
projects are run. Most do not originate from the community's decision
making, instead they arise from outside planning.

The School Leaver Problem:

Closely associated with parents' and society's expectations, the
school leaver problem remains one of the greatest challenges to
Tanzania's 'revolution by education' since Independence. By raising
the primary school age entry and linking education with productive
work, it was hoped to ease such a problem. As it happens, the nine
years entry age suggested has never been materialized, the official
entry age is now seven years. On the other hand linking education
with productive work was aimed at through curriculum reform, focused
on rural education, and in particular the idea that curriculum must
be adapted to serve the needs of a school leaver. Examinations
were to be downgraded, in other words there was a concept of terminal
and universal education integrating school with community.

No major achievement so far has been reached in areas where the
community school concept has been introduced. This negative finding
is all the more significant in the affective domain, which is the
most important for changing attitudes. This explains the persistence
conflict in the dual objectives of the primary education system
in Tanzania. On the one hand, primary education is supposed to
be terminal, while on the other hand it is supposed to prepare students
for secondary schools, and on to tertiary or vocational sectors
of the system.

The question of secondary school selection continues to be central
to the maintenance of an elitist system, despite genuine large scale
effort in decolonising parts of the curriculum, especially in the
area of social studies. Consequently, syllabuses and examinations
currently in force favour the non-community (normal) schools. In
other words these are not radically different in style from the

conventional or traditionist method. Such an outcome has been inevitable, given the anxieties of parents in particular in respect of the status and equivalence of certificates gained for proceeding either to employment or to secondary education. In the present circumstances, unless the community school concept brings its own system of selection procedure into secondary schooling, and given the weight of the Primary School Leaving Examination in the final selection, then the new approach is likely to prove unpopular and lacking in support.

This is especially true if one considers Tanzania's mode of economy. By being a subsistence economy, preparation for white collar jobs and hence the need for secondary education still dominates the approach to provision. Even the teachers main motivation is to get as many pupils as possible selected for secondary education.

The community school concept in Tanzania, therefore, involves two sets of relationships. The first one is the relationship of educational practices in the post-Independence era to those of colonial regime. Here education is abstracted as a single historical continuum. The second is the interconnection between education and various other facets of national life within the relevant local and international contexts. Here it is represented as a function of sociological totality at a given moment. These two approaches must be integrated so as to appreciate the role of education in a 'Socialist Tanzania'. There will be no socialist development unless three educational efforts are combined: principles, practical implementation, and initiative.

Education for Rural Development:

Tanzania since 1967 has reportedly been attempting to implement
what amounts to a 'basic needs strategy' of development in line
with the declared socialist objectives of Government. This strategy
is essentially a mixture of poverty and employment oriented strands
directed at satisfying essential human needs in areas such as health,
education, water supply, housing, shelter and sanitation, clothing,
food and other requirements for fully productive work.

The concept of the community school programme is supposed to meet
this objective. The task is to retrain adults in response to the
changing needs of a developing society. The greatest need in this
connection is to wean farmers away from traditional methods of
cultivation and to get them to adapt both new skills and new outlook
in their productive role. In so doing improvement of the standards
of life in the rural areas is made possible. It therefore means
not only providing rural development oriented education for school
children, but also educating adults and young people who never went
to school at all and also primary school graduates who are not offered
places in secondary schools. This necessitates education for adults
relevant to the needs of modernising rural populations in respect
of expanding demands for skills and the growing need for political
and economic education through which citizens may play an increasingly
active and critical role in the modern nation state.

From the research findings, little has been done so far concerning
the provision of basic services. Unavailability of construction
materials, especially corrugated iron, cement and iron nails, were
seen as major contributing factors to this failure. Furthermore,
lack of transport facilities and very limited amounts of money allocated

by the Central Government, has made the situation worse.

It is also obvious that the community school programme cannot be
attempted by teachers alone. Just as 'war is too important to be
left to soldiers', so the strategy of the community school programme
is too important to be left entirely to school teachers. Co-operative
effort is required in order to ensure the full implementation of
the programme. There seem to be six agencies of education for rural
development at village level which need to be integrated: the formal
education system (i.e. primary school); the educational services
of the Ministry of Agriculture (agricultural and livestock extension
services); educational services of the Ministry of Health (health
centres, dispensaries); the educational role of the political
machinery (from the village council and its various development
committees down to ten cell leaders); the educational activities
of voluntary agencies (including the role of the churches and Islamic
traditions); the role of mass media in the education process (for
example in the dissimination of local news about adult education
programmes).

Teaching and Teacher Training:
A primary school teacher in Tanzania is much more than a person
who dispenses knowledge, trains the intellectual dimension and develops
the personality of pupils. Every Tanzanian teacher is also, by
virtue of his calling a herald of 'Ujamaa Socialism', a leader in
the community and an educator of the adults.

Granted that every teacher must be able to teach his subject and
teach it well (a necessary condition for success in his profession),
the Tanzanian teacher has an equal responsibility to promote a thorough

understanding of the concept of 'Ujamaa' in his students. That
is: to familiarize them with the policies and working of Government;
to develop in them the ethic and attitude which corresponds to these
concepts and policies; to relate his teaching to the Tanzanian
situation; to devise formulae, projects and activities which will
transform the school into a self-reliant community; to integrate
school life with life in the environing community. He is expected
to participate actively in the work of political, religious, social,
cultural and other organizations and to teach adult education programmes.

Although this appears mere polemic, the teachers of Tanzania have
actually been expected to perform all these roles and duties and
the Colleges of National Education have the responsibility to provide
trainee teachers and numerous groups of practising teachers who
come to them for refresher courses, with training in each of these
spheres of activity. In addition the Colleges of National Education
are primary school curriculum development centres. They are essentially
laboratories in which experimentation with methods and means of
introducing self-reliance activities into the entire education system
is taking place.

To achieve this, there is still a great need to reform teaching
and teacher training. While the community school concept requires
teachers to be servants of the public so as to create situations
which are conducive to narrowing the gap between 'school and community',
the findings of the empirical study reveal the opposite. The following
reasons have been highlighted:

(a)   although they are important in the implementation of what
has been decided in respect of content, teachers have in
the main been recipients and implementors of decisions from
above;

(b)   neither pre-service nor in-service training prepares teachers
for increased pressure on them. Teachers are still trained
in traditional methods. The question, "What teaching method
do you prefer?" for example was asked as an attempt to
distinguish the traditionalists from those who are experimenting
with innovative approaches. It was found that there is no
difference in this respect between community and non-community
school teachers;

(c)   teachers are often patriarchal figures who inculcate in their
pupils an achievement ethic geared to passing final examinations.
Such teachers then measure, (or are measured by community),
their own success being the number of their pupils entering
secondary school. This attitude conflicts with the concept
of terminal education. It could eventually lead to failure
of Government educational policy. Pupils are intimidated
and spontaneity is crushed;

(d)   there is a rapid turnover of teachers, few teachers teach
at the same school for more than three years. This engenders
lack of commitment to a school from which they are likely
soon to be transferred. Consequently they will withhold
their efforts from the things which such commitment entails.
For example, long-term projects such as road building, farm
building, tree growing and brickmaking. Teachers should
be transferred only in the most urgent of cases and every
teacher should stay at a school for at least five years;

(e)   from the timetable and the curriculum we see that the school

      programme is too demanding for the teachers. This reinforces

      their lack of motivation due to intensive exploitation of

      their time for which there is little in the way of bonus

      payment. Poor working conditions still prevail.

Inspection and Supervision:

An inspector today is one who:

(a)   ensures that children in the schools for which he is responsible

      are learning in suitable conditions: in the course of his

      duty he checks whether children are provided with physical

      facilities and resources, also whether the curriculum is

      being implemented, and looks into the staffing situation

      of a school for adequacy and competence of teachers;

(b)   guides, advises and supports teachers in every possible way

      through: person-to-person dialogue, running courses and

      participating in in-service courses, recommending teachers

      for either promotion or confirmation, the provision of reading

      materials;

(c)   ensures that public funds are used in accordance with financial

      regulations by examining various accounts;

(d)   provides a link between school, authority and community by

      providing information and advice for necessary action;

(e)   is organizer of supervisory staff;

(f)   is a researcher identifying strengths and weaknesses, and

      communicates these to policy makers and curriculum developers;

(g)   is a dissiminator of good ideas and methods of teaching from

      one school to another.

It was the writer's hope that the above objectives would be more
realized in respect of the community programme. However, this has
not been the case due to a number of constraints.

Lack of Transport:

Most of the District Education Offices visited had no landrovers
or lorries for transport. This made it necessary to use a substantial
amount of the development expenditure fund in hiring vehicles.
Past experience has shown that this loophole can create even more
opportunity for the misappropriation of money. As a result each
year most projects go uncompleted because there is no follow-up.
Also a good number of schools, especially those which are inaccessible
during rainy season, are not reached during dry seasons which appear
to be the only possible time for inspection.

Lack of Finance:

As a result of lack of finance, there are inadequate office facilities,
and consequently infrequent organization of in-service courses for
both field teachers and inspectors to keep up to date with developments
in primary education. This creates a 'social distance' between
the inspector and teachers, and engenders in teachers a fear of
inspectors. Inspection is looked upon as 'policing' by the Ministry
of Education.

Conflict between
Inspectors and Administrators:

Because of lack of co-ordination between school heads, Principals
of Teacher Training Colleges and District Education Officers, there
appears to be lack of implementation of the inspectors' advice as

contained in the official reports. This is especially enhanced

by the existence of a conservative attitude on the part of long

service administrators who are reluctant to accept change.

Insufficient Manpower:

Most of the districts visited had few inspectors. This creates

a heavy workload for them. Even if transport were to be available,

many schools will still not be inspected unless more inspectors

are recruited.

CHAPTER FIFTEEN

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

15.1 SUMMARY AND CONCLUSIONS

In this study, historical evidence has been used in order to establish
facts and draw conclusions about past events. The research has
examined the historical background of educational provision in Tanzania:
pre-colonial, colonial and post-colonial. In detail it particularly
examined the Christian mission legacy in education and also undertook
a comparative survey of socialist education. Finally it analysed
the concept and practice of community education before turning to
an empirical examination of the Central Zone Community School Programme
in Tanzania which is a synthesis of a number of previous community
school programmes in the main sponsored by Tanzania-UNESCO/UNICEF,
World Bank and USAID. The principle features of each component
of the synthesis have already been discussed in Part C, above.

What has been gathered from documentary evidence leads one to conclude
that Tanzanian policy in respect of community education has been
strongly influenced by:

(a)   the literature and field of community education in
       developed countries;

(b)   international connections with socialist countries;

(c)   traditions of indigenous education and culture;

(d)   particular missions and other colonial legacies;

(e)   exposure to international bodies such as UNESCO and allied

       organizations;

(f)   the national political philosophy of education for self-
       reliance.

To give more support of this theoretical framework, an empirical
study was undertaken. It was felt that an insight into the problems
involved in implementing the Community School Programme in Tanzanian
primary schools could be obtained. As may be expected the gap between
theory and practice in Tanzania remains a large and disturbing chasm.
What actually happens falls short of the factors which have influenced
Tanzanian policy in respect of the community education concept.
The problems are rather those of planning, administration and the
residual social framework of resistance to innovation, making the
realization of any project an uphill struggle.

The findings of the empirical evidence leads one to suggest the
following conclusions:

(a)   education in Tanzania does not exhibit fundamental

      differences between areas in which community education

      has been introduced and those in which it has not been

      introduced;

(b)   there is no difference in respect of the role of primary

      schools as development agents in environmental and

      economic improvement in villages surrounding community

      schools, as compared with those surrounding non-community

      (ordinary) schools.

We may interpret empirical results in two groupings.

Firstly: <u>The Community School Programme in Tanzania has been Achieved</u>

One major explanation is the effects of the factors mentioned in

documentary research especially 'education for self-reliance'.

It is almost two decades now since its launching. Hence its familiarity

among most Tanzanians.

This appears to be true especially when one considers the beliefs

of the majority of the Ministry of Education officials, including

the Minister of National Education (see Budget Speech 1983/84),

that all Tanzanian primary schools are now operating the community

school concept. In other words the '<u>No difference</u>' found between

community schools and non-community schools in Central Zone confirms

the belief that what community schools are doing in fact is what

is also being done by all other schools. Thus the Tanzanian primary

school sector has reached a stage where all primary schools are

now in fact practising the community school concept.

Secondly: <u>The Community School Programme in Tanzania so
far has not been a success</u>

The view of this writer is that the community school concept has

yet to be achieved in Tanzania. To borrow Martin's (1984) phrase,

What Tanzanian Educators conceive is "Community's School" <u>Not</u>

"Community School".

Nothing has been done so far [except MTUU (UNESCO/UNICEF) community

school projects] apart from rhetoric reports which have been written

about Tanzanianeducation system. The causes of the failure to realise

the community school concept in the Central Zone of Tanzania can

be traced to the following factors:

Problem of awareness
and acceptance:

The findings of the empirical study do show that there is a general
ignorance of what the whole idea of the community school programme
is about. There is fear, anxiety and scepticism in some quarters
in respect of its value. This shows how difficult it is to sell
new ideas to people who are already used to the traditional system
and making them accept it as useful innovation. There are two basic
issues associated with this resistance to change.

(a)   The Colonial Legacy of regarding Education
       as the road to Opportunity

This is a result of the educational crisis. The entire educational
structure has been based upon the inherent assumption that students
receiving education at all levels will enter the cash economy in
salaried employment. As a result it remains the greatest issue
associated with the problem of primary school leavers.

It is a misconception that people's expectations are the result
of education, that such expectations are aroused in school. The
aspirations of the people for social and economic betterment are
however not so much the result of formal education, which is seen
as a means to betterment, but rather the result of the contrast
so patently visible between the material and cultural limitations
of rural life and the apparent richness of urban life. The power,
authority and tremendous material advantages enjoyed by expatriates
whether Government official, trader, plantation manager or missionary
working in colonial dependencies was probably a greater source of
influence on the colonised peoples in respect of attitudes to education
than were any of the lessons taught in school. From the earliest

stages of education the motivation of both parents and pupils were directed towards a place in a new society.

At first it was the bush school which offered its pupils an opening to a job. Later, as more people reached this level of education the opportunities for its leavers declined, and village schools (Standards 1-4), district schools (Standards 1-6) and later full primary schools (Standards 1-7/8), presented better chances. Gradually these diplomas became overtaken by Form 4 (or even 6) secondary education which now forms the 'passport' to the new society where bigger chances lie not in the rural economy but in towns. Even within the urban milieu it is primarily the white collar jobs promising easier work and better pay that are the attraction. School leavers and their relatives direct their aims towards this work in particular rather than towards a return to rural life or even productive urban work. Consequently one is forced to conclude that one cannot expect a parent to encourage a child to return home on completing primary school unless some form of change has materialized at home/in the village that constitutes a credible alternative in the perspective of the young person.

(b)   The Tanzanian policy on manpower development
        (in particular in respect of admission and promotion)

Manpower planning in Tanzania has designed effective filters on the educational 'pipelines' to ensure that only the required numbers pass through the various stages after primary school. By the nature of its manpower planning, the Tanzania education system has therefore produced people who regard education as a personal investment for high incomes; people to whom economic survival depends upon their successful educational completion; people to whom the non-economic

value of education and the relation of education to non-economic
goals of the country must be almost entirely lost.

The implications for the formation of attitudes by the educational
system are therefore quite clear. There is an envisaged income
pay-off for education and it gets higher as more education is acquired.
There is virtually no pay-off for those without education, even
though they may have the technical skills, (or able to acquire them),
that are necessary for the high level employment.

To the vast majority of Tanzanians who wish to enter the monetary
sector and achieve significantly higher material conditions of life,
the educational requirements are their base line 'data'. The
certificates, diplomas and degrees received for various forms of
formal education are in effect 'union cards' which must be presented
before they will be allowed even to apply for employment in higher
level positions. So the development of Tanzania that golden objective
which has been dangled before the eyes of the entire society, (at
least since Independence) is perceived by the young people and their
families entirely in terms of employment in so-called high level
occupations.

Economic Recession in
Tanzania between 1978 and 1983:
One practical implication of the introduction of the community school
programme is the financial burden involved in its successful
implementation. If it is to be fully implemented, a very large
amount of money will have to be expended on a range of items for
all schools involved. These include: text books and other materials;
building materials; registers and records; pre- and in-service

teacher training programmes; in-service training for teacher trainers and inspectors; publicity and public enlightenment activities especially in the initial stage of the introduction of the system.

It is extremely difficult to estimate the amount of money involved in implementing the programme fully both before and after its introduction. The cost will, however, undoubtedly be enormous, running into millions of Tanzanian shillings. So one major question that has to be urgently resolved is: who is to bear the bulk of the financial responsibility for implementing the programme initially or at a later stage? This question is important in view of the stiffening financial constraints currently being experienced and likely to continue for the foreseeable future. This is especially true, considering the fact that the origins of the economic crisis in Tanzania are seen in terms of the fundamental structural imbalances and inequalities of the international economic system. Inadequate flows of concession finance, global inflation, high interest rates, monetary instability and the virtual breakdown of the multilateral trading systems.

Foreign aid is often called to the rescue, as mentioned in Chapters 11 and 12 above. Nevertheless, although sometimes perceived as a remedy, the flow of overseas assistance as Mittelman (1981) and Resnick (1981) point out, brings its own problems. It is a known fact that control over an Independent country may take place through foreign aid programmes, capital aid for buildings, technical assistance training, publishing firms, newspaper publishing, the media in general, recognition of examinations and diplomas, and research links between universities in the 'Third World' and in the 'North'. This is the staff of neocolonialism. For as Watson (1982) notes:

"The point is that important elements
and structures built up under colonialism
continue to operate and have a continuing
impact throughout the developing countries.
These structures and elements may include
school systems, universities, language of
instruction, textbooks, curricula and
examinations.

Western dominance continues because of
economic control of trade and access to raw
materials but also because the majority of
educational and research centres, especially
in science and technology are in the Western
World and hence an international reputation.
Third World countries look to leading journals,
publishing houses and universities in Europe,
USA and Japan for leadership, expertise and
guidance. Where developing countries aspire
to emulate it is inevitable that they will
copy Western models."

By the continuation of neo-colonial constraints, (overseas advisers

conducting orientation courses, developing materials and helping

in the training of personnel using their inevitable biases and

perceptions which are not necessarily related to the real needs

of the rural Tanzanian peasants), the role of formal education is

maintained in the perceptions of society. A practical outcome of

this is that much of the equipment imported is at considerable expense

to the Tanzanian economy and merely aids commercial benefit to the

manufacturers concerned who are in 'developed' nations.

Apart from educational aid (in the form of curriculum development

projects, teaching and training personnel and teaching materials),

overseas aid has also had a strong influence on the shaping of the

general economic policy and budget in a number of countries. In

particular, overseas funding is seen by some as a means to wean

away those states persuing a socialist option from alleged "Soviet

influence" (the struggle for Africa is increasingly perceived as

being a struggle of influence).

