

**DIRECTORATE OF DISTANCE EDUCATION**

**EDU 1201: FOUNDATIONS OF EDUCATION**

**FIRST EDITION, 2018**

**CHALIMBANA UNIVERSITY**

**PRIVATE BAG E1**

**LUSAKA**

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| --- | --- |
| Vytalis Chavwanga | Chalimbana University |
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# MODULE OVERVIEW

# Introduction

You may realize that the origins and development of education in Zambia has evolved over time. This module therefore traces the origins and development of education in Zambia from 1880s up to date. Other than the historical perspective, the module focuses on education administration and the application of philosophical ideas in education.

Further, the module will enhance your ability to identify and analyze the importance of education to the people in Zambia. An understanding of these issues is of particular importance to policy formulators like government, the policy implementers like teachers, students, counselors, community development workers and policy makers and other human resource interested in working with students.

We hope that you will reflect on the content in this module coupled with your experience in the areas of specialization to develop competencies to be able to develop and manage education related issues.

**Rationale**

The skills presented in the module of this course will help you as a teacher to refocus and re-orient yourself to the major challenges that are taking place in both the university and the new career pathway syllabus. At the end of the course, you should therefore, show competence in pedagogical related knowledge and skills in planning, implementing and evaluating teaching and learning processes.

The approach used in the modules and which you are expected to adopt when working in the classroom is probably radically different from that which you have been exposed to during your university training and school training. The approach adopted for the module is much more practical, requiring you to inquire into and reflect upon what you are doing to a far greater degree than you have ever possibly been used to. Throughout the modules and exposure to different approaches and methodologies try to apply each approach and methodology to your work in the classroom. We have combined theory and practice. We are not presenting experiences in order to set ourselves up as models to be emulated, but to ensure that all the ideas are rooted in reality, and therefore, are entirely possible and usable.

Take responsibility for your own learning that the modules offer. You might have probably sat passively for so long in so many learning situations that this change will not be easy. But we know that it is a very exciting development and ultimately you will welcome it. We have no doubt that you will complete this module successfully.

**Aim**

The aim of this module is to enable you as a teacher educator to acquire knowledge, skills and attitudes necessary to organize education for different types of learners. The module also aims at developing skills in teaching student for various educational needs.

**Course Outcomes**

By the end of this module, you are expected to:

1. Define key terms related to education.

2. Trace the origins and development of Education in Zambia.

3. Develop understanding of the philosophical foundation of Education.

4. Apply philosophical methods and skills of criticism, analysis and logical argumentation to educational problems.

5. Develop an ability to analyse the role of Education policies in the development of Education provision.

6. Discuss theories of education management.

7. Examine principles of delegation.

7. Discuss the implications of the various philosophical ideas in Education.

8. Demonstrate an ability to differentiate indigenous and formal education.

9. Show how some aspects of African Indigenous Education can be applied Education.

**Summary**

The course is broken down into units. Each unit comprises:

* An introduction to the unit content.
* Specific Outcomes
* Core content of the unit.
* A reflection
* A unit activity
* A unit summary.

**Study Skills**

As an adult learner your approach to learning will be different to that from your school days: you will choose what you want to study, you will have professional and/or personal motivation for doing so and you will most likely be fitting your study activities around other professional or domestic **responsibilities.**

Essentially you will be taking control of your learning environment. As a consequence, you will need to consider performance issues related to time management, goal setting, stress management, etc. Perhaps you will also need to reacquaint yourself in areas such as essay planning, coping with exams and using the web as a learning resource.

Your most significant considerations will be time and space, that is, the time you dedicate to your learning and the environment in which you engage in that learning.

We recommend that you take time now—before starting your self-study—to familiarize yourself with these issues. There are a number of excellent resources on the web. A few suggested links are:

<http://www.how-to-study.com/>

The “How to study” web site is dedicated to study skills resources. You will find links to study preparation (a list of nine essentials for a good study place), taking notes, strategies for reading text books, using reference sources, test anxiety.

<http://www.ucc.vt.edu/stdysk/stdyhlp.html>

This is the web site of the Virginia Tech, Division of Student Affairs. You will find links to time scheduling (including a “where does time go?” link), a study skill checklist, basic concentration techniques, control of the study environment, note taking, how to read essays for analysis, memory skills (“remembering”).