Lack of Adequate Planning:

It is a known fact that many popular and promising projects have foundered on the rocks of poor planning, organization or teaching. This appears to be true in Tanzania's case, especially when we compare what we have gathered from the historical evidence and what has actually been done in the field. One is thus forced to conclude that the 'community school' in Tanzania is more talked-about than actually practised.

Educational planners have little hope of directing social change and of consciously moulding social attitudes unless the support of the people whose way of life is affected has first been gained. Planners tend too often to assume that this support automatically exists, since the objectives seem to them so obviously good and right. But the 'common man' has a shrewd idea as to where his interests lie and he will look to the school for his own purposes irrespective of the purposes of the educationist has in mind. Moreover, educationists need to be reminded that the basic attitudes and aspirations of the pupils are shaped not by his education alone but by a whole complex of social forces of which the school is but one and not necessarily the most powerful or important. These are some of the fundamental lessons of experience and their relevance to the present situation sometimes tends to be understressed.

Over-Politicization:

Experience has shown that innovations cannot be imposed upon people. They can only be guided, they can be led, but ultimately they must be involved. Previous experiments in community education show that projects which did not receive political attention often did better.

Of particular importance here was Litowa Community Education Project,
(see for example Toroka, S., 1973), persued by Ruvuma Development
Association (RDA) in Ruvuma Region.

RDA was a creation of local peasants who, with the promise of some
outside help, were encouraged to form new co-operative villages
in the area. They started in 1963 by adopting a Constitution that
stressed the principles of co-operation and self-development of
villages, but also allowed government representation on their committee.
RDA used what Hyden (1980) calls the: "improvement approach rather
than transformation approach". This means improving existing
practises and developing the social relations in the villages so
that higher levels of co-operation could be attempted. They were
all in agreement that the interests of the villagers come first.
By mid-1960s the village of Litowa had proved successful in achieving
agricultural development with communal forms of production.
Inevitably there arose too much political attention which tended
to bring in additional priorities other than those of the villager.
These outside views ignored village plans and views, and the peasants
of Litowa countered this threat by ignoring the policy makers' demands.
Although in the meetings they could only say "yes", in practice
they did not mean "yes" at all! They meant "NO", and proceeded
along their own way of development.

The Litowa project therefore shows how unity, when based on voluntary
accession and mutual interest, can provide a necessary if not always
sufficient condition for an effective response. Thus the community
school programme in the Central Zone of Tanzania cannot survive
if it does not enjoy the support and enlist the participation of
the local people involved.

The Problem of Accountability:

The time has come for Tanzania's educators and administrators to recognize their weaknesses, failures and therefore their limitations. Foremost among such problems are: maladministration, distorted economic development, inertia, and psychological barriers to change. This is especially true if one considers the increase in the level of corruption and bribery; the so-called "kickback syndrome", since the economic crises of 1978-1983, evident among the civil servants in the higher grades. Little wonder, then, that a good number of them were detained as economic saboteurs during operation "Ulanguzi" (Anti-Economic Sabotage Act) of April 1983.

The question of accountability is obviously related to the problem of attitude to work. A number of basic questions therefore remain unanswered:

(a)   How do Tanzania's education officials ensure that the system when introduced will work as expected?

(b)   If records are not kept or maintained properly how can one check these?

(c)   Who will control whom?

(d)   Who will be responsible to whom?

(e)   Can school heads or inspectors be held accountable for ensuring the success of the scheme?

(f)   Can the Village Council Chairman or Village Manager be held responsible?

(g)   Should there be an independent body of external assessors to check and monitor the programme?

In the final analysis everything boils down to accountability, and the sense of responsibility of both teachers and village communities. Lack of these qualities makes it definite that introduction and implementation of the scheme will be nothing more than a mockery of the evaluation system, and will have far-reaching consequences on the standard and quality of education Tanzania seeks to provide.

There are three issues related to the problem of accountability which therefore need attention: the problem of leadership; lack of moral obligation to work; and reluctance to accept mistakes and the opportunity of learning from mistakes.

The Problem of
Leadership:

Tanzania is very well known for declarations and documents. But declarations and documents are not enough unless translated into action. As illustrated in the findings of the writer's empirical study recorded above, this appears to be Tanzania's weakest area. A programme of leadership training has not yet reached the grassroots, namely the village leaders (from the Village Council Chairman level down to the leaders of the ten house cells). Unless this does take place, genuine rural development is not likely to be realised. Rural leaders must be prepared for their development role. They should be people who understand the declarations and policy statements, and who have the knowledge and skill necessary to translate policy into action.

Village leaders need education in basic rural development problems, including a systematic analysis of how problems affecting the rural areas can be solved. Such an education should be simple and non-

academic, stressing the nature of the practical problems involved
in the process of nation-building. The syllabus should allow for
a detailed analysis of Tanzania's social, political and economic
problems and provide students with an opportunity to study in depth
the development problems of rural areas in Tanzania with which they
are familiar, and how to solve them.

Village leaders also need training in leadership. If they are going
to be effective mobilizers of their people, they have to know how
to mobilize. This is a special role and requires certain skills
to be effective.

Lack of Moral
Obligation to Work:

The orientation of the general public's attitude to work is still
underdeveloped in Tanzania. In fact this problem remains one of
the greatest challenges towards the effective implementation of
the community school programme. There is a general lack of personal
integrity, self-discipline and serious attitudes to work.

It is an 'open secret' that many Government and Party Officials,
and other educated people in all walks of life do not take anything
they do seriously, whilst many others are lacking in personal integrity
and self-discipline. Worse still, they are not held accountable
for their direct abuse of the offices they hold. This softness
has rendered it possible for certain habits to become rooted in
the system. For example: lack of devotion to work; idleness; laissez
faire atmosphere; laziness or negligence; remaining indifferent
to new innovations; poor planning and ineffective supervision; petty
corruption and favouritism characterised by accepting petty bribes

or kickbacks; defrauding project funds. Thus, as recently as 1974

we read of a report on <u>Daily News</u> (20 September 1974) saying:

> "We have many examples of people who
> regularly report late for duty, and
> quite often the excuse is that the
> transportation system was to blame.
> We have many others who come into
> their offices as it were, to register
> their presence and then go on doing
> nothing all day. They make large
> numbers of phone calls to their friends
> and acquaintances just to pass the
> day. We have others who report for
> duty, albeit on time only to quietly
> sneak out of their offices to conduct
> other business unrelated to work.
> Examples of people queuing at offices
> to get services only to find the person
> at the counter is busy making a friendly
> telephone call or worse, has disappeared
> from sight are not wanting."

Returning to the problem of orientation of teachers attitudes to

work, we know of countless cases of all sorts: immoral fraudulent

and dishonest practices in schools; cheating; certificate forgery;

examination leakages; victimization of candidates; favouritism.

A teacher's personal integrity and sense of responsibility in the

respect of the community school programme will therefore certainly

be called into question. Will most of teachers have the professional

skill and competence to apply the new technique? Even if they are

trained and they acquire the necessary skill, will they <u>seriously</u>

put what they learn into practice?

This is a moral and social problem in Tanzanian society today.

The ultimate solution lies in each and every one of Tanzanian citizens

developing a greater sense of self-discipline, a more realistic

attitude to life, without which they can never hope to make effective

or meaningful progress in any area of human endeavour. Once their

attitude is correct everything else will have a chance to succeed.

So it is a question of how to change the present unsatisfactory

attitude of Tanzanians to work.

Reluctance to accept Mistakes
and the Opportunity to Learn from Mistakes:

Unwillingness or inability to learn from past experience even when

negative is a serious shortcoming that will prevent the generation

of a local body of knowledge for use in tackling the development

plans of the future.

This trend is not unusual among many Government officials in Tanzania.

They find it embarrassing to admit failures or mistakes, and instead

of learning from them they try to cover them up by passing false

or inflated accounts of development results to superiors who are

out of touch with local conditions.

The Problem of Teaching
and Teacher Training:

According to the findings of the empirical study there appear to

be two issues associated with the problem of teaching and teacher

training:

Lack of Adequate Training
for Work Outside School:

There is as yet no attempt to train the teachers in any new teaching

methods in respect of community schooling. In its content, the

curriculum remains conventional, except in its paper emphasis upon

applicability to rural areas in respect of a group of compulsory

special subjects such as agriculture and domestic science.

The Problem of
Teacher Mobility:

The factor of teacher mobility can seriously affect the efficiency

and quality of the community school programme. It is already known

that few teachers stay continuously in the same schools for up to

a period of three to four years. This degree of teacher mobility

is due to a range of factors such as: the employer's policy on

transfer; frustration or dissatisfaction with conditions of service;

the desire to take up a better job elsewhere; the desire to undertake

further studies. The major problem created by teacher mobility

is lack of staffing continuity, and therefore stability, in schools.

This inevitably affects feedback, records, and personal knowledge

of the problems of implementing the community school concept in

any particular location or case.

The Problem of Drought
during the Implementation
Period : 1980-82:

The most adverse effects of climate on agriculture are caused by

the poor quality of soil, irregular quantities and frequencies of

rainfall, and a multitude of pests and diseases. The Central Zone

of Tanzania was the most adversely affected in these respects during

the implementation of the community school programme. Most of the

attention was automatically therefore focused on tackling the urgent

problem of famine, and inevitably diverted away from the project.

This is a simple but fundamental point.

15.2 RECOMMENDATIONS

Most of the views expressed here may seem obvious and yet despite people's awareness of them, their perceptions are all too often notional rather than real. People know many of these things, but somehow that knowledge is not fully absorbed so as to be taken seriously. Consequently it does not affect policy, planning or implementation.

Problems of Awareness and
Acceptance : Resistance to Change:

Sustained and continuous campaigns focused on public enlightenment about rural development problems should be made. These can range from general literacy campaigns, to use of fertilizers, use of deep pit latrines, cultivation of more land, and crop rotation. This can be achieved by:

(a) using political machinery especially local networks;

(b) using the mass media (radio and newspapers) regularly, to educate people as to the whole concept of the community school programme;

(c) using posters, diagrams, sketches and other graphical aids to arouse the level of public awareness and understanding of the basic concepts;

(d) preparing and distributing suitable handouts, monographs and leaflets to all educational institutions, describing and illustrating the principles and methods of ensuring school-village linkage.

(e) organizing regular in-service courses, seminars and workshops for all categories concerned with the implementation of the community school programme.

Combining Education
with Productive Work:

If we consider the notion of combining general academic learning

with practical work, there arises a need for two-way linkages between

school and community: school to be willing to go out to the community;

community to be able to choose how it wants to use the school.

It is therefore recommended by the writer that:

(a)   Villagers should be encouraged to make use of the facilities

       at the school. This should be carefully planned so that

       it proves profitable as well as instrumental to both the

       school and the community. In addition the vilagers should

       be free to attend vocational classes at the school. The

       school workshop, which is not used in school hours, could

       serve the villagers, and so could the domestic science room.

(b)   Pupils should work together with their parents on community

       projects. In this way pupils learn skills from the parents

       and they in return can teach the parents some new ideas.

       On the other hand pupils can have their own experimental

       projects at school and parents can be invited to visit them.

       Whoever organizes such projects should plan well in advance

       so that maximum use is made of existing manpower.

(c)   Pupils should be encouraged and assisted to visit local

       sites of historic and geographic importance in order to obtain

       first hand information from local authorities. Teachers

       can enhance this by assigning historical research projects

       to pupils. For example history lessons can be used to explore

       traditions, accounts and stories of the area. At the end

of the project teachers, together with pupils, should
evaluate their findings.

(d)   The practice of using village experts should be continued
and introduced in schools where it does not function yet.
It does not replace the trained personnel but serves as a
substitute when trained teachers are not available or when
trained teachers do not have the skill desired. Whatever
the case may be, the expert should be selected with care
and the class/subject teacher should always be available
to assist the expert. For example:

i)   A number of <u>local craftsmen</u> who understand woodwork,
planting, mat making, basket weaving, pottery and
blacksmithing could be invited into schools as
teachers (of handicraft and matters connected with
such skills) guided by school teachers.

ii)   Some <u>older inhabitants</u>, who know the local history
of the area can be invited during exploration of
the village to act as resource persons to explain
recent historical trends as well as aspects such
as place names.

iii)   <u>Medical Auxiliary Assistants</u> should be provided on
health matters.

iv)   The Head of the <u>Peoples Militia</u> should be consulted
on simple matters of defence and the security of
the nation.

v)   Local <u>musicians</u> and dancers could also be invited
to illustrate and explain matters related to
traditional music and dances.

vi)   Local post office man could be trained as to how the post office operates and serves the community.

vii)   There should be a local "Tanesco Attendant" appointed on matters connected with electricity.

viii)   The quality of local policing could be improved in order to cope with discipline.

ix)   Agricultural, veterinary or forest staff need to be appointed on matters related to their fields of study and practice.

x)   There needs to be a 'Ward Secretary' on the administration of the local area in which the school is situated.

(e)   Self-reliance activities should be carefully planned before being carried out. For example: the school can decide to produce its own uniforms as one of its self-reliance projects instead of offering a tender for school uniforms to other individuals or co-operatives. The yearly harvest of the school farm should be sufficient to ensure enough food for at least one meal per day for every pupil in the school. By carefully considering the question of school diet and making it obtainable at school, pupils can also be made to learn the composition of an adequate and balanced diet during domestic science lessons.

(f)   There is urgent need to engage in projects which require long-term planning (that is to say at least 2-3 years). Examples of such projects would be: construction of an additional building either for the school or for the use of the village community; constructing an experimental garden;

experimenting with rabbits and chickens; preparation of ditches, irrigation schemes, and roads; repair of village houses and the building of latrines; experimentation in the storing of fruits, vegetables and other food crops.

The Building-Up of Co-operation between Village, School and Home:

Theoretically co-operation between the village community and school is ensured through the aforementioned 'School Committees', which are a subset of the Village Councils, Education, Culture and Sports Committee. These committees, however, do not function as well as they should. Parents are normally reluctant to come to school on their own and take no part in school affairs. The teachers do not invite the parents to the schools regularly nor do they go to the villages. Although pupils do sometimes talk about school at home, this is only in very general way, mainly passing on information from teachers to parents. It is therefore suggested by the writer that:

(a)   Education, culture and sports committees should stimulate the participation of villagers in policy-making and decision-making at all levels. They should also communicate and examine Government policies on the basis of sound understanding and with regard to changes that such policies and new circumstances would bring about in the lives of people. Greater efforts need to be made to overcome the innate conservation of rural communities.

(b)   The members of the School Committee should be important, influential and energetic village people who have time and interest to devote to the school and its affairs.

(c)   Teachers, pupils, parents and the local communities should be given an opportunity to influence WHAT is actually involved in the community school programme. The practice of giving local party leaders and parents of pupils a say in the running of the school is, however, commendable in as much as no one party dictates to the other. The school belongs to the village hence the villagers should have a say in what is going on in it. Pupils who are prepared for future life should be systematically involved in what they do at school. For example pupils can be used to offer free secretarial assistance to the village meetings.

(d)   The relationship between parents and teachers should be intensified through regular visits. At least once every trimester, one member of the family should visit the school upon invitiation by the teacher. The teacher should at least visit every child at his/her home at least once a year. The teacher should make it a point to obtain an accurate insight into the living conditions of the family. He/she should discuss with them any problems concerning school, agriculture, government issues and even personal affairs.

(e)   School should be encouraged to offer voluntary services to the village community. Teachers, for example, could offer their services as referees or coaches for village games and sports. Both teachers and pupils could spare at least one week per term to participate in the community improvement campaigns namely: giving service to the community as voluntary assistants in mass literacy campaigns; cleaning village footpaths; digging and protection of community springs and

wells; repairing broken bridges across streams; collection
and disposal of broken glass, old tins and other human detritus;
repairing of homes of old, and/or disabled, people; drainage
and reclamation of swamping areas.

(f)   When pupils are sent to work with the villagers, prior
arrangement should be made to ensure that pupils really do
benefit from this. They should not be regarded as cheap
labour for the community but as undertaking a learning activity.
It has to bring about change. To change the perceptions
which people have of themselves and of their situations,
to help them realise the potential within themselves and
within groups, to encourage them to examine and tackle difficulties
and shortcomings in their shared living, and to promote personal
and community improvement in many ways.

(g)   The school should be willing to open its doors to the community
by allowing more community use of school facilities. For
example as resource centres for recreation, functional learning
classes, academic upgrading and cultural activities. Concerning
games and sports, it is very desirable to encourage inter-
school/inter-village, zonal and district competitions to
enhance the image and collectivity of the school and the
community.

Problems of Leadership
at Village Level:

It is the responsibility of community leaders to bring about the
required co-ordination between school and village. This can only
be done through their effort to find opportunities for making pupils,

teachers and village adults conversant with the community school
aspects, through discussions with them in respect of the following:

(a)   Provision should therefore be made to the effect that community
        leaders should attend re-orientation courses on different
        aspects of community school concept as soon as possible and
        then on a regular basis. Content of such seminars, for example,
        may be: vocational subjects, agricultural skills, health
        education, commercial skills, technical education and domestic
        science.

(b)   There should be a follow-up of course participants in order
        to obtain feedback of the various rural problems which are
        experienced.

(c)   The "Ward Adult Education Co-ordinators" should be encouraged
        to be responsible for establishing all necessary contacts
        between home and school. This position should be held only
        by qualified people with genuine organizing ability.   They
        should be enthusiastic and willing to make the school a centre
        of the community. They should have a spirit of enterprise
        and zeal. This should also be true of headteachers, inspectors,
        village managers, and community development officers. At
        present such appointments are not made with these special
        qualities in mind.

(d)   There should be more co-operation between all departments
        involved in rural development. As it exists at present there
        appears to be considerable lack of co-ordination between
        the departments of health, education and agriculture.

(e)   The present lack of interest on the part of local government
and "CCM Party" leaders is discouraging. They should be
reminded of their responsibility in respect of rural
development affairs.

(f)   The invitation of local community people to decision-making
meetings on rural development affairs should be encouraged.
At present there is a tendency towards instigating rural
development programmes from 'top down'.

Teachers and
Teacher Training:

The ultimate success of implementing the community school programme
will largely depend on the interest and professional competence
of primary school teachers and teacher trainers. There should
therefore be pre-service training for student teachers in respect
of the community school concept. There should also be in-service
training for field teachers and teacher trainers on the concept
of the community school. If possible, teachers should stay in a
school for at least five years before being transferred to another
school, thus avoiding excessive staff mobility and its attendant
negative effects.

Inspection and Supervision:

Inspectors should be reminded that it is part of their duty to visit
both the community school and the surrounding local community, and
bring about co-ordination between the schools and the villages.
Inspectors at present naturally concentrate on school based learning
which is what they have been trained to do, and they lack any
organized channels of co-ordination and planning between school

and local government agencies. Consequently, little has so far
been achieved in this direction. The writer therefore recommends
that:

(a)   There should be in-service training for Inspectors in respect
       of the community school concept and its practical application.

(b)   There should be follow-up reports by inspectors in order
       to make them conversant with what goes on in community schools
       and the surrounding communities so that they can advise the
       concerned parties in community education. At present it
       is questionable whether inspectors know what is taking place.

(c)   More inspectors should be fully involved in the preparation
       and administration of re-orientation courses in community
       school programmes.

(d)   Transport should be made available to inspectors throughout
       the year, so that they can always be accessible to communities
       in their respective areas.

(e)   Inspectors should exert pressure on the school heads, ward
       adult education co-ordinators, and other community leaders
       to ensure a close co-operation between village, school and
       home. For example this could be done by ensuring that school
       committees meet regularly and by seeing to it that teachers
       visit pupils' homes.

The Problem of School Leavers:
Much more effort should be made to assist school leavers, especially
in guiding their knowledge and energy towards development projects.

Given such guidance from their teachers, primary seven, (final year),
pupils could be afforded a smooth re-entry into the real world of
the community. It is suggested that:

(a)   Such leavers should be encouraged to join local Youth
      Organizations and Voluntary Associations that work for the
      improvement of community life. For example Young Farmers
      Clubs, Young Women's Fellowships, Young Men's Fellowship,
      the CCM Party, Youth League, Boy Scouts and Girl Guides.

(b)   Follow-up programmes for school-leavers remaining in the
      village should be worked out. This should involve courses
      in agriculture, nutrition and Government issues.

(c)   A loan agency for school leavers should be built-up, which
      might be able to help them buy supplies necessary for starting
      their own farms.

(d)   The image of the farmer should be improved so that it acquires
      the necessary prestige to survive. The local market places
      for example could be made to function well so that farming
      becomes more attractive. The present system of inter-village
      competitions during Farmers' National Festival ("Saba Saba"
      formerly "Nane Nane") should be encouraged.

15.3   SUGGESTIONS FOR FURTHER RESEARCH
       AND EVALUATION

There should be considerably more research into socio-economic linkages;
inertia and psychological barriers to change; the best form of
education (not necessarily schooling), in respect of developing
and sustaining each particular community; whether adult, especially

parental education, and particularly maternity and pre-school issues, and new approaches to health and hygiene would not be more suitable than formal schooling beginning at the age of seven; why it is that literacy is barely achieved in schools, and whether they could be dispensed with as such.

Such suggestions for research clearly highlight the fundamental nature of the problem facing Tanzania in putting its community-oriented philosophy into practice. One of the major effects of schooling everywhere is to erect a barrier between 'education' and reality. Thus a dangerous mythology of education involving its being elevated to some sort of high status has evolved. It is for this reason that many of the recommendations made by the writer are so simple and obvious and yet are not being addressed or even perceived in Tanzania. Some of the answers, or at least clues, may be in a re-examination of indigenous educational practices which undoubtedly formed part and parcel of community-life.

This thesis has clearly shown that the various forms of educational development, especially at primary level, that have occurred through the phases of Tanzania's development have culminated in a situation that is dysfunctional. So-called community education programmes have failed to combat this, showing up in empirical surveys to be barely different from routine schooling. This is a major problem that must be faced honestly and openly by Tanzania, especially as its world-renowned philosophy has given outsiders (and perhaps even some of its own citizens) to believe that it has solved a problem so important to the majority of the world's population; that is to say the subsistence communities of the Third World.

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APPENDICES

APPENDIX 1

ASPECTS OF CURRICULA IN TANZANIA

A. Forms 1 and 2 (subjects and periods)

SUBJECTS, PERIODS AND BIASES					
GROUP	SUBJECT	AGRICULTURE	HOME ECONOMICS	COMMERCE	TECHNICAL
COMPULSORY SUBJECTS	Political Education	2	2	2	2
	Kiswahili	3	3	3	3
	English	5	5	5	5
	Mathematics	6	6	6	6
	Biology	3	3	3	3
	Health Science				
	Geography	3	3	3	3
	History	2	2	2	2
	Chemistry		3	3	3
	Physics	3	3	3	3
	Religion	2	2	2	2
	Home Economics		8		
	Agricultural Science	8			
	Commerce			8	
	Technical Subjects				12
Total number of Subjects per week		40	40	40	44
OPTIONAL SUBJECTS	Physical Education	3	3	3	
	Foreign Languages	3	3	3	
	Music	3	3	3	3
	Art/Woodwork Metalwork, etc.	3	3	3	3
	Home Economics*	3	3	3	3
SELF RELIANCE PROJECTS		10 HOURS	10 HOURS	10 HOURS	10 HOURS
GAMES & SPORTS		2 HOURS	2 HOURS	2 HOURS	2 HOURS

* Home Economics is compulsory to girls in forms 1 and 2 but optional to boys

B. Forms 3 and 4 (biases, subjects and periods)

AGRICULTURE BIAS

SUBJECTS		PERIODS
GROUP	SUBJECT	
COMPULSORY SUBJECTS	AGRICULTURAL SCIENCE Political Education Kiswahili English Mathematics Chemistry Biology Religion	10 2 3 6 4 4 2
	Total number of periods per week	36
OPTIONAL SUBJECTS	Additional Mathematics Physics Geography History Home Economics Foreign Languages Teaching Methods Art Music Physical Education	4 4 3 3 4 3 2 3 3 3
SELF RELIANCE PROJECTS		10 Hours
GAMES & SPORTS		2 Hours

HOME ECONOMICS BIAS

SUBJECTS		PERIODS
GROUP	SUBJECT	
COMPULSORY SUBJECTS	Home Economics	10
	Political Education	2
	Kiswahili	3
	English	5
	Mathematics	6
	Chemistry	4
	Biology	4
	Religion	2
	Total number of periods per week	36
OPTIONAL SUBJECTS	Additional Mathematics	
	Physics	
	Geography	
	History	
	Foreign Languages	
	Teaching Methods	
	Art	
	Music	
SELF RELIANCE PROJECTS		10 Hours
GAMES & SPORTS		2 Hours

TECHNICAL BIAS

SUBJECTS		PERIODS
GROUP	SUBJECT	
COMPULSORY SUBJECTS	Technical Subjects	19
	Political Education	2
	Kiswahili	3
	English	5
	Mathematics	6
	Physics/Engineering Science	4
	Chemistry	4
	Religion	2
	Total number of periods per week	45
OPTIONAL SUBJECTS	Biology	4
	Art	3
	Teaching Methods	2
	Music	3
	Physical Education	3
SELF RELIANCE PROJECTS		8 Hours
PHYSICAL EDUCATION		2 Hours

A STUDENT MUST TAKE ONE OF THE FOLLOWING COURSES

COURSE	SUBJECTS
A. Mechanical Engineering	1. Auto Mechanics 2. Fitting and Turning 3. Welding, Metal Fabrication and Foundry
B. Civil Engineering	1. Plumbing 2. Blockwork Masonry 3. Carpentry and Joinery
C. Electrical Engineering	Electrical Installation

C. Forms 5 and 6 (subject combinations)

COMBINATION	SUBJECTS
PCM	Physics, Chemistry, Mathematics
PCB	Physics, Chemistry, Biology
CBG	Chemistry, Biology, Geography
PGM	Physics, Geography, Mathematics
HGE	History, Geography, Economics
HGL	History, Geography, Literature in English
HGK	History, Geography, Kiswahili
EGM	Economics, Geography, Mathematics
KLF	Kiswahili, Literature in English, French
HKF	History, Kiswahili, French
ECA	Economics, Commerce, Accountancy
CIV	Civil Engineering
MEC	Mechanical Engineering
ELE	Electrical Engineering and Electronics
TEL	Telecommunication
AUTO	Automobile Engineering
LAB	Laboratory Technicians
PC.Ed.	Physics, Chemistry, Education
PM.Ed.	Physics, Mathematics, Education
CM.Ed.	Chemistry, Mathematics, Education
CB.Ed.	Chemistry, Biology, Education
PG.Ed.	Physics, Geography, Education
CB.Mil.	Chemistry, Biology, Military Science
PM.Mil.	Physics, Mathematics, Military Science
PM.El.	Physics, Mathematics, Electronics.

APPENDIX 2

THE FUNCTIONS OF THE INSTITUTE OF EDUCATION

(a)   to assume responsibility for the development of educational programmes within the United Republic having regard to objectives specified by the Government and to undertake the evaluation of courses of study and practices on the basis of such objectives;

(b)   to undertake analysis, review and revision of curricula and syllabi;

(c)   to initiate, promote and supervise such changes in the syllabi and educational programmes as are necessary for the implementation of the national policy on education;

(d)   to specify the standards of equipment, instruments and other devices which may be used for educational purposes in schools, colleges and other institutions of learning or training;

(e)   to provide facilities for and to undertake the production of equipment, instruments and other devices for educational use;

(f)   to conduct training programmes in such subjects associated with the development of curricula and syllabi as the Council may from time to time decide;

(g)   to collect and make available to the government and other public authorities information on methods of teaching, content of courses of study and current technological development in education;

(h)   to give advice and make recommendations on such matters relating to curriculum reform as the Minister may refer to the Institute;

(i)   to give advice and assist the government and other public authorities in the United Republic on matters relating to the achievement and maintenance of high standards of competence. in teaching;

(j)   to conduct examinations on subjects within the competence of the Institute and to grant diplomas, certificates and other awards of the Institute;

(k)   to sponsor, arrange and provide facilities for in-service, training courses, conferences, workshops and seminars for discussion of matters relating to its work and activities;

(1)   to manage the affairs of any institute, college, training
        establishment or other educational institutions the interests
        of which are transferred to or otherwise acquired by the
        Institute;

(m)   to do anything or enter into any transaction which, in the
        opinion of the Council, is calculated to facilitate the
        proper performance of its functions as specified under this
        section.

APPENDIX 3

UNIT COSTS PER STUDENT IN TANZANIA (1979)

(Source: United Republic of Tanzania, Basic Facts about Education
in Tanzania, Dar-es-Salaam, Print Pak/MTUU, 1980)

A.   Public Secondary Schools

(Enrolment 41,800;   teaching staff 2392)

ITEM	PLANNING		FINANCE	
	Total Cost	Unit Cost	Total Cost	Unit Cost
Personal emoluments	98,238,360	2,350.20	71,123.560	1,726.30
Workers and farmers Housing Dev. Fund	1,964,770	47.00	1,422,470	34.55
Travelling	2,944,810	70.45	2,692,420	65.35
Office expenses, stationery, electricity, water, postage, uniforms	15,374,040	367.80	6,633,200	161.00
Maintenance and Running expenses	10,456,270	250.15	4,680,320	113.60
Miscellaneous and other charges	4,393,180	105.10	183,340	4.45
Upkeep of stations	14,360,390	343.55	4,812,150	116.80
Special expenditure	10,450,000	250.00	4,241,540	102.95
Conferences and Committees	418,000	10.00	321,360	7.80
Transport of Pupils	16,093,000	385.00	11,000,400	267.00
Catering	83,600,000	2,000.00	43,012,800	1,044.00
Welfare of students	662,530	15.85	150,380	3.65
School materials	14,535,375	350.25	5,846,280	141.90
Hospital services	909,150	21.75	418,180	10.15
TOTAL	274,399,875	6,567.10	156,538.410	3,799.50

B. Colleges of National Education

(Enrolment 7,400)

ITEM	PLANNING		FINANCE	
	Total Cost	Unit Cost	Total Cost	Unit Cost
Personal emoluments	25,900,000	3,500,00	32,697,000	3,500
Workers and farmers Housing Dev. Fund	518,000	70.00	635,940	70
Travelling	963,850	130.25	1,844,578	197,45
Office expenses, electricity, water, postage, uniforms, stationery	3,096,900	418.50	1,717,060	183,80
Maintenance and Running expenses	2,221,110	300.15	2,337,836	250.25
Miscellaneous charges	1,372,330	185.45	121,446	13.00
Upkeep of stations	3,188,660	430.90	2,006,195	214.75
Special expenditure	3,372,920	455.80	937,003	100.30
Conferences and Committees	148,000	20.00	16,816	1.80
Teaching practice	8,510,000	1,150.00	-	-
Pre-service Allowances	5,328,000	720.00	6,726,240	720
UPE allowances for student teachers and equipment	84,150,000	1,870.00	-	-
Transport of students	3,333,330	450.45	4,065,638	435.20
MTUU Seminar costs	1,393,050	188.25	-	-
Catering	22,459,000	3,035.00	13,499,190	1,445
Welfare of Trainees	149,110	20.15	77,539	8.30
School Materials	2,887,850	390.25	2,070,187	221.60
Hospital Charges	186,110	25.15	249,899	26.75
TOTAL	169,178,220	13,360.30	69,020,567	7,388.20

C. Dar-es-Salaam Technical College

(Enrolment 920; teaching staff 110; others 170)

ITEM	PLANNING	
	Total Cost	Unit Cost
Personal Emoluments	4,894,400	5,320.00
Workers and farmers Housing Dev. Fund	97,888	106.40
Travelling	120,612	131.10
Office expenses - stationery, electricity, water, postage, Uniforms	514,694	559.45
Maintenance and Running expenses	526,378	572.15
Miscellaneous charges	225,630	245.25
Upkeep of stations	460,000	500.00
Special expenditure	1,182,614	1,285.45
Conferences & Committees	36,800	40.00
Pre-service Allowances	662,400	720.00
Transport of students	368,690	400.75
Catering	2,811,060	3,055.50
Welfare of Trainees	18,630	20.25
Renting of Hostels	477,250	518.75
Part-time Courses	233,925	467.85
School Materials	1,364,958	1,483.65
Hospital Charges	26,082	28.35
Replacements	46,000	500.00
Field attachment in Industrial training	1,461,500	1,826.90
TOTAL	15,529,511	17,781.80

D. Underline University of Dar-es-Salaam

(Enrolment 2,650)

ITEM	PLANNING	
	Total Cost	Unit Cost
Personal emoluments	37,104,003	14,001.50
Workers and farmers Housing Dev. Fund	742,080	280.00
Other charges (catering, boarding, etc.)	61,840.224	23,335.95
Special expenditure 32,856,158	12,398.55	
- Faculties	9,663,467.40	
- Admin.	3,284,387.50	
- Allowances, travel, etc.	19,908,303.10	
Books and other materials	11,478,054	4,331.35
Field attachment	7,180,000	2,709.45
TOTAL	151,200,519	57,056.80

APPENDIX 4

TANZANIA : THE NUMBER OF 'PRIMARY-ONE'
PUPILS (1976-1980)

REGION	1976	1977	1978	1979	1980	TOTAL
Arusha	21,895	22,702	47,219	31,414	26,156	149,386
D'Salaam	13,895	15,358	36,059	21,978	16,105	103,395
Dodoma	38,082	26,249	45,747	27,701	25,589	163,368
Iringa	25,210	30,987	69,677	31,346	31,346	188,566
Kigoma	15,858	24,969	27,110	16,301	15,503	99,741
Kilimanjaro	33,918	36,631	59,335	33,734	31,031	196,649
Lindi	16,928	17,121	20,013	14,508	13,186	81,756
Mara	29,757	27,127	39,856	24,572	24,172	145,484
Mbeya	30,746	43,012	69,487	38,247	34,217	215,709
Morogoro	25,378	30,656	49,294	28,726	24,867	138,921
Mtwara	26,553	21,503	30,666	25,784	21,019	125,525
Mwanza	50,570	51,101	78,948	45,353	39,189	265,161
Pwani	17,076	23,565	29,094	16,138	14,204	100,077
Rukwa	12,538	14,958	17,717	14,314	15,128	74,655
Ruvuma	17,863	23,149	26,459	18,717	19,084	105,272
Shinyanga	30,716	34,997	76,952	45,817	36,820	225,302
Singida	15,926	15,317	26,663	17,212	15,906	91,024
Tabora	22,327	20,521	33,494	20,925	23,301	120,568
Tanga	32,698	35,382	49,897	36,446	31,698	186,121
Kagera	26,663	27,942	44,184	29,467	28,344	156,600
TOTAL	506,597	543,247	857,871	538,700	486,865	2,933,280

Source: United Republic of Tanzania, Ministry of National
Education, Primary School Subsector Review, 1982.

TOTAL ENROLMENT BY GRADE AND AGE
GOVERNMENT AND PRIVATE SCHOOLS

GRADE \ AGE	NUMBER IN EACH AGE													TOTAL 5-17	ENROLMENT %
	a		b							c					
	5	6	7	8	9	10	11	12	13	14	15	16	17		
I	301	9,149	131,115	143,815	105,066	63,256	22,708	9,731	2,584	317	39	12	1	488,094	73.10
II	-	427	10,971	116,370	141,292	125,409	75,099	38,438	15,096	3,757	689	143	15	527,706	77.95
III	-	35	1,192	12,330	116,218	185,222	181,737	152,365	90,001	42,538	11,938	3,135	15	*797,770	86.43
IV	-	-	1	957	6,154	56,835	97,343	116,555	104,673	75,740	35,767	10,043	3,631	507,699	88.81
V	-	-	-	35	449	4,150	44,221	78,848	100,152	102,087	77,474	35,981	13,200	456,597	90.15
VI	-	-	-	-	35	732	3,635	32,249	61,459	86,090	89,363	69,555	35,472	378,590	91.15
VII	-	-	-	-	-	26	101	1,787	16,009	34,060	52,859	55,338	51,008	211,188	92.47
TOTAL	301	9,611	143,279	273,507	369,214	435,630	424,844	429,973	389,974	344,589	268,129	174,207	104,386	3,367,644	84.77
AGE SPECIFIC ENROLMENT RATIO	0.1	1.7	25.8	50.1	69.8	86.1	89.4	94.6	91.5	87.1	73.9	53.1	31.9	GROSS ENROLMENT RATIO	96.57

N.B.: * The UPE bulge cohort of 1978. There has been a drop-out of 5.4% per annum in this group.

(a) Under age overloading.

(b) Age specific enrolment ratio for each separate age 5–13.

(c) Over age overloading.

Source: United Republic of Tanzania, Ministry of National Education,
Primary School Subsector Review, 1982.

APPENDIX 6

A LIST OF TEXTBOOKS PRODUCED BY THE MTUU
BOOK PRODUCTION UNIT AUGUST 1974 - JUNE 1976

TITLE		Size	No. of Pages	No. of Copies	No. of Copies computed into 8vo/64 page book
1. Kufundisha Lugha Yetu	(T)	8vo	194	20,000	70,625
2. Kufundisha Kiswahili - 1	(T)	8vo	80	20,000	25,000
3. Kufundisha Kiswahili - 2	(T)	8vo	52	20,000	16,250
4. Kufundisha Kiswahili - 3	(T)	8vo	80	20,000	25,000
5. Kufundisha Kiswahili - 4	(T)	8vo	88	20,000	27,500
6. Tujifunze Lugha Yetu - 5	(T)	8vo	128	20,000	40,000
7. Tujifunze Lugha Yetu - 6	(T)	8vo	80	20,000	25,000
8. Tujifunze Lugha Yetu - 7	(T)	8vo	108	20,000	33,750
9. Tujifunze Lugha Yetu - 8	(T)	8vo	80	20,000	25,000
10. Tujifunze Lugha Yetu - 9	(T)	8vo	96	20,000	30,000
11. Kitabu cha Kusoma - 1	(T)	4to	40	259,000	323,750
12. Kitabu cha Kusoma - 2	(P)	4to	48	275,000	412,500
13. Kitabu cha Kusoma - 3	(P)	4to	32	180,000	180,000
14. Kitabu cha Kusoma - 4	(P)	4to	40	238,000	297,500
15. Hesabu - 1	(T)	8vo	192	20,000	60,000
16. Hesabu - 2	(T)	8vo	256	20,000	80,000
17. Hesabu - 3	(T)	8vo	256	20,000	80,000
18. Hesabu - 4	(T)	8vo	104	20,000	32,000
19. Hesabu - 5	(T)	8vo	160	20,000	50,000
20. Hesabu - 1	(P)	4to	88	192,000	528,000
21. Hesabu - 2	(P)	4to	120	234,000	877,500
22. Muht./Hesabu	(T)	8vo	64	10,000	10,000
23. Maths II/I	(P)	8vo	144	20,000	45,000
24. Maths II/2	(P)	8vo	208	20,000	65,000
25. Maths III	(P)	8vo	360	20,000	112,500
26. Adv. Maths I		4to	512	20,000	320,000
27. Adv. Maths II		4to	536	20,000	335,000
28. Hesabu - 7	(P)	4to	368	250,000	2,875,000
29. Mtoto/Malezi	(T)	8vo	80	20,000	25,000
30. E T S - 1	(T)	4to	104	20,000	65,000
31. E T S - 2	(T)	4to	196	20,000	122,500
32. E T S - 3	(T)	4to	196	20,000	122,500
33. E T S - 4	(T)	4to	76	20,000	47,500
34. E T S - 5	(T)	4to	56	20,000	35,000
35. Maarifa ya Nyumbani - 1	(P)	8vo	48	300,000	225,000
36. Maarifa ya Nyumbani - 2	(P)	8vo	48	300,000	225,000
37. Maarifa ya Nyumbani - 3	(T)	8vo	48	100,000	75,000
38. Sayansi - 1	(P)	8vo	48	300,000	225,000
39. M/Historia IV-VII	(T)	8vo	92	30,000	41,875
40. Muht./Jiografia III-VII	(T)	8vo	64	30,000	30,000

APPENDIX 6 (cont'd)

TITLE		Size	No. of Pages	No. of Copies	No. of Copies computed into 8vo/64 page book
41. Misingi ya Jiografia - III	(T)	8vo	96	30,000	45,000
42. Elimu ya Muziki	(T)	8vo	72	20,000	25,000
43. Chati - Maarifa ya Nyumbani - I	(T)	23½"x15	50	20,000	125,000
44. Language Syllabus	(T)	8vo	128	50,000	100,000
45. Science Syllabus	(T)	8vo	160	50,000	125,000
46. Annual Report 68	(T)	4to	72	10,000	22,500
47. Annual Report 69	(T)	4to	72	10,000	22,500
48. UPE/Malezi - 1	(T)	4to	32	30,000	30,000
49. UPE/Malezi - 2	(T)	4to	32	30,000	30,000
50. UPE/Malezi - 3	(T)	4to	32	30,000	30,000
51. UPE/Malezi - 4	(T)	4to	40	30,000	37,500
52. UPE/Malezi - 5	(T)	4to	40	30,000	37,500
53. UPE/Malezi - 6	(T)	4to	32	30,000	30,000
54. UPE/Malezi - 7	(T)	4to	40	30,000	37,000
55. UPE/Malezi - 8	(T)	4to	56	30,000	52,500
56. UPE Kiswahili - 1	(T)	4to	28	30,000	26,250
57. UPE Kiswahili - 2	(T)	4to	32	30,000	30,000
58. UPE Kiswahili - 3	(T)	4to	28	30,000	26,250
59. UPE Kiswahili - 4	(T)	4to	40	30,000	37,500
60. UPE Kiswahili - 5	(T)	4to	40	30,000	37,500
61. UPE/Kiswahili - 6	(T)	4to	24	30,000	22,500
62. UPE/Kiswahili - 7	(T)	4to	40	30,000	37,500
63. UPE/Kiswahili - 8	(T)	4to	56	30,000	52,500
64. UPE/Kiswahili - 9	(T)	4to	16	30,000	15,000
65. UPE/Kiswahili - 10	(T)	4to	16	30,000	15,000
66. UPE/Kiswahili - 11	(T)	4to	16	30,000	15,000
67. UPE/Kiswahili - 12	(T)	4to	32	30,000	30,000
68. UPE/Kiswahili - 13	(T)	4to	24	30,000	22,500
69. UPE/Kiswahili - 14	(T)	4to	16	30,000	15,000
70. UPE/Kiswahili - 15	(T)	4to	32	30,000	30,000
71. UPE/Hesabu - 1	(T)	4to	24	30,000	22,500
72. UPE/Hesabu - 2	(T)	4to	56	30,000	52,000
73. UPE/Hesabu - 3	(T)	4to	64	30,000	60,000
74. UPE/Hesabu - 4	(T)	4to	40	30,000	37,500
75. UPE/Hesabu - 5	(T)	4to	72	30,000	67,500
76. UPE/Hesabu - 6	(T)	4to	24	30,000	22,500
77. UPE/Hesabu - 7	(T)	4to	72	30,000	67,500
78. UPE/Hesabu - 8	(T)	4to	32	30,000	30,000
79. UPE/Hesabu - 9	(T)	4to	40	30,000	37,500
80. UPE/Hesabu - 10	(T)	4to	56	30,000	52,500
81. UPE/Hesabu - 11	(T)	4to	64	30,000	60,000
82. UPE/Hesabu - 12	(T)	4to	56	30,000	52,500
83. UPE/Hesabu - 13	(T)	4to	16	30,000	15,000
84. UPE/Hesabu - 14	(T)	4to	40	30,000	37,500
85. UPE/Hesabu - 15	(T)	4to	40	30,000	45,000
86. Muht./Siasa I-VII	(T)	8vo	64	20,000	20,000
87. Sayansi - 4	(T)	8vo	64	20,000	20,000
88. English Handbook	(T)	8vo	160	30,000	30,000
89. Mkulima wa Kisasa	(T)	8vo	192	15,000	45,000

Source: URT, MNE, MTUU Vol. 3, 1979.

APPENDIX 7

DATA ON MISSION EDUCATION

ABSTRACTED FROM: GOTTENEID, A.J.
CHURCH AND EDUCATION IN TANZANIA (1976)

A : THE ENROLMENT OF PUPILS DURING THE 1880s

B : THE ENROLMENT OF PUPILS IN CMS SCHOOLS 1906

C : THE POPULATION OF PUPILS AND TEACHERS IN 1911

D : MISSION ACTIVITIES IN EDUCATION WORK - 1914

E : MISSION EDUCATIONAL ACTIVITY IN 1923

F : AIDED MISSION SCHOOLS 1931 (Year ending 31.3.31)

G : AID TO MISSION SCHOOLS 1938

H : MISSION SCHOOLS IN 1931 (Year ending 31.3.31)

I : ENROLMENT IN MISSION SCHOOLS 1931

J : MISSION CONTRIBUTION TO SCHOOL PROVISION 1938

K : MISSION CONTRIBUTION TO SCHOOL PROVISION 1948

L : EXPENDITURE OF PROTESTANT MISSIONS ON ASSISTED
      SCHOOLS IN 1950

M : THE MISSION CONTRIBUTION TO SCHOOL PROVISION 1961

N : CHURCH CONTRIBUTION TO SCHOOL PROVISION 1965

A: THE ENROLMENT OF PUPILS DURING THE 1880s

YEAR	MAIN MISSION STATION	NUMBER OF SCHOOLS	NUMBER OF BOYS	NUMBER OF GIRLS
1883	CMS : Mpwapwa	1	40	25
1887	UMCA : Musozwe	1	54	35
1889	UMCA : Magila	3	155	32

B: THE ENROLMENT OF PUPILS IN CMS SCHOOLS 1906

STATION	SCHOOLS	BOYS	GIRLS	TOTAL
Kongwa	17	269	365	634
Kiborian	2	121	122	243
Mvumi	7	116	89	205
Buigiri	6	95	75	170
Mamboya	9	157	162	319
Berege	18	351	341	692
Itumba	5	47	41	88
Nyangala	10	173	164	337
TOTAL	74	1,329	1,359	2,688

C: THE POPULATION OF PUPILS AND TEACHERS IN 1911

	ELEMENTARY SCHOOLS			HIGH SCHOOLS			INDUSTRIAL SCHOOLS		
	GOVT.	R.C.	PROT.	GOVT.	R.C.	PROT.	GOVT.	R.C.	PROT.
No. of schools	78	363	512	2	11	18	3	5	9
No. of pupils	3,494	31,274	29,716	681	724	472	137	61	88
No. of teachers	95	459	646	14	11	26	4	1	–
European staff	3	115	94	5	28	16	3	13	10

DENOMINATION	MISSIONS	STATIONS	SCHOOLS	PUPILS	TEACHERS	EUROPEAN STAFF
PROTESTANTS	Bielefeld – Lutherans	12	56	3,010	100	29
	Berlin I – Lutherans	17	100	3,732	154	52
	Leipzig – Lutherans	13	81	8,115	108	33
	Morovian	15	73	6,128	167	32
	UMCA	16	179	5,906	159	32
	CMS	8	135	7,175	74	15
	SDA	5	15	1,550	15	17
	TOTAL	86	639	35,616	777	210
ROMAN CATHOLICS	HGF, 3 Vicariates	23	61	12,766	300	118
	Benedictines	14	174	12,206	199	107
	WF, 2 Vicariates	48	245	27,709	423	181
	TOTAL	85	480	52,681	922	406

NOTE: The figures given in Tables A, B, C and D are raw. They need to be viewed with a great deal of caution. It is apparent that a very great deal of progress was being made and that in certain areas at least the initially suspicious and conservative reaction of local African community was beginning to break up.

E: MISSION EDUCATIONAL ACTIVITY IN 1923

Mission	Districts	No. Primary Schools	No. of Out-Schools	Pupils on Roll Boys	Girls	Total	Teacher training	Industrial courses	Medium of instruction	Swahili taught	English taught	Expenditure £
UMCA	Tanga Pangani Lindi	4	203	5,655	2,757	8,412	1 Centre (Kiungani)	elementary craft only	Swahili English in Prim.			3,762
CMS*	Dodoma	7	145	8,349	7,569	15,918	1 (Kongwa)	elementary craft only	Vernacular Swahili at T.T.C.	in higher classes	At one Pr. School and T.T.C.	1,908
Church of Scotland	Iringa Mahenge	3	61	2,118	1,223	3,341	-	Advanced courses at Kidugala	-	-	-	441
Livingstonia	Rungwe	3	74	5,657	2,539	8,196	2 Centres annual courses	Good provision	Vernacular	-	At one Pr. Sch.	540
LMS	Ufipa		25	601	176	777	Annual courses at Abercorn. N.R.		Vernacular	-	At T.T.C.	100
Seventh Day Adventists	Mwanza S. Pare		10	751	162	913	-					34
Evangelical Lutherans**	Moshi Arusha Usambara		139	5,314	4,308	9,622	1 Centre (Marangu) to be re-opened	Soon to be re-organized	Vernacular		soon	1,055
African Inland Mission	Mwanza Shinyanga		42	1,049	564	1,613	Annual courses	-	Vernacular			45
Moravians	Tabora Manyoni		21	339	170	509	Annual courses	Usoke ind. school to open 1924	Vernacular			330
PROTESTANT TOTALS				29,833	19,468	49,301						
White Fathers (a) Nyanza Vicariate Bukoba Mwanza		One seminary	156	6,612	3,058	9,670			Swahili		At seminaries	428
(b) Tanganyika Vicariate Ufipa Rungwe Kigoma		Two seminaries	279	9,325	7,785	17,110	1 Centre		Swahili		At seminaries	500
(c) Tabora Vicariate Tabora Mbulu Singida		One seminary	90	1,799	753	2,552			Swahili		At seminaries	1,860
Holy Ghost Fathers (a) Kilimanjaro Vicariate Arusha Moshi Usambara Tanga Kondoa			134	5,140	3,270	8,410	1 Centre	5 craft school				?
(b) Bagamoyo Vicariate Bagamoyo Morogoro Dodoma			409	4,567	2,283	6,850						?
Capuchin Fathers Dar-es-Salaam Mahenge Kilwa		1 convent school	110	4,695	829	5,524		Some trades taught at Mahenge				966
Benedictine Fathers Lindi Songea			250	7,754	5,912	13,666		Planned	Swahili			1,745
Consolata Fathers Iringa			27	?	?	1,500						?
CATHOLIC TOTALS				39,892+	23,890+	65,282						
OVERALL TOTALS				69,725+	43,358+	114,583						

*   CMS also supervising temporarily 50 schools with 800 children in Bukoba.

**   Augustana Lutherans endeavouring to supervise work of German missions: these figures relate only to the area of the former Leipzig Mission.

N.B.: Comparable government effort at this time amounted to 62 village elementary schools, 3 primary schools with a total roll of 4,886 pupils.

F: AIDED MISSION SCHOOLS 1931
   (year ending 31.3.31)

MISSION		TEACHER TRAINING CENTRES	GRANT £	CENTRAL SCHOOLS	GRANT £	INDUSTRIAL SCHOOLS	GRANT £	GIRLS' BOARDING SCHOOLS	GRANT £	VILLAGE SCHOOLS	GRANT £	TOTAL FOR MISSION
UMCA	Zanzibar	Minaki Kiwanda	1,254 387	Kiwanda	1,567	Kiwanda	979	Kwa Maizi	178	47	1,767	6,132
	Masasi			Chidya	534			Kwitonyi	607	6	136	1,277
	Nyasaland									12	396	396
CMS		Kongwa	504	Kikuyu Katoke	518 150	Kikuyu	192	Mvumi Berega	1,550 359	4	142	3,415
Bielefeld				Mlalo	1,010					11	296	1,306
Leipzig		Marangu	1,370					Machame	574	7	246	2,190
Morovians Tabora						Usoke	295					295
Southern Highland				Rungwe	1,021	Rungwe	279					1,300
Consolata Fathers				Tosamaganga	679	Tosamaganga	337	Tosamaganga Madibira	597 324			1,937
Capuchin Fathers				Kwiro	712	Kwiro	304	Kwiro Msimbazi	432 284			1,732
Benedictine Fathers Songea Lindi		Peramiho Ndanda	703 540	Peramiho	478	Peramiho Ndanda	520 114			4 12	111 238	1,812 892
Holy Ghost Fathers Bagamoyo		Morogoro	1,875	Morogoro	591	Morogoro	520			18	674	3,660
	Kilimanjaro	Kibosho	1,575	Kibosho	543	Kibosho	200	Kibosho	214	4	166	2,698
White Fathers Tabora				Tabora	1,175	Tabora	255	Ushirombo	374	8	218	2,022
	Mwanza			Mwanza	300			Sumve	750	6	255	1,305
	Kigoma			Ujiji	1,493					3	71	1,564
	Bukoba							Sumve	750			750
TOTALS		8	8,208	14	10,771	11	3,995	13	6,993	142	4,716	34,683

PERCENTAGE OF TOTAL GRANT   23.67%   31.06%   11.51%   20.16%   13.6%

MISSION		SECONDARY £	TTC £	PRIMARY ENGLISH £	PRIMARY VERNACULAR £	GIRLS' BOARDING £	VOCATION £	TOTAL
UMCA	Zanzibar	200	568	1,216	2,090	891	424	5,389
	Nyasaland		312		479			791
	Masasi		361	200	252	481		1,294
CMS	Central		532		389	674	200	1,795
	Lake and West		322		124			446
SDA	Ikizu		350					350
	Suji		383		78	278		739
Berlin	Dar-es-Salaam				164	308		472
	Iringa				20			20
Bethel	Lwandai		388		188			576
	Bukoba		480		35	150		665
Leipzig			608		293	263		1,164
Morovians	Tabora		350		100			450
	Rungwe		300		100		200	600
White Fathers	Kigoma		497		188	240		925
	Tabora			550	284	200		1,034
	Bukoba			325	100	100		525
	Mwanza			350	278	100		728
Holy Ghost	Bagamoyo		674		378			1,052
	Kilimanjaro		329	229	250	546		1,354
Benedictine Fathers	Peramiho		582		139			721
	Ndanda		350		143		60	553
Capuchin Fathers			220	100	89	476		885
Consolata Fathers			100	411	64	650		1,225
Passionist Fathers					31			31
	TOTALS	200	7,706	3,381	6,256	5,357	884	23,784
PER CENT OF OVERALL TOTAL		84%	32.40%	14.22%	26.30%	22.52%	3.72%	

H: MISSION SCHOOLS IN 1931
   (year ending 31.3.31)

		CENTRAL SCHOOLS	TEACHER TRAINING CENTRES	GIRLS' BOARD. SCHOOLS	ASSISTED VILLAGE SCHOOLS	UNASSISTED VILLAGE SCHOOLS
UMCA:	Zanzibar	1	2	1	41	140
	Masasi	1	1	1	6	105
	Nyasaland	–	–	–	5	120
CMS:		2	1	2	7	230
Bielefeld (Bethel):						
	Tanga	1	–	–	10	79
	Bukoba	1	1	1	–	–
Leipzig:		–	1	1	7	138
Augustana:		–	–	–	–	7
Berlin:	Dar-es-Salaam	–	–	–	–	15
	Mahenge	–	–	–	–	29
	Iringa	–	1	–	–	195
Moravians:	Tabora	1	1	–	–	24
	Rungwe	1	–	–	–	270
London Missionary Society:		–	–	–	–	14
African Inland Mission:						
	Tabora	–	–	1	–	23
	Mwanza	–	–	–	–	50
Seventh Day Adventists:		1	1	1	–	4
Eldaha Pentecostal:		–	–	–	–	2
Neukirchen:		–	–	–	–	1
Holy Ghost:	Bagamoyo	1	1	–	20	401
	Kilimanjaro	1	1	2	2	201
White Fathers:	Tabora	1	1	1	8	140
	Mwanza	1	1	1	6	3
	Kigoma	1	1	1	3	160
	Iringa	–	–	–	–	2
	Bukoba*	1	–	–	–	172
Benedictines:	Mahenge	1	1	–	4	398
	Lindi	1	1	–	11	81
Capuchins:	Mahenge	1	–	3	–	84
	Dar-es-Salaam	–	–	1	–	63
Consolata:	Iringa	1	–	2	–	10
	TOTALS	19	16	19	130	3,161

* White Fathers Bukoba share responsibility with White Fathers Mwanza for the Girls'
  Boarding school at Sumve.

I: ENROLMENT IN MISSION SCHOOLS 1931

	TOTAL PUPILS (ALL SCHOOLS GOVT., MISSION, AIDED, UNAIDED	PUPILS IN MISSION SCHOOLS	PER CENT PUPILS IN MISSION SCHOOLS	PER CENT MISSION PUPILS IN CATHOLIC SCHOOLS
			%	%
CENTRAL SCHOOLS:				
English course:				
Male	1,353	933	69	48.5
Female	–	–	–	–
Industrial course:				
Male	745	359	48	66.5
Female	–	–	–	–
Elementary course:				
Male	2,205	1,306	59	57
Female	70	70	100	100
TEACHER TRAINING: GRADE I:				
Male	103	97	94	2
Female	–	–	–	–
GRADE II:				
Male	680	625	92	53
Female	7	7	100	–
GIRLS' BOARDING SCHOOLS: ..	1,325	1,204	91	72.6
VILLAGE SCHOOLS:				
Aided Male) ..	104,321	7,707	7.4	42.8
Unaided Male) ..		91,137	87	52.5
Aided Female) ..	56,427	3,559	6.3	52
Unaided Female) ..		52,868	93.7	52.8

J: _MISSION CONTRIBUTION TO SCHOOL PROVISION 1938*_

	Total pupils in all schools	Pupils in aided mission schools	Percentage of total	Pupils in unaided but registered mission schools	Percentage of total	Percentage of pupils in mission schools aided and unaided
			%		%	%
OVERALL:						
Primary Vernacular I-VI	67,786	21,657	31.9	36,454	53.8	85.7
Primary English V-VIII	1,175	577	49.1	140	11.9	61
Secondary IX-X	82	18	21.9	26	31.7	53.6
Industrial	504	85	16.9	215	42.7	59.6
Teacher Training	953	718	75.3	138	14.5	89.8
Girls' Boarding Schools	2,670	2,268	84.9	310	11.6	96.5
GIRLS' EDUCATION (Other than boarding):						
Primary Vernacular	19,065	5,560	29.16	12,825	67.27	96.43
Primary English	1	1				
Secondary	—	—	—	—	—	—
Industrial	—	—	—	—	—	—
Teacher Training	202	107	52.97	95	47.03	100.00

* No breakdown of these figures by mission is available

K: <u>MISSION CONTRIBUTION TO SCHOOL PROVISION 1948</u>

	Total pupils in all schools	Pupils in aided mission schools	Percentage of total	Pupils in unaided but registered mission schools	Percentage of total	Percentage pupils in mission schools aided and unaided
			%		%	%
OVERALL:						
Primary (including Girls' Boarding) I-VI	128,649	93,044	63.25	18,447	12.5	75.75
Secondary VII-XII	1,766	837	47.4	-	-	47.4
Vocational and Industrial	526	225	42.8	60	11.4	54.2
Teacher Training	2,154	1,538	71.4	109	5	76.4
GIRLS' EDUCATION INCLUDED ABOVE:						
Primary	41,408	29,998	72.4	5,470	13.2	85.7
Secondary	87	43	50	-	-	50
Vocational and Industrial	69	51	74	18	26	100
Teacher Training	437	389	89	-	-	89

N.B.   Figures for individual missions not available.

L: *EXPENDITURE OF PROTESTANT MISSIONS*
      ON ASSISTED SCHOOLS IN 1950

Mission	Total cost of registered schools	Government grants and fees	Net outlay by mission	Mission percentage of total expenditure
	£	£	£	£
UMCA Zanzibar	50,300	38,090	12,210	24.2
UMCA Minaki	5,666	3,496	2,170	38
UMCA Masasi	31,870	23,833	8,037	25
UMCA Nyasaland	10,940	7,097	3,843	35
CMS Central Tanganyika ..	25,777	15,417	10,369	40
Lutheran Church N.T.	41,695	28,099	13,696	30
Lutherans Bukoba	12,063	7,007	5,058	41
Lutherans Singida	13,201	5,261	7,940	60
Moravians Tabora	7,167	5,066	2,101	34
Moravians Southern Highlands ..	3,092	2,737	355	11
	201,771	136,103	65,779	32.6

N.B.   These figures do not include a number of other Protestant missions.

M: _THE MISSION CONTRIBUTION TO SCHOOL PROVISION 1961_

	Total pupils in all schools	Pupils in aided mission schools	Percentage of total	Pupils in unaided but registered mission schools	Percentage of total	Percentage of pupils in mission schools aided and unaided	Catholic percentage of total mission effort
			%		%	%	%
OVERALL:							
Primary	540,644	280,851	62.3	36,524	8.1	70.4	54.9
Middle	55,578	30,458	54.8	1,633	2.9	57.7	53
Secondary	6,031	3,407	56.5	62	1	57.5	64.3
Technical	1,386	201	14.5	225	16.2	30.7	85.2
Teacher Training ..	1,698	1,250	73.6	24	1.4	75	48.2
GIRLS' EDUCATION INCLUDED ABOVE:							
Primary	164,077	105,115	64	13,613	8.3	72.3	55.67
Middle	10,726	6,911	64.4	383	3.57	67.97	50.8
Secondary	872	493	56.5	11	1.26	57.76	77.8
Technical	231	201	87	–	–	87	89
Teacher Training ..	545	401	73.6	3	–	73.6	58

N: CHURCH CONTRIBUTION TO SCHOOL PROVISION 1965

	Total pupils in all schools	Total pupils in aided mission schools (ii)	Percentage of total	Total pupils in unaided mission schools (ii)	Percentage of total	Percentage of pupils in mission schools aided and unaided	Catholic percentage of total mission effort
OVERALL:							
Primary (i)	769,348	448,017	58.2	81,044	10.5	68.7	62
Secondary	22,980	7,037	30.7	161	.65	31.3	59.7
Teacher Training:							
Grade A	768	354	46.1	–	–	–	73.44
Grade C	1,475	1,403	95.1	–	–	–	58.3
GIRLS' EDUCATION:							
Primary	288,527	176,996	61.3	13,961	4.8	66.2	58.75
Secondary	5,700	1,364	23.9	–	–	23.9	69.5

Notes:

i)   Primary education after integration includes former middle schools, to provide course of eight years (now being reduced to seven).

ii)   Primary schools now fall into three categories:
   Category A schools being aided by Central Government subvention and also District Council grants.
   Category B schools being aided by District Council grants.
   Category C schools being unaided.
   CCT figures show that 91.2 per cent of their primary enrolment is in Category A schools, 2.7 per cent in Category B, and 6 per cent in Category C. The TEC statistics do not differentiate between category A and B schools but it is likely that the proportions will be similar to those of the CCT. TEC, however, list a far higher proportion of unaided schools included in the above statistics which amounts to 27 per cent of their primary effort.

iii)   In a number of respects TEC statistics do not agree exactly with government statistics; in such cases government statistics have been followed in order to achieve greater consistency.

iv)   Figures for TEC above do not include enrolment in seminaries, at primary level 1,843 (c.f. total Catholics effort at this level 328,238), and at secondary level, 968 (c.f. total Catholic effort at this level 4,297). Thus a very substantial contribution is being made notably at secondary level which is not included above.

APPENDIX 8

R.R. YOUNG'S DESCRIPTION OF
A TYPICAL BUSH SCHOOL IN TANZANIA

"A typical bush school had one teacher, in most cases
untrained. He was responsible with about 30-40
children of various ages (grown up people of various ages
also attended them) huddled together on a few benches and
as the benches are so few they are crowded and
uncomfortable. If the school is an open barre they are
facing the strong light and although they are used to it
you will see their eyes are screwed up in a frown, or
else they will be resting them by looking at the ground.

They are divided into different groups or classes and the
teacher calls one group at a time for a few minutes
teaching leaving the others to learn from their books.
Perhaps you will see a little group in a corner round a
reading chart monotonously charting ABC while one of them
points to the letters with a stick. It is really hard to
hear what the teacher is saying, owing to the noise, these
little ones make, but he does not know what else they
could be doing so he goes on teaching in a noisy room. He
is very patient.".....................................

...."As we go round the classes who are supposed to be
studying we find most of the children either going over
the lessons they already know or doing nothing. They cannot
learn any more without teacher's help. They do not know
how, besides which many of them have no books. By the end
of the morning the teacher may have had a few minutes with
each class but not more and even that time has been
interrupted as he will often have to stop his work to try
and quiet some of the children who, tired of their books
get a little too noisy and restless.

The teacher has a timetable on which the Government Inspector
insisted, but his clock is not going today and even when it
is he finds it very difficult to keep to the timetable. It
takes so long to find out what the lessons for each class
should be, to see that they start work, to find lost pencils
and mislaid books and look at written work waiting to be
marked that the time is half over before he is ready. If
only he had an assistant he thinks the work should be easier,
but as it is he finds running a school a very hard job for
one man, and apart from this he has his catechist work to
do as well."

Source: Young, R.R.; Principles and Methods in the Christian
                   School; London, Longman, Green & Co.,
                   1939, p.58.

APPENDIX 9

LAYOUT OF VARIABLES
USED TO DESIGN EVALUATION INSTRUMENTS
(AND ALSO IN ENTERING AND PROCESSING DATA)

A: HEADTEACHER'S QUESTIONNAIRE (TSJ 1)

B: TEACHER'S QUESTIONNAIRE (TSJ 2)

C: PUPIL'S QUESTIONNAIRE (TSJ 3)

D: VILLAGE ADULTS' (PARENTS/NON-PARENTS
      INTERVIEW SCHEDULE (TSJ 4)

E: VILLAGE LEADER'S QUESTIONNAIRE (TSJ 5)

A: HEADTEACHER'S QUESTIONNAIRE (TSJ 1)

ITEM NO	CONSTRUCT	INDICATOR		CARD COLUMN
		NAME	DEFINITION	
1	Name of school	SCH	Coded in a one point scale	2
2	Area of school	AREASCH	Total area of school given in acres	–
3	Year started	YEARSCH	The year the school was started given in years.	
4	School manager	MANSCH	Coded in a four point scale: GOVT = 1; Local Authority = 2; Community = 3; Voluntary Agency = 4.	3
5	First standard	FSTD	Coded in a three point scale: STD 1 = 1; STD V = 2; STD I and V = 3.	4
6	Pupil's information	PUPINF	A checklist to show a school's number of streams, number of pupils attending school, and number of pupils selected to form 1 during 1981-83.	–
7	Teacher's information	TEAINF	A checklist to show headteacher's and teacher's seniority, work experience and qualification by sex.	–
8	Seminars attended	SEMATT	Coded in a four point scale to orientation of teachers about community education.	5
9	Frequency of seminars	FREQSEM	Coded in a six point to show how often teachers are given Community Education Seminars.	6
10	Content of seminars	SEMCONT	A checklist to show the subjects taught in Community Education Seminars.	7-8
11	Courses needed	COURSEND	A checklist to show the courses needed in Community Education Seminars.	9-10
12	Teaching methods	TMETHOD	A checklist to show the teaching method preferred by teachers as effective.	11

ITEM NO	CONSTRUCT	INDICATOR		CARD
		NAME	DEFINITION	COLUMN
13	Staff meetings	STFMEET	A six point scale to show frequency of staff meetings.	12
14	Staff meeting discussions	DSTFMEET	A checklist to show topics discussed in staff meetings.	13-14
15	Inspection	INSPECT	A checklist to show how often Inspectors visited school during 1981-1983.	-
16	What inspected	WINSPECT	A checklist to show what Inspectors do during inspection.	15
17	Guest speakers	GSPEAK	A checklist to show visits from outsiders to give talk to the school.	16-30
18	School committee	SCHCOMM	A checklist to show how the headteacher would like the composition of the school committee to be.	-
19	Village committees	VILCOMM	A checklist to show the composition of village committees.	-
20	Joint services	JSERV	A checklist to show shared facilities and basic services between school and village.	31-48
21	Joint projects	JPROJ	A checklist to show which projects are jointly run by school and village.	49-68
22	Income and expenditure	INC/EXP	A checklist to show total income and expenditure of school, village or both school and village.	-
23	Use of income	INCUSE	A checklist to show how the self-help project's income is used.	2nd Card 3-4
24	Outside assistance	OUTASST	A checklist to show received or expected assistance from outside the community (village/school).	

B: TEACHER'S QUESTIONNAIRE (TSJ2)

ITEM NO	CONSTRUCT	INDICATOR		CARD COLUMN
		NAME	DEFINITION	
1	Sex of teacher	SEX	Coded in a two point scale with male = 1, female = 2.	3
2	Work experience	EXP	Coded in a five point scale with 1 year = 1, 1-5 years = 2, 5-10 years = 3, 10-15 years = 4 and 15 years = 5.	4
3	Qualification	QUAL	Coded in a six point scale to show both starting grade and present grade.	5-6
4	Subjects assigned	SUBJ ASGN	A checklist to show the number of subjects assigned by class to be taught by the teacher.	-
5	Seminars attended and frequency of attendance	SEM/FREQ	A seven point scale to show orientation of teachers on community education and frequency of such an orientation	7
6	Content of the seminars	SEM CONT	A checklist to show the subjects taught in Community Education Seminars	8-17
7	Courses needed in seminars	SEM LIKE	A checklist to show courses needed in Community Education Seminars.	18-27
8	Teaching methods	TMETHOD	A checklist to show teaching methods preferred by teachers as effective.	28-30
9	Teacher's involvement in community activities	TINVOL	A checklist to show how often teachers are involved in community activities.	31-35
10	Teacher's attitude towards participation in community activities.	TATTCOM	A Likert type attitude scale designed to measure teacher's willingness to work in community activities.	36-49

ITEM NO	CONSTRUCT	INDICATOR		CARD
		NAME	DEFINITION	COLUMN
11	Community use of school services	CUSESCH	A rating scale designed to measure how often the school participates in community activities and services.	50–65
12	Community help the school	CHELPSCH	A rating scale designed to seek information on how community participates on school activities and services.	66–75
13	Teacher's perception of Community Education	TPERCPT	A Likert type attitude scale designed to measure teacher's perception of the concept of Community School Project.	2nd Card 3–20
14	More school-village co-operation	SCH–VILL	An open-ended item designed to find out teachers views on which areas more school-village co-operation is needed.	–
15	Less school-village co-operation	SCH–VILL	An open-ended question designed to find out teacher's views on which areas less school-village co-operation is needed.	–
16	Constraints on co-operation	CONSTCOP	An open-ended item designed to find what constraints teachers meet on enhancing school-village co-operation.	–

C: PUPIL'S QUESTIONNAIRE (TSJ 3)

ITEM NO	CONSTRUCT	INDICATOR		CARD
		NAME	DEFINITION	COLUMN
	Identification	ID	Identification number of respondent.	1–3
1	Sex of pupil	SEX	Coded in a two point scale with Boy = 1, Girl = 2.	4
2	Age of pupil	AGE	Coded in five point scale with 5 = 1, 5-7 years = 2, 7-13 years = 3, 13-17 years = 4 and $>$17 years = 5.	5
3	Pupil's own concept of education	CONCEDN	A rating item designed to measure why pupils come to school.	6–8
4	Pupil's own expected level of education	EXPEDN	A rating item designed to measure the student expected final level of education.	9
5	Pupil's attitude towards subjects	LIKESUBJ	A four item scale designed to measure pupil's attitudes toward school subjects (Note: Science, Agricultural Science, Home Economics and Health Education have been included as General Science. Art and Craft, Physical Education and Religion have been left out.)	–
6	Pupil's regard of blue and white collar jobs	LBWJOB	A Likert type attitude scale designed to measure pupil's attitude towards manual work.	36–50
7	Community use of school services	CUSESCH	A rating scale designed to measure how often the school participates on community activities and services.	51–60 2nd Card 4–9
8	Community help the school	CHELPSCH	A rating scale designed to seek information on how community participates on school activities and services.	10–19

ITEM NO	CONSTRUCT	INDICATOR		CARD COLUMN
		NAME	DEFINITION	
9	Pupil's perception of Community Education	PPERCT	A Likert type attitude scale designed to measure pupil's perception of the concept of community school project (i.e. participation of school/village on rural development.)	20-37
10	Per Capita consumption of balanced diet	CAPITABD	A 26 item, 4 point rating scale designed to measure per capita consumption of balanced diet.	10-35 (1st Card)

D: VILLAGE ADULT'S (PARENTS/NON-PARENTS) INTERVIEW SCHEDULE (TSJ 4)

ITEM NO	CONSTRUCT	INDICATOR		CARD COLUMN
		NAME	DEFINITION	
	Identification	ID	Identification number of respondent.	. 1-2
1	Sex of adult	SEX	Coded in a two point scale with male = 1, female = 2.	3
2	Occupation	OCCUP	Coded in an eight point scale to show occupation.	4
3-4	Level of education attained	LEVEDN	Show level of education attained.	5-6
5	Information on school age pupils	PUPINF	An item to screen parents from non-parents.	7-15
6	Parents own concept of education	PCONCEDN	A rating item designed to measure why parents want primary school for their children.	19-25
7	Parents talk to teachers	PAR TALK	Items designed to measure how often parents discuss their children's progress and adjustment with teachers.	16-17
8	Parent's expected level of their children's level of education	PEXPEDN	A five point rating designed to measure the parent's expected level of education on their children.	18
9	Parent's views on their children doing manual work	PARVIEW	A four point rating designed to find out parent's views on their children doing agricultural work and learning manual skills at school.	26
10-13	Adults' involvements in school activities	ADINVOLV	Rating items to show how village adults are involved in school activities.	27-37

ITEM NO	CONSTRUCT	INDICATOR		CARD
		NAME	DEFINITION	COLUMN
14-15	Community meetings	COMEETS	Rating items to show how often adults meet to discuss village and school problems.	38-39
16-18	Adults' views on seeing pupils working on community projects	ADVIEWS	A three item scale to measure village adults' views on seeing pupils working on community projects.	40-42
19-21	Adults' views on school guest speakers	ADVGSPK	A three item scale to measure village adults views on seeing village experts teaching in school	43-45
22-24	Adults views on being involved in school administration	ADVSMAD	A three item scale to measure village adults views on being involved in school administration and manangement.	46-48

E: VILLAGE LEADER'S QUESTIONNAIRE (TSJ 5)

| ITEM NO | CONSTRUCT | INDICATOR | | CARD COLUMN |
		NAME	DEFINITION	
	Identification	ID	Identification number of respondent.	1-2
1	Sex of officer	SEX	Coded on a two point scale with male = 1, female = 2.	3
2	Occupation	OCCUP	Coded in an eight point scale to measure village leaders occupation.	4
3	Work experience	EXP	Coded in a five point scale to show work experience.	5
4	Joint services	JOINSERV	A checklist to show shared facilities, basic services or needs between school and village.	6-23
5	Joint projects	JOINPROJ	A checklist to show which projects are jointly run by school and village.	24-43
6	Income and expenditure	INC/EXPE	A checklist to show total income and expenditure of school, village or both school and village	–
7	Use of income	INCUSE	A checklist to show how the self-help projects income is used.	2nd Card 3-16
8	Level of satisfaction by village leaders	LEVSATS	A five point scale coded 0, 1, 2, 3 and 4 to show satisfaction of village leaders on the participation of pupils, teachers and villagers on different innovations.	44-62
9	Use of basic services information	BASERV	A rating scale designed to seek information on how village adults make use of basic services.	63-66
10	Problems of rural development	RDEVPROB	A rating scale to find out the needs of the community for the rural development.	17-22
11	Provision of skills for self-reliance	SELRESK	An open-ended item to find out how skills and knowledge required by community for self-reliance are provided.	–

APPENDIX 10

EVALUATION INSTRUMENTS
USED IN THE STUDY

A: THE HEADTEACHER'S QUESTIONNAIRE

B: THE TEACHERS' QUESTIONNAIRE

C: THE PUPILS' QUESTIONNAIRE

D: THE VILLAGE ADULTS' STRUCTURED INTERVIEW

E: THE VILLAGE LEADERS' QUESTIONNAIRE

A: THE HEADTEACHER'S QUESTIONNAIRE

INTRODUCTION:

We need your help to find out more about school-village relationships.
You are assured that all what you will give will be kept strictly
personal and confidential. DO NOT write your name. Please answer all
the questions.

---

1.   What is the name of your school?   ....

2.   What is the total area of your school?   .... acres

3.   Which year was your school started? ....

4.   Who first started the school? Please tick (✓) one.

   A.   The Government   ☐

   B.   The Local Authority   ☐

   C.   The Community/Co-operative Society (name) ☐ ....

   D.   Voluntary Agency (Name)   ☐ ....

5.   What was the first standard (class) that attended?
     Please tick (✓) one.

   A.   Standard I   ☐

   B.   Standard V   ☐

   C.   Standard I and V   ☐

6. Please fill in the following table.

Year	Class	No. of Streams	No. of Pupils who were Registered		No. of Pupils who were Repeaters		No. of Pupils who Dropped Out		Attendance Rate		No. of Pupils selected to Form One	
			Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1981	I										–	–
	II										–	–
	III										–	–
	IV										–	–
	V										–	–
	VI										–	–
	VII											
1982	I										–	–
	II										–	–
	III										–	–
	IV										–	–
	V										–	–
	VI										–	–
	VII											
1983	I										–	–
	II										–	–
	III										–	–
	IV										–	–
	V										–	–
	VI										–	–
	VII											

7. In order of seniority list. Please indicate the teaching
qualification of all the teachers at your school by filling
the table below. Number 1 is for Headteacher, Number 2 is
for the Assistant Headteacher. All other numbers are for the
remaining teachers.

TEACHER	SEX		Starting Grade	Year	Present Grade	Year
(Number Only)	Male	Female				
1						
2						
3						
4						
5						
6						
7						
8						
9						
10						
11						
12						
13						
14						
15						
16						
17						
18						
19						
20						
.						
.						
.						

8. How many teachers in your school during the last three years have attended seminars on Community Education run by either Regional Education Office, MTUU or both?

    A.   None ☐

    B.   Only the Headteachers ☐

    C.   Other teachers (indicate the number of teachers) ☐ ....

    D.   All teachers ☐

9. How often are such seminars run in your area?

    A.   At least once a week ☐

    B.   Twice per month ☐

    C.   Once per month ☐

    D.   At least once per term (six months) ☐

    E.   At least once per year ☐

    F.   Less than once per year ☐

    G.   None ☐

10. What do you and your staff learn from such seminars? Check at most 5 answers.

    A.   Pedagogical/Teaching Methods ☐

    B.   Primary School Academic Subjects ☐

    C.   Agricultural Education ☐

    D.   Health Education ☐

    E.   Vocational Education ☐

    F.   Community Education ☐

    G.   School/Village Organization ☐

    H.   Curriculum Development and Evaluation ☐

    I.   Infant Methods ☐

    J.   Political Education ☐

    K.   Physical Education ☐

    L.   Adult Education ☐

    M.   Culture Studies ☐

11. What courses would you like to be offered in such seminars? Choose <u>only 5</u> courses you prefer most.

    A.   Pedagogical/Teaching Methods   ☐

    B.   Primary School Academic Subjects   ☐

    C.   Agricultural Education   ☐

    D.   Health Education   ☐

    E.   Vocational Education   ☐

    F.   Community Education   ☐

    G.   School/Village Organization   ☐

    H.   Curriculum Development and Evaluation   ☐

    I.   Infant Methods   ☐

    J.   Political Education   ☐

    K.   Physical Education   ☐

    L.   Cultural Studies   ☐

    M.   Adult Education   ☐

12. The following teaching methods are commonly used by teachers. In your case which <u>three</u> methods do your teachers use most for the teaching-learning process? (Tick 3 boxes).

    A.   Use of text books   ☐

    B.   Lecture method   ☐

    C.   Class discussions   ☐

    D.   Use of audio-visual aids   ☐

    E.   Give pupils group/individual projects   ☐

    F.   Written homework assignments   ☐

    G.   Conduct field trips   ☐

    H.   Pupils answer in chorus to teacher's questions   ☐

13. How often do you hold staff meetings?

    A.   At least once a week ☐

    B.   Twice per month ☐

    C.   Once per month ☐

    D.   At least once per term (6 months) ☐

    E.   At least once per year ☐

    F.   Hardly ever or never ☐

14. What do you discuss at these meetings?
Mark only the five (5) mostly discussed topics.

    A.   Building new classrooms ☐

    B.   Repairs and how to improve the school buildings ☐

    C.   Co-operation among the teachers ☐

    D.   Co-operation between the school and the village ☐

    E.   Teaching methods ☐

    F.   Tests and results of tests ☐

    G.   Student problems ☐

    H.   School timetables, scheme of works and lesson notes ☐

    I.   Information from School Inspectors ☐

    J.   Information about parents ☐

    K.   Farming problems ☐

    L.   Self-help projects ☐

    M.   Following events in the village ☐

15. How many times during the last three years have Inspectors visited your school? Check by putting a tick (✓) in the appropriate box.

NUMBER OF INSPECTORS	NUMBER OF VISITS PER YEAR											
	1981				1982				1983			
	once	twice	thrice	more than thrice	once	twice	thrice	more than thrice	once	twice	thrice	more than thrice
One												
Few between 2 & 3												
Many / All												

16. What did the Inspectors do when they inspected the school? Check all that apply.

A. Checking school records (e.g. finance, inventory and attendance) ☐

B. See progress of pupils ☐

C. Advice on teaching methods ☐

D. Inspect self-help activities ☐

E. See progress of school-village interaction ☐

F. Come on special visits ☐

17. Do any members of the village community or other people come
    to give talks in school?
    Answer by putting a tick (✓) against <u>all</u> that apply.

No	DESCRIPTION OF THE VISITORS	YES	NO
1	Parents of the school pupils		
2	Other village adults		
3	Politicians		
4	Education Officers		
5	Inspectors of the school		
6	MTUU ITES		
7	Youth leaders		
8	Health officers ,		
9	Military officers		
10	National Housing Co-operation officers		
11	Police / Security officers		
12	Game scouts		
13	Forest officers		
14	Agricultural officers		
15	Management and commerce officers		

18. Who would you like to constitute the composition of your School Committee?
Please fill in the number of those you want in the appropriate box.

MEMBERSHIP	NO. OF MEMBERS
Teachers	
Pupils	
Parents/Village Adults	
Government Employees	
Politicians	
Voluntary Agency/Religious Sector	

19. Please indicate whether the following village committees exist in your community by writing the number of its members under the appropriate heading.

NAME OF COMMITTEE	DOES NOT EXIST	EXIST		
		Teachers	Pupils	Villagers
The Economic and Planning				
The Educational, Cultural and Social Welfare				
The Transportation and Works				
The Production and Marketing				
The Defence and Security				

20. Which of the following do you share with the village?
Put a tick (√) against the appropriate box.

No	DESCRIPTION	Not provided	School alone	Village alone	School and Village
1	Dispensary/Health Center				
2	Clinic/Maternity Center				
3	Nursery School/Day Care Center				
4	Community Workshop				
5	Community Welfare Center				
6	Community Market				
7	Community Butcher				
8	Co-operative Shop				
9	Constant clean water supply				
10	Good houses each with pit latrine				
11	Good transport facilities				
12	Agricultural services				
13	Animal husbandry services				
14	Police/security services				
15	Library services				
16	Post office				
17	Primary court				
18	CCM office				

21. Who participates in the running of the following projects in your school or village?
Check by putting a tick (√) against the appropriate box.

No	Name of Project	We have no such project	School Pupils and/or Teachers alone	Villagers alone	School Pupils, Teachers and Villagers
1	Cultivation				
2	Vegetable gardening				
3	Cattle keeping				
4	Pig keeping				
5	Poultry				
6	Fish breeding				
7	Bee keeping				
8	Cookery				
9	Sewing and knitting				
10	Making mats & baskets				
11	Carpentry				
12	Masonry & blacksmithing				
13	Pottery				
14	Brick making				
15	Afforestation				
16	School/village shop				
17	Classroom building				
18	Building of staff houses				
19	Digging trenches for water pipes				
20	Construction of roads				

22. Please fill in the following table to show total income and expenditure of either the school, village or both for the last three years. (Give an estimate if exact number is unknown).

YEAR	GROUP	INCOME		EXPENDITURE		BALANCE	
		sh	ct	sh	ct	sh	ct
1981	School alone Village alone School & Village						
1982	School alone Village alone School & Village						
1983	School alone Village alone School & Village						

23. How is the self-help project's income used?
Please tick (✓) 5 most important uses.

A.   Buying school uniforms ☐

B.   Providing mid-day meals ☐

C.   Giving cash money to the pupils ☐

D.   Erecting school buildings ☐

E.   Maintaining school buildings ☐

F.   Repairing school furniture ☐

G.   Buying workshop (metalwork, craft and woodwork) equipment ☐

H.   Buying stationery ☐

I.   Buying sports equipment ☐

J.   Buying textbooks ☐

K.   Buying agricultural tools and implements ☐

L.   Buying soaps for pupils ☐

M.   Buying medicine for livestock ☐

N.   Investing in the school/village shop ☐

24. What assistance have you received or do you expect to receive from the named agencies/institutions for the school/village development? Tick (√) against __all__ that apply.

No	Assistance Received/Expected	Village	College/ MTUU	DDD	Voluntary Agency
1	Financial help				
2	Building materials				
3	Teaching-learning materials				
4	Sports and games equipment				
5	Classroom furniture				
6	School uniform				
7	Mid-day meals				
8	Agricultural tools and implements				
9	Workshop tools (woodwork, metalwork, craft)				
10	Transport services				
11	Day care center materials and personnel				
12	Dispensary/health and hygiene services				
13	Family planning materials				
14	Advice on management and administration of community schools				

B: THE TEACHERS' QUESTIONNAIRE

INTRODUCTION:

We need your help to find more about school-village relationship. You are assured that all what you will give will be kept strictly personal and confidential. DO NOT write your name. Please answer all the questions.

---

1.   What is your sex?   Male ☐   Female ☐

2.   How long have you been a teacher?

    A.   Less than   1 year   ☐

    B.   Between   1- 5   "   ☐

    C.   Between   5-10   "   ☐

    D.   Between   10-15   "   ☐

    E.   More than   15   "   ☐

3.   What teaching qualification do you possess?

	QUALIFICATION					
	IIIc	IIIb	IIIa	IIc	IIb	IIa
Starting grade						
Present grade						

4. Which subjects and classes do you mostly teach per week?
Put a tick (√) in the appropriate class.

SUBJECT	CLASS (STANDARD)						
	I	II	III	IV	V	VI	VII
Kiswahili							
English							
Mathematics							
Science/Agricultural Science							
Geography							
History							
Political Education							
Art and Craft							
Home Economics/Health Science							
Religion							
Physical Education							

5. How often during the last three years have you attended seminars on Community Education run by either Regional Education Office, MTUU or both?

A. At least once a week ☐

B. Twice per month ☐

C. Once per month ☐

D. At least once per term (6 months) ☐

E. At least once per year ☐

F. Less than once per year ☐

G. Never attended ☐

6. What do you learn from such seminars?
   Check at <u>most 5</u> answers.

   A.   Pedagogical/Teaching methods   ☐

   B.   Primary school academic subjects   ☐

   C.   Agricultural Education   ☐

   D.   Health Education   ☐

   E.   Vocational Education   ☐

   F.   Community Education   ☐

   G.   School/Village Organization   ☐

   H.   Curriculum Development and Evaluation   ☐

   I.   Infants methods   ☐

   J.   Political Education   ☐

   K.   Physical Education   ☐

   L.   Adult Education   ☐

   M.   Culture Studies   ☐

7. What courses would you like to be offered in such seminars.
   Choose <u>only 5</u> courses you prefer most.

   A.   Pedagogical/Teaching Methods   ☐

   B.   Primary school academic subjects   ☐

   C.   Agricultural Education   ☐

   D.   Health Education   ☐

   E.   Community Education   ☐

   F.   School/Village Organization   ☐

   G.   Curriculum Development and Evaluation   ☐

   H.   Infants Methods   ☐

   I.   Political Education   ☐

   J.   Physical Education   ☐

   K.   Vocational Education   ☐

   L.   Adult Education   ☐

   M.   Cultural Studies   ☐

8. The following teaching methods are commonly used by teachers. In your case which <u>three</u> methods do you use most for the teaching-learning process? (Tick 3 boxes).

A. Use of textbooks ☐

B. Lecture method ☐

C. Class discussions ☐

D. Use of audio-visual aids ☐

E. Give pupils group/individual projects ☐

F. Written homework assignments ☐

G. Conduct field trips ☐

H. Pupils answer in chorus to teacher's questions ☐

9. How often are you involved in the following community acitivities? Check <u>all</u> that apply by putting a tick (√) against the appropriate box.

Key:

5 = Five days a week

2/3 = Twice or thrice a week

1 = Once a week

1/2 = Once or twice a month

0 = Seldom or never

No	Description	5	2/3	1	1/2	0
1	Attending meetings					
2	Doing communal work					
3	Discussing with parents about their pupils progress and adjustments					
4	Discussing village problems with community leaders					
5	Teaching adults	-				

10. Please indicate your agreement or disagreement on the following statements. Mark a tick (✓) against

SA = if you Strongly Agree
A = if you Agree
D = if you Disagree
SD = if you Strongly Disagree

No	STATEMENT	SA	A	D	SD
1	I would enjoy participating in community activities if my teaching load was reduced				
2	Supervision of community activities should be carried out by specialist staff				
3	I would enjoy participating in community economic projects if teachers also shared the proceeds from the projects				
4	I find relaxation in community activities after a day's mental work				
5	I would enjoy working in community activities if teaching was my only choice				
6	I like working on community projects because I have company there				
7	I like working on the community projects because I enjoy it				
8	I participate in community projects so that I can get a good report at the end of the year				
9	All teachers should participate in teaching adults as well as pupils				
10	Sharing one's library with others defeats the purpose of self-reliance				
11	A teacher should be paid an allowance for extra work in school				
12	A teacher should not be expected to spend his time in out-of-school activities				
13	Working on community projects is not as dull as some people may think.				
14	Parents and other village adults should keep away from the classroom				

11. The following statements seek information on how often the school
participates or gives services to the village.
Put a tick (√) in the appropriate box.

Key:
VO = Very Often (always)
O = Often
F = Few Times (sometimes but not often)
N = Rarely or Never

No	STATEMENT	VO	O	F	N
1	Pupils and teachers of this school engage in village activities to improve standards of housing, food, farming, individual health and child care				
2	Pupils and teachers of this school volunteer to teach or organize basic literacy and numeracy achievement campaigns				
3	Teachers of this school complain if asked to work in the village activities				
4	Teachers of this school mix freely with ordinary people e.g. illiterates, farmers, labourers and poor people				
5	Pupils and teachers of this school participate in village social activities				
6	Pupils and teachers of this school refrain from doing manual work in the village				
7	Pupils and teachers of this school help village adults to keep accurate co-operative shop records				
8	Pupils and teachers of this school involve themselves in searching or locating markets where farmers can sell products directly to consumers.				
9	Pupils and teachers of this school help in producing, finding or recommending sources of fertilizers, seeds and insecticides for farmers				
10	Villagers come to school to do agricultural work and learn modern methods of farming				
11	Pupils and teachers of this school help in distributing documents and materials for family planning				

No	STATEMENT	VO	O	F	N
12	Pupils and teachers of this school volunteer to dig pit latrines in public places e.g. at village market and butcher				
13	Pupils and teachers of this school help to supply medicine and first aid services to the village				
14	The administration of this school lends buildings and equipment for village games and ceremonies				
15	Pupils and teachers of this school put village news and events on the school bulletin board				
16	Pupils of this school are used to transmitting information to the village				

12. The following statements seek information on how often the village participates or gives services to the school. Put a tick (✓) in the appropriate box.

Key:
VO = Very Often (always)
O   = Often
F   = Few Times (sometimes but not often)
N   = Rarely or Never

No	STATEMENT	VO	O	F	N
1	Villagers come to school to teach pupils cultural studies				
2	Villagers are involved in discussion and decisions of essential issues about the school management				
3	Village development officers help the school in such matters as medical care and immunization of animals against diseases				
4	Villagers help the school in building classrooms and staff houses				
5	Parents provide money for pupils' mid-day meals				

No	STATEMENT	VO	O	F	N
6	Parents help to buy school stationery materials				
7	Villagers help the school in buying sports and games equipment				
8	Villagers help the school in planning school open day celebrations				
9	Villagers and pupils play games and sports together during school hours				
10	Parents come to school to check pupils' progress and attendance.				

13. The following statements seek information on the school and village community activities. Mark (√) against:

SA = if you Strongly Agree with the statement
A = if you Agree with the statement
D = if you Disagree with the statement
SD = if you Strongly Disagree with the statement

No	STATEMENT	SA	A	D	SD
1	The school and village co-operate well in the joint community development projects				
2	There is great participation of the school and the village in the national, local and school open day celebrations				
3	It would be better if pupils, teachers and villagers had separate demonstration farms				
4	Relationships between teachers, pupils and villagers need to be improved				
5	Both the school and the village should have a communal farm for learning modern methods of farming				
6	Both the school and the village should be taught new ways of animal husbandry				
7	The school and the village should have separate medical and health facilities				

No	STATEMENT	SA	A	D	SD
8	Both the school and the village should be involved in planning community development projects				
9	It is very important for the school and the village to have joint information meetings regarding community development projects				
10	The school and the village should work together in organizing the activities for local festivals				
11	There should be common library services for the school and the village				
12	There should be shared nursery school/day care center for the school and the village				
13	There should be separate recreational areas and playgrounds for the school and the village				
14	Only the village and not the school should be involved in digging trenches for water pipes				
15	The school and the village should plan to buy a bus/lorry for transportation				
16	The school alone should decide on the community development activities				
17	There should be a committee dealing with community development projects in which pupils, teachers and village adults send elected representatives				
18	The school and the village should co-operate in setting up musical performances, singing, folk dances, games and other cultural activities for inter-village or district competitions				

14. Are there some areas in which you would like to see <u>more</u>
    school-village co-operation?   Yes ☐   No ☐
    What are these areas?

    A. ....

    B. ....

    C. ....

    D. ....

    E. ....

15. Are there some areas in which you would like to see <u>less</u>
    school-village co-operation?   Yes ☐   No ☐
    What are these areas?

    A. ....

    B. ....

    C. ....

    D. ....

    E. ....

16. When you plan or carry out joint school-village projects, what
    difficulties do you find?

    A. ....

    B. ....

    C. ....

    D. ....

    E. ....

C: THE PUPILS' QUESTIONNAIRE

Please answer all questions. DO NOT write your name.

---

1.   What is your sex?

A.   Boy   ☐

B.   Girl   ☐

2.   How old are you?

A.   Below   5 years   ☐

B.   Between 5- 7 years   ☐

C.   Between 7-13 years   ☐

D.   Between 13-17 years   ☐

E.   Above   17 years   ☐

3.   Why do you come to school? Tick (✓) only 3 reasons you agree most.

A.   Because the law says so   ☐

B.   To prepare for future life in community   ☐

C.   To be literate   ☐

D.   To get a paid job   ☐

E.   Education is essential for life   ☐

F.   Education is a right for human beings   ☐

G.   To get into further education   ☐

4.   If you are NOT selected for Public Secondary School or Teacher Training College what will you do?
Tick (✓) only one answer.

A.   Join private secondary school   ☐

B.   Join post-primary technical centre   ☐

C.   Look for a paid job in the factory or in an office   ☐

D.   Self-employed in business   ☐

E.   Remain at home and farm   ☐

5. The following statements are about primary school subjects.
   Please tick (√) <u>only one pair</u> you prefer most.

Pair	Subjects	When I leave school I would like to study ...	Whenever I have time at home or school I always revise, read or talk about ...	At school I would like more lessons about ...	I think the useful subjects are ...
A	Kiswahili Mathematics				
B	Kiswahili English				
C	Mathematics English				
D	Mathematics General Science				
E	General Science Geography				
F	General Science History				
G	Geography History				
H	Geography Kiswahili				
I	History Mathematics				
J	History English				
K	Political Education Geography				
L	General Science English				
M	Political Education Kiswahili				
N	Mathematics Geography				
O	English Political Education				
P	Mathematics Political Education				
Q	Kiswahili History				
R	General Science Kiswahili				
S	General Science Political Education				
T	Geography English				
U	Political Education History				

6. Please indicate your agreement or disagreement on the following statements. Mark a tick (√) against

SA = if you Strongly Agree
A = if you Agree
D = if you Disagree
SD = if you Strongly Disagree

No	STATEMENT	SA	A	D	SD
1	I like working on the farm because I have company there				
2	I like working on the farm because I enjoy it				
3	I like looking after cows/chickens in the school/village				
4	I go to farm so that I could get a good report at the end of the year				
5	I like gardening as a hobby				
6	I would not mind doing gardening if it earns me money				
7	I like going to farm because it gives me good exercise				
8	If I could choose, I would spend more time in the garden				
9	If I could choose, I would do more interesting things than farming				
10	I came to school to study and NOT to do farming				
11	I am interested working on the farm because the teachers accompany us				
12	I would enjoy working on the farm if it demanded less time				
13	I work hard on the farm because the teacher works hard too				
14	I would like to do building work to save the school money				
15	I would have been more keen to work on the farm if we had taken part in making the decision				

7. The following statements seek information on how often the school participates or gives services to the village. Put a tick (√) on the appropriate box.

Key:
VO = Very Often (Always)
O = Often
F = Few Times (Sometimes but not Often)
N = Rarely or Never

No	STATEMENT	VO	O	F	N
1	Pupils and teachers of this school engage in village activities to improve standards of housing, food, farming, individual health and child care				
2	Pupils and teachers of this school volunteer to teach or organize basic literacy and numeracy achievement campaigns				
3	Teachers of this school complain if asked to work in the village activities				
4	Teachers of this school mix freely with ordinary people, e.g. illiterates, farmers, labourers and poor people				
5	Pupils and teachers of this school participate in village social activities				
6	Pupils and teachers of this school refrain from doing manual work in the village				
7	Pupils and teachers of this school help village adults to keep accurate co-operative shop records				
8	Pupils and teachers of this school involve themselves in searching or locating markets where farmers can sell products directly to consumers				
9	Pupils and teachers of this school help in producing, finding or recommending sources of fertilizers, seeds and insecticides for farmers				
10	Villagers come to school to do agricultural work and learn modern methods of farming				
11	Pupils and teachers of this school help in distributing documents and materials for family planning				

No	STATEMENT	VO	O	F	N
12	Pupils and teachers of this school volunteer to dig pit latrines in public places, e.g. at village market and butcher				
13	Pupils and teachers of this school help to supply medicine and first aid services to the village				
14	The administration of this school lends buildings and equipment for village games and ceremonies				
15	Pupils and teachers of this school put village news and events on the school bulletin board				
16	Pupils of this school are used to transmit information to the village				

8. The following statements seek information on how often the village participates or gives services to the school.
   Put a tick (√) in the appropriate box.

Key:
VO = Very Often (Always)
O = Often
F = Few Times (Sometimes but not Often)
N = Rarely or Never

No	STATEMENT	VO	O	F	N
1	Villagers come to school to teach pupils cultural studies				
2	Villagers are involved in discussion and decisions of essential issues about the school management				
3	Village development officers help the school in such matters as medical care and immunization of animals against diseases				
4	Villagers help the school in building classrooms and staff houses				
5	Parents provide money for pupils' mid-day meals				

No	STATEMENT	VO	O	F	N
6	Parents help to buy school stationery materials				
7	Villagers help the school in buying sports and games equipment				
8	Villagers help the school in planning school open day celebrations				
9	Villagers and pupils play games and sports together during school hours				
10	Parents come to school to check pupils' progress and attendance				

9. The following statements seek information on the school and village community activities.
Mark (√) against:

SA = if you Strongly Agree with the statement
A = if you Agree with the statement
D = if you Disagree with the statement
SD = if you Strongly Disagree with the statement

No	STATEMENT	SA	A	D	SD
1	The school and village co-operate well in the joint community development projects				
2	There is great participation of the school and the village in the National, local and school open day celebrations				
3	It would be better if pupils, teachers and villagers had separate demonstration farms				
4	Relationships between teachers, pupils and villagers need to be improved				
5	Both the school and the village should have a communal farm for learning modern methods of farming				
6	Both the school and the village should be taught new ways of animal husbandry				

No	STATEMENT	SA	A	D	SD
7	The school and the village should have separate medical and health facilities				
8	Both the school and the village should be involved in planning community development projects				
9	It is very important for the school and the village to have joint information meetings regarding community development projects				
10	The school and the village should work together in organizing the activities for local festivals				
11	There should be common library services for the school and the village				
12	There should be shared nursery school/day care center for the school and the village				
13	There should be separate recreational areas and playgrounds for the school and the village				
14	Only the village and Not the school should be involved in digging trenches for water pipes				
15	The school and the village should plan to buy a bus/lorry for transportation				
16	The school alone should decide on the community development activities				
17	There should be a committee dealing with community development projects in which pupils, teachers and village adults send elected representatives				
18	The school and the village should co-operate in setting up musical performances, singing, folk dances, games and other cultural activities for inter-village or district competitions				

10. How often do you consume the following food groups at home?
Put a tick (√) against the appropriate box.

GROUP	DESCRIPTION		ONCE A WEEK	TWICE A WEEK	THRICE A WEEK	EACH DAY	RARELY OR NEVER
MEAT GROUP	1	Fish					
	2	Meat					
	3	Beans					
	4	Ground Nuts					
	5	Milk					
	6	Eggs					
	7	Chicken					
CEREAL GROUP	1	Maize					
	2	Potatoes					
	3	Millet					
	4	Sorghun					
	5	Cassava					
	6	Green Bananas					
	7	Bread					
VEGETABLE GROUP	1	All Green Vegetables					
	2	Carrots					
	3	Spinach					
	4	Pumpkins					
	5	Cabbages					
	6	Peas					
FRUIT GROUP	1	Oranges					
	2	Mangoes					
	3	Lemon					
	4	Pawpaws					
	5	Pineapple					
	6	Jack Fruits					

D: THE VILLAGE ADULTS STRUCTURED INTERIVEW
    (Time: Approx. 20 minutes)

INTRODUCTION

We need your help to find out more about school-village relationship.
You are assured that all what you give will be kept strictly personal
and confidential. Please answer all the questions.

1. What is your sex?   Male ☐   Female ☐

2. What do you do for a living?

    A. Farmer   ☐

    B. Teacher   ☐

    C. Business Man   ☐

    D. Crafts man   ☐

    E. Government employee   ☐

    F. Party employee   ☐

3. Have you received any kind of education?   Yes ☐   No ☐
                                                 ↓

4. What kind of education have you received?

    A. Attended adult literacy classes   ☐

    B. Some primary school   ☐

    C. Completed primary school   ☐

    D. Some secondary school   ☐

    E. Completed secondary school   ☐

    F. Some college or trade school   ☐

    G. Some higher education   ☐

    H. Some graduate school   ☐

5. Do you have children in school?   Yes   ☐

                                        No   ☐

(If Yes continue to No. 6, if No go to No. 13).

6. Why do you want primary school for your children?

    A. Because the law says so   ☐

    B. To prepare them for future life   ☐

    C. To be literate   ☐

    D. To get a paid job   ☐

    E. Education is essential for life   ☐

    F. Education is a right for human beings   ☐

    G. To get into further education   ☐

7. How often do you talk informally or formally to your child's
    teacher concerning his/her school progress and adjustment?

    A. Every day   ☐

    B. Several times a week   ☐

    C. Once a week   ☐

    D. Once or two times a month   ☐

    E. Never/hardly ever   ☐

8. What level of education do you feel that all of your children
    should receive?

    A. 7 years of primary school   ☐

    B. Post-primary trade school   ☐

    C. 4 years of secondary school   ☐

    D. Training college   ☐

    E. Finish some graduate school   ☐

9. How do you like seeing your children doing agricultural work and learning manual skills at school?

    A.   I like most □

    B.   I like □

    C.   I like a little □

    D.   I don't like at all □

10. Do you make any visits to the school?   Yes □   No □

11. What do you do when you visit the school?

    A.   Play games and sports with pupils □

    B.   Attend meetings □

    C.   Do communal work □

    D.   Discuss pupils' discipline problems □

    E.   Check pupils' progress and attendance □

    F.   Teach pupils □

    G.   Attend open day and other school festivals □

    H.   Other reasons (name) .... □

12. Are you involved in school games, sports and other cultural activities?   Yes □   No □

13. Would you like to join school games, sports and other cultural activities?   Yes □   No □

14. Do you meet together in the village to discuss school and village problems?   Yes □   No □

15. How often do you meet together in the village to discuss village and school problems?

    A.   Every day □

    B.   Several times each week □

    C.   Once a week □

    D.   Once or twice a month □

16. How important do you think that primary school pupils should work on community projects?

    A.   Not very important   ☐)

) Go to No. 18

    B.   Not important   ☐)

(C.   Important   ☐

(

(D.   Very important   ☐

17. Why do you like them to work on community projects?

    A.   To co-operate with parents in National building   ☐

    B.   To prepare them for future life   ☐

    C.   School is part of the community   ☐

18. Why don't you like them to work on community projects?

    A.   Interference with school programme   ☐

    B.   Children should have their own projects   ☐

19. Do you support the idea of local musicians and craftsmen teaching the school pupils?

    A.   I don't support at all   ☐)

) Go to No. 21

    B.   I support a little   ☐)

(C.   I support   ☐

(

(D.   I strongly support   ☐

20. Why do you think village experts should teach at school?

    A.   To impart their skills to children   ☐

    B.   To promote culture   ☐

    C.   To co-operate as part of their responsibility   ☐

21. Why do you think village experts should <u>not</u> teach at school?

    A.   Interference with school programme   ☐

    B.   It is not necessary, it should be left to teachers   ☐

22. Do you agree that parents and other village adults should have a say in running the school?

    A.   I strongly disagree   ☐)

) Go to No. 24

    B.   I don't agree   ☐)

(C.   I agree   ☐

(D.   I strongly agree   ☐

23. Why do you think they should have a say?

    A.   To assist teachers   ☐

    B.   The school belongs to all   ☐

24. Why do you think they should not have a say?

    A.   Not versed in school organization and administration   ☐

    B.   Interference in school programme   ☐

E: THE VILLAGE LEADERS' QUESTIONNAIRE

INTRODUCTION

We need your help to find out more about school-village relationship.
You are assured that all what you give will be kept strictly personal
and confidential. Do NOT write your name.
Please answer all the questions.

---

1.   What is your sex?   Male ☐   Female ☐

2.   What is your occupation?

      A.   Farmer, herdsman or fisherman   ☐

      B.   Politician   ☐

      C.   Teacher, health, social or religious worker   ☐

      D.   Police, army or navy   ☐

      E.   Trader, shopkeeper or hotelier   ☐

      F.   Carpenter, mechanic or mason   ☐

      G.   Office worker   ☐

      H.   Any other (name) .... ☐

3.   How long have you been in your present work?

      A.   Less than   1 year   ☐

      B.   Between 1- 5 years   ☐

      C.   Between 5-10 years   ☐

      D.   Between 10-15 years   ☐

      E.   More than 15 years   ☐

4. Which of the following do you share with the school?
   Put a tick (✓) against the appropriate box.

No	DESCRIPTION	NOT PROVIDED	SCHOOL ALONE	VILLAGE ALONE	SCHOOL AND VILLAGE
1	Dispensary/Health Center				
2	Clinic/Maternity Center				
3	Nursery School/Day Care Center				
4	Community Workshop				
5	Community Welfare Center				
6	Community Market				
7	Community Butcher				
8	Co-operative Shop				
9	Constant clean water supply				
10	Good houses each with pit latrine				
11	Good transport facilities				
12	Agricultural services				
13	Animal husbandry services				
14	Police/security services				
15	Library services				
16	Post Office				
17	Primary Court				
18	CCM Office				

5. Who participates in the running of the following projects in your
    school or village? Check by putting a tick (✓) against the
    appropriate box.

No	NAME OF PROJECT	WE HAVE NO SUCH PROJECT	SCHOOL PUPILS AND/OR TEACHERS ALONE	VILLAGERS ALONE	SCHOOL PUPILS, TEACHERS AND VILLAGERS
1	Cultivation				
2	Vegetable gardening				
3	Cattle keeping				
4	Pig keeping				
5	Poultry				
6	Fish breeding				
7	Bee keeping				
8	Cookery				
9	Sewing and knitting				
10	Making mats and baskets				
11	Carpentry				
12	Masonry and blacksmithing				
13	Pottery				
14	Brick making				
15	Afforestation				
16	School/village shop				
17	Classroom building				
18	Building of staff houses				
19	Digging trenches for water pipes				
20	Construction of roads				

6. Please fill in the following table to show total income and expenditure of either the school, village or both for the last three years. (Give an estimate if exact number is unknown).

YEAR	GROUP	INCOME		EXPENDITURE		BALANCE	
		sh	ct	sh	ct	sh	ct
1981	School alone Village alone School and Village						
1982	School alone Village alone School and Village						
1983	School alone Village alone School and Village						

7. How is the self-help projects income used?
Please tick (√) 5 most important uses.

A. Buying school uniforms ☐

B. Providing mid-day meals ☐

C. Giving cash money to the pupils ☐

D. Erecting School buildings ☐

E. Maintaining school buildings ☐

F. Repairing school furniture ☐

G. Buying workshop (metalwork, craft and woodwork) equipment ☐

H. Buying stationery ☐

I. Buying sports equipment ☐

J. Buying textbooks ☐

K. Buying agricultural fools and implements ☐

L. Buying soaps for pupils ☐

M.   Buying medicine for livestock ☐

N.   Investing in the school/village shop ☐

8.   How satisfied have you been with the degree of participation by
     the pupils, teachers and villagers in the following innovations?
     Put a tick (√) against the appropriate box.

Key:
0 = We don't have such an innovation
1 = Not very satisfied
2 = Not satisfied
3 = Satisfied
4 = Very satisfied

No	DESCRIPTION	0	1	2	3	4
1	Use of new methods of farming, e.g. using fertilizers, insecticides and ox-plough					
2	Use of animal husbandry services, e.g. cattle dip, immunization of animals					
3	Use of health centers, dispensary and family planning services					
4	Use of welfare center, e.g. recreation, games, sports and cultural activities					
5	Use of workshop facilities, e.g. woodwork, metalwork and craft					
6	Use of library facilities					
7	Per capita consumption of the following food groups:					
	(a) Meat group:- fish, meal, beans, ground nuts, milk, eggs and chicken					
	(b) Cereal group:- maize, potatoes, millet, sorghun, cassava, green beans and bread					
	(c) Vegetable group:- all green vegetables, carrots, spinach, pumpkins, cabbages and peas					
	(d) Fruit group:- oranges, mangoes, lemon, pawpaws, pineapples and jack fruits					

No	DESCRIPTION	0	1	2	3	4
8	Nutrition and hygiene campaigns					
9	Operation better housing campaigns					
10	Afforestation campaigns					
11	Preservation of wild life campaigns					
12	Attendance of village/school meetings					
13	Participation in local festivals, National and parents open day celebrations					
14	Participation in political activities, e.g. Peoples militia, women movements, young pioneers and youth league					
15	Participation in co-operative movements					
16	Participation in adult education programmes					

9. The following statements seek information on how village adults make use of basic services provided.
Mark (√) against

SA = if you Strongly Agree with the statement
A = if you Agree with the statement
D = if you Disagree with the statement
SD = if you Strongly Disagree with the statement

No	STATEMENT	SA	A	D	SD
1	They make use of library facilities at least once a week				
2	They make use of woodwork, metalwork and craft workshop at least once a week				
3	They attend health center when experiencing individual health problems				
4	All have at least achieved basic literacy and numeracy				
5	All engage in activities to improve basic standards of better life, e.g. better housing, child care and family planning				

10. Which of the following problems of rural development do you mostly face in your community?
Check only 3.

A.   How to improve farming   ☐

B.   How to get more education for children   ☐

C.   How to get adequate medical care   ☐

D.   How to improve roads   ☐

E.   How to get better means of transportation   ☐

F.   How to earn more money to purchase the
     necesskities of life   ☐

11. How do you provide all skills and knowledge required by community for self-reliance?

A.   ....
     ....

B.   ....
     ....

C.   ....
     ....

D.   ....
     ....

E.   ....
     ....

APPENDIX 11

THE FINDINGS OF THE EMPIRICAL RESEARCH

A: TEACHERS INCLUDED IN THE STUDY AND THEIR
      CHARACTERISTICS

B: PUPILS INCLUDED IN THE STUDY AND THEIR
      CHARACTERISTICS

C: VILLAGE ADULTS INCLUDED IN THE STUDY AND
      THEIR CHARACTERISTICS

D: VILLAGE LEADERS INCLUDED IN THE STUDY AND
      THEIR CHARACTERISTICS

E: PARENT'S OWN CONCEPT OF EDUCATION

F: FREQUENCY OF STAFF MEETINGS AND TOPICS
      DISCUSSED IN STAFF MEETINGS

G: COMPOSITION OF SCHOOL COMMITTEES

H: COMPOSITION OF COMMUNITY DEVELOPMENT COMMITTEES

I: VILLAGE ADULT'S INVOLVEMENT ON SCHOOL ACTIVITIES

J: VILLAGE ADULTS' VIEWS ON BEING INVOLVED IN
      SCHOOL ADMINISTRATION AND MANAGEMENT

K: PROBLEMS OF RURAL DEVELOPMENT

L: ORIENTATION OF TEACHERS ABOUT COMMUNITY
      EDUCATION

M: TEACHING METHOD PREFERRED

N: SCHOOL/VILLAGE INSPECTION DURING 1981-1983

O: JOINT OPERATION OF THE COMMUNITY DEVELOPMENT
      PROJECTS BETWEEN SCHOOL AND VILLAGE

P: AVERAGE INCOME AND EXPENDITURE

A: **TEACHERS INCLUDED IN THE STUDY AND THEIR CHARACTERISTICS**

VARIABLE	SUB-VARIABLE	TYPE OF SCHOOL	
		COMMUNITY N = 43	NON-COMMUNITY N = 46
Sex	Male	25	26
	Female	18	20
Teaching Experience	Less than 1 year	2	4
	Between 1- 5 years	24	26
	Between 5-10 years	10	6
	Between 10-15 years	1	4
	More than 15 years	6	6
Professional Training	Grade C Teachers Course	29	32
	Grade B Teachers Course	4	5
	Grade A Teachers Course	9	9
Present Grade	IIIc	1	3
	IIIb	27	28
	IIIa	10	11
	IIc	4	3
	IIb	0	1
	IIa	0	0
In-Service Course attended since 1981	None	25	31
	Between 1-3	3	2
	More than 3	15	10
Assigned Teaching Subjects	Kiswahili	37	28
	English	20	20
	Mathematics	32	22
	Science/Agricultural Science	28	26
	Geography	20	16
	History	13	10
	Political Education	22	20
	Art and Craft	28	23
	Home Economics/Health Science	30	19
	Physical Education	30	28
	Religion	7	4

B: PUPILS INCLUDED IN THE STUDY AND THEIR CHARACTERISTICS

VARIABLE	SUB-VARIABLE	COMMUNITY SCHOOLS	NON-COMMUNITY SCHOOLS
		N = 227	N = 237
Sex	Male	112	136
	Female	115	101
Age	Less than 7 years	0	0
	Between 7-13 years	59	60
	Between 13-17 years	135	134
	More than 17 years	33	43
Subjects Liked	Kiswahili	220	230
	English	225	235
	Mathematics	225	235
	Science/Agricultural Science	150	200
	Geography	159	169
	History	135	144
	Political Education	169	209
	Art and Craft	110	87
	Home Economics/Health Science	112	116
	Physical Education	71	79
	Religion	99	91

C: VILLAGE ADULTS INCLUDED IN THE STUDY AND THEIR CHARACTERISTICS

VARIABLE	SUB-VARIABLE	COMMUNITY SCHOOLS N = 50	NON-COMMUNITY SCHOOLS N = 50
Sex	Male	37	37
	Female	13	13
Occupation	Farmer	40	43
	Teacher	0	0
	Businessman	4	2
	Craft man	2	2
	Government Employee	3	2
	Party Employee	1	1
Level of Education	None	10	13
	Attended Adult Literacy	15	9
	Some Primary School	16	19
	Completed Primary School	4	5
	Some Secondary School	4	3
	Completed Secondary School	0	1
	Some College or Trade School	1	0
	Some Higher Education	0	0
	Some Graduate School	0	0
Parenthood	Parent	42	37
	Non-Parent	8	13

D: VILLAGE LEADERS INCLUDED IN THE STUDY
    AND THEIR CHARACTERISTICS

VARIABLE	SUB-VARIABLE	COMMUNITY SCHOOLS	NON-COMMUNITY SCHOOLS
		N = 26	N = 21
Sex	Male	24	19
	Female	2	2
Occupation	Farmer, Herdsman or Fisherman	8	7
	Politician	8	3
	Teacher, Health, Social or Religious Worker	3	6
	Police, Army or Navy	0	0
	Trader, Shopkeeper or Hotelier	1	0
	Carpenter, Mechanic or Mason	1	0
	Office Worker	3	5
Working Experience	Less than 1 year	3	1
	Between 1- 5 years	7	5
	Between 5-10 years	6	4
	Between 10-15 years	1	2
	More than 15 years	8	9

E: PARENT'S OWN CONCEPT OF EDUCATION

ITEM No		CS f (%)	NCS f (%)
8	WHY PARENTS WANT PRIMARY SCHOOL FOR THEIR CHILDREN	N = 50	N = 50
A	Because the law says so	4 (8.0)	6 (12.0)
B	To prepare them for future life in community	29 (58.0)	18 (36.0)
C	To be literate	9 (18.0)	6 (12.0)
D	To get a paid job	11 (22.0)	8 (16.0)
E	Education is essential for life	18 (36.0)	16 (32.0)
F	Education is a right for human beings	12 (24.0)	8 (16.0)
G	To get into further education	21 (42.0)	12 (24.0)
9	PARENT'S DESIRED LEVEL OF EDUCATION ON THEIR CHILDREN	N = 42	N = 37)
A	Seven years of Primary School	1 (2.4)	0 (0.0)
B	Post-Primary Trade School	3 (7.1)	0 (0.0)
C	Four years of Secondary School	29 (69.0)	19 (51.4)
D	Training College	7 (16.7)	13 (35.1)
E	Finish some Graduate School	2 (4.8)	5 (13.5)

F: FREQUENCY OF STAFF MEETINGS AND TOPICS DISCUSSED
IN STAFF MEETINGS

ITEM No		CS f (%)	NCS f (%)
14	FREQUENCY OF STAFF MEETINGS	N = 5	N = 5
A	At least once a week	0 (0)	0 (0)
B	Twice per month	1 (20)	0 (0)
C	Once per month	4 (80)	5 (100)
D	At least once per term (6 months)	0 (0)	0 (0)
E	At least once per year	0 (0)	0 (0)
F	Hardly ever or never	0 (0)	0 (0)
15	TOPICS DISCUSSED IN STAFF MEETINGS	N = 5	N = 5
A	Building new classrooms	1 (20)	0 (0)
B	Repairs & how to improve school buildings	3 (60)	1 (20)
C	Co-operation among the teachers	3 (60)	1 (20)
D	Co-operation between the school & the village	3 (60)	3 (60)
E	Teaching methods	3 (60)	3 (60)
F	Tests & results of tests	3 (60)	2 (40)
G	Student problems	1 (20)	5 (100)
H	School Timetables, scheme of work & lesson notes	5 (100)	5 (100)
I	Information from School Inspectors	1 (20)	2 (40)
J	Information about parents	0 (0)	0 (0)
K	Farming problems	0 (0)	1 (20)
L	Self-Help projects	2 (40)	4 (80)
M	Following events on the village	0 (0)	0 (0)

G: COMPOSITION OF SCHOOL COMMITTEES

GROUP	COMPOSITION	CS f (%) N = 5	NCS f (%) N = 5
TEACHERS	Less than 3 Between 3- 5 More than 5	1 (20) 4 (80) 0 (0)	4 (80) 1 (20) 0 (0)
PUPILS	Less than 5 Between 5-10 More than 10	4 (80) 0 (0) 1 (20)	5 (100) 0 (0) 0 (0)
PARENTS/ VILLAGE ADULTS	Less than 5 Between 5-15 More than 15	1 (20) 4 (80) 0 (0)	3 (60) 2 (40) 0 (0)
GOVERNMENT EMPLOYEES/ POLITICIANS	All available One from each department None	3 (60) 1 (20) 1 (20)	3 (60) 0 (0) 2 (40)
RELIGIOUS LEADERS	All available One from each religion None	4 (80) 1 (20) 0 (0)	2 (40) 0 (0) 3 (60)

H: COMPOSITION OF COMMUNITY DEVELOPMENT COMMITTEES

NAME OF COMMITTEE	COMPOSITION	TEACHERS		PUPILS		VILLAGE ADULTS	
		CS f (%)	NCS f (%)	CS f)%)	NCS f (%)	CS f (%)	NCS f (%)
		N = 5	N = 5	N = 5	N = 5	N = 5	N = 5
FINANCE AND PLANNING	None	3 (60)	3 (60)	3 (60)	4 (80)	4 (80)	4 (80)
	1 – 5	2 (40)	2 (40)	1 (20)	0 (0)	1 (20)	1 (20)
	> 5	0 (0)	0 (0)	1 (20)	1 (20)	0 (0)	0 (0)
EDUCATION CULTURE AND SPORTS	None	3 (60)	4 (80)	4 (80)	5 (100)	2 (40)	4 (80)
	1 – 5	2 (40)	1 (20)	1 (20)	0 (0)	3 (60)	1 (20)
	> 5	0 (0)	0 (0)	1 (20)	0 (0)	0 (0)	0 (0)
TECHNICAL	None	4 (80)	5 (100)	5 (100)	5 (100)	5 (100)	5 (100)
	1 – 5	1 (20)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
	> 5	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
SELF-HELP PROJECT	None	1 (20)	1 (20)	1 (20)	1 (20)	3 (60)	1 (20)
	1 – 5	4 (80)	4 (80)	0 (0)	0 (0)	2 (40)	4 (80)
	> 5	0 (0)	0 (0)	4 (80)	4 (80)	0 (0)	0 (0)
PRODUCTION AND MARKETING	None	4 (80)	3 (60)	4 (80)	4 (80)	4 (80)	4 (80)
	1 – 5	1 (20)	2 (40)	1 (20)	1 (20)	1 (20)	0 (0)
	> 5	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	1 (20)

I: VILLAGE ADULT'S INVOLVEMENT ON SCHOOL ACTIVITIES

ITEM No		CS f (%)	NCS f (%)
11	WHETHER ADULTS VISIT SCHOOL	N = 50	N = 50
A	Yes	41 (82)	41 (82)
B	No	9 (18)	9 (82)
12	WHAT ADULTS DO WHEN THEY VISIT SCHOOL	N = 50	N = 50
A	Play games and sports with pupils	5 (10)	3 (6)
B	Attend meetings	29 (58)	30 (60)
C	Do communal work	19 (38)	14 (28)
D	Discuss pupil's discipline problems	27 (54)	24 (48)
E	Check pupil's progress and attendance	25 (50)	22 (44)
F	Teach pupils	1 (2)	6 (12)
G	Attend open day and other school festivals	10 (20)	10 (20)

J: VILLAGE ADULTS' VIEWS ON BEING INVOLVED IN SCHOOL ADMINISTRATION AND MANAGEMENT

ITEM No		CS f (%)	NCS f (%)
23	ADULTS' VIEWS TOWARDS BEING INVOLVED	N = 50	N = 50
A	I strongly don't agree	3 (6)	3 (6)
B	I don't agree	5 (10)	7 (14)
C	I agree	39 (78)	27 (54)
D	I strongly agree	3 (6)	13 (26)
24	WHY ADULTS WANT TO BE INVOLVED	N = 42	N = 42
A	To assist teachers	27 (64.3)	23 (57.5)
B	The school belongs to all	15 (35.7)	17 (42.5)
25	WHY ADULTS DON'T WANT TO BE INVOLVED	N = 8	N = 10
A	Not versed in school organization and administration	7 (87.5)	7 (70.0)
B	Interference in school programme	1 (12.5)	3 (30.0)

K: PROBLEMS OF RURAL DEVELOPMENT

ITEM No		CS f (%)	NCS f (%)
10	PROBLEM FACED BY VILLAGE LEADERS	N = 26	N = 21
A	How to improve farming	13 (50.0)	19 (90.5)
B	How to get more education for children	15 (57.7)	12 (57.1)
C	How to get adequate medical care	18 (69.2)	13 (61.9)
D	How to improve roads	5 (19.2)	2 (9.5)
E	How to get better means of transport	12 (46.2)	6 (28.6)
F	How to earn money to purchase the necessities of life	8 (30.8)	9 (42.9)

L: ORIENTATION OF TEACHERS ABOUT COMMUNITY EDUCATION

ITEM No		CS f (%)		NCS f (%)	
9	WHETHER ATTENDED	N = 5		N = 5	
A	None	0 (0)		2 (40)	
B	Only the Headteacher	0 (0)		2 (40)	
C	Few teachers between 2 and 3	5 (100)		1 (2)	
D	Many/All teachers	0 (0)		0 (0)	
10	FREQUENCY OF SEMINARS	N = 5		N = 5	
A	At least once a week	0 (0)		0 (0)	
B	Twice per month	0 (0)		0 (0)	
C	Once per month	0 (0)		0 (0)	
D	At least once per term (6 months)	0 (0)		1 (20)	
E	At least once per year	3 (60)		1 (20)	
F	Less than once per year	2 (40)		0 (0)	
G	None	0 (0)		3 (60)	

11-12	COURSES GIVEN/NEEDED	N = 5 GIVEN	N = 5 NEEDED	N = 5 GIVEN	N = 5 NEEDED
A	Pedagogical/Teaching Methods	4 (80)	4 (80)	3 (60)	3 (60)
B	Primary School Academic Subjects	2 (40)	3 (60)	2 (40)	3 (60)
C	Agricultural Education	0 (0)	3 (60)	0 (0)	2 (40)
D	Health Education	4 (80)	3 (60)	0 (0)	2 (40)
E	Vocational Education	0 (0)	2 (40)	0 (0)	2 (40)
F	Community Education	3 (60)	1 (20)	1 (20)	2 (40)
G	School/Village Organization	3 (60)	1 (20)	2 (40)	3 (60)
H	Curriculum Development & Evaluation	3 (60)	3 (60)	3 (60)	3 (60)
I	Infant Methods	1 (20)	0 (0)	0 (0)	0 (0)
J	Political Education	3 (6)	1 (20)	1 (20)	2 (40)
K	Physical Education	1 (20)	1 (20)	2 (40)	1 (20)
L	Adult Education	1 (20)	1 (20)	2 (40)	0 (0)
M	Cultural Studies	1 (20)	2 (40)	0 (0)	1 (20)

M: TEACHING METHOD PREFERRED

ITEM No		CS f (%)	NCS f (%)
13	TEACHING METHOD	N = 5	N = 5
A	Use of textbooks	5 (100)	3 (60)
B	Lecture method	0 (0)	1 (20)
C	Class discussions	3 (60)	3 (60)
D	Use of Audio Visual Aids	3 (60)	3 (60)
E	Give pupils group/individual projects	0 (0)	0 (0)
F	Written homework assignments	3 (60)	3 (60)
G	Conduct field trips	1 (20)	1 (20)
H	Pupils answer in chorus to teacher's questions	0 (0)	0 (0)

N: SCHOOL/VILLAGE INSPECTION DURING 1981-1983

ITEM No 16	NUMBER OF VISITS	CS f (%) N = 5			NCS f (%) N = 5		
		One Inspector	Few Inspectors between 2 & 3	Many/All Inspectors	One Inspector	Few Inspectors between 2 & 3	Many/All Inspectors
1981	Once	1 (20)	1 (20)	1 (20)	0 (0)	1 (20)	0 (0)
	Twice	0 (0)	0 (0)	0 (0)	1 (20)	0 (0)	0 (0)
	Thrice	1 (20)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
	>Thrice	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
1982	Once	0 (0)	1 (20)	1 (20)	1 (20)	2 (40)	0 (0)
	Twice	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
	Thrice	1 (20)	0 (0)	0 (0)	1 (20)	0 (0)	0 (0)
	>Thrice	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
1983	Once	2 (40)	0 (0)	1 (20)	0 (0)	1 (20)	0 (0)
	Twice	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)
	Thrice	1 (20)	0 (0)	0 (0)	1 (20)	0 (0)	0 (0)
	>Thrice	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)	0 (0)

17	WHAT INSPECTORS DO DURING INSPECTION	CS f (%)	NCS f (%)
A	Checking school records (e.g. finance, inventory and attendance)	5 (100)	5 (100)
B	See pupils' progress	5 (100)	5 (100)
C	Advice on teaching methods	5 (100)	5 (100)
D	See school-village interaction progress	3 (60)	3 (60)
E	Inspect self-help activities	4 (80)	4 (80)
F	Come on special visits	1 (20)	0 (0)

O: <u>JOINT OPERATION OF THE COMMUNITY DEVELOPMENT</u>
   <u>PROJECTS BETWEEN SCHOOL AND VILLAGE</u>

ITEM No		CS f (%)	NCS f (%)
22	NAME OF PROJECT	N = 5	N = 5
1	Cultivation	3 (60)	5 (100)
2	Vegetable gardening	-	-
3	Cattle keeping	1 (20)	-
4	Pig keeping	-	-
5	Poultry	1 (20)	-
6	Fish breeding	-	-
7	Bee keeping	-	-
8	Cookery	1 (20)	-
9	Sewing and knitting	-	1 (20)
10	Making mats and baskets	-	-
11	Carpentry	-	1 (20)
12	Masonry and blacksmithing	-	-
13	Pottery	-	1 (20)
14	Brickmaking	3 (60)	3 (60)
15	Afforestation	5 (100)	4 (80)
16	School/village shop	1 (20)	1 (20)
17	Classroom building	5 (100)	4 (80)
18	Building of staff houses	4 (80)	3 (60)
19	Digging trenches for water pipes	2 (40)	1 (20)
20	Construction of roads	4 (80)	3 (60)

Key: - = We have no such project

P: <u>AVERAGE INCOME AND EXPENDITURE</u>

YEAR	RESPONDENT	SCHOOL ALONE/ VILLAGE ALONE/ SCHOOL & VILLAGE	INCOME		EXPENDITURE		BALANCE	
			CS (Tsh)	NCS (Tsh)	CS (Tsh)	NCS (Tsh)	CS (Tsh)	NCS (Tsh)
1981	Headteachers	School alone	2,614.10	7,165.50	2,232.10	3,739.75	382.00	3,425.75
	Village Leaders	Village alone	4,670.95	100,000.00	1,145.00	75,000.00	3,525.95	25,000.00
1982	Headteachers	School alone	6,071.80	4,756.90	8,610.15	3,937.25		819.75
	Village Leaders	Village alone	7,999.45	130,000.00	4,078.00	81,000.00	3,921.45	49,000.00
1983	Headteachers	School alone	6,623.10	7,340.75	5,785.80	5,932.50	837.30	1,408.25
	Village Leaders	Village alone	40,490.50	124,945.00	36,733.30	103,301.25	3,757.20	21,643.75

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