<http://www.howtostudy.org/resources.php>

Another “How to study” web site with useful links to time management, efficient reading, questioning/listening/observing skills, getting the most out of doing (“hands-on” learning), memory building, tips for staying motivated, developing a learning plan.

The above links are our suggestions to start you on your way. At the time of writing these web links were active. If you want to look for more go to [www.google.com](http://www.google.com) and type “self-study basics”, “self-study tips”, “self-study skills” or similar.

**Time Frame**

One (1) year comprising three residential.

Four (4) weeks of contact sessions.

You are expected to complete 40 hours of self-study.

**Need Help**

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# Assessment

**One Assignment**-25 Marks

**One Test-**25 Marks

**Examination**-50 Marks

**Total**-100 Marks

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# UNIT 1.0: MEANING AND FORMS OF EDUCATION

## 1.1 Introduction

I am very sure that the word education is not a new word to you. You must have been hearing it since you started schooling. In this unit, you will learn the real meaning of the word education. This unit will therefore guide you throughout your course as an educator. You will be able to tell the difference between an educated person and someone who is not educated.

**Specific outcomes**

By the end of this unit, you are expected to:

1. Explain the meaning of education.
2. Identify the different aims of education.
3. Describe an educated person.
4. Mention the three forms of education.
5. Analyze the characteristics of Formal, Informal and Non- formal Education

## Time frame

This unit will take 2 hours to complete.

**Content**

## 1.2The Meaning and Aims of Education

**Definitions**

The word education is not new to you. You have been using the word in your discussion with friends in different places. What is education?

There is no simple answer to this question. Let us now look at some definitions of education. After that, you should be able to get your own definition.

There are many definitions of education. Many people see education from different areas. Let us see three of such definitions. Lodge says education is equivalent to experience. That is, the experience we acquire every day at home, in the streets, farm, school and many more is education. Therefore, we can say that all human beings acquire education through interactions with their environment.

On the other hand, Nduka (1964) refers to education as the process of transmitting the peoples’ culture from one generation to the other. Here, culture means the ways of life of a people. That is the way of eating, dressing, including our language, religion, arts and crafts. All these things which we learn from people around us help us to know how to do certain things. It has always been so in all parts of the world including Africa before modern civilization.

Another definition is the one given in the Colombian Encyclopedia. Here, education is defined as any process, formal or informal that shapes the potentialities of the maturing person. This simply means that whatever helps a person to develop his abilities so as to be useful to him and the society is education.

We can now say from these three definitions that education is a life-long process which helps to make us self-reliant. That is a person who can depend on his own ability. It is the sum total of all the ways by which we develop the abilities, attitudes and all forms of behaviour which make us acceptable members of the society. Education can be received anywhere, including homes, schools, farm, market, churches, mosques, workshops and other places. In fact, it is correct to say that wherever people are living, there must be a system of education. It is through the system of education that individuals within the society are made to imbibe the ideals of the society. Education is received in all societies. It does not matter whether that society is large or small, simple or complex, literate or illiterate. Education is not received only in the school. It can be received anywhere.

**Aims of Education**

In a very simple way, we can say that aims refer to long term goals. Aims are the expected outcomes. The aims of education cannot be achieved in a day. As you have just learnt from the meaning of education, it is a life-long process. That is, it goes on as long as we live. It takes a long time.

You learnt in the preceding section that wherever people are-living, there must be a system of education. Then, if there is a system of education, that education must have some aims. That is, there must be some reasons why education is taking place. Since people differ from place to place, there must be differences in their aims of education. This is why we have different aims of education for different people or in different places. Let us now look at the various aims of education as given by different people.

Plato, one of the great Greek philosophers once said that,

*One of the chief aims of education is to turn the soul in the right direction and save it from a life of self-deceit and delusion (quoted in Akinbote, 1988 p. 6).*

This aim of education by Plato has many meanings. However, let us just say the aim is more concerned with the individual’s soul. Therefore, it looks more like the aim of religious education.

In another aim of education, the United Nations Educational, Scientific and Cultural Organization (UNESCO) as reprinted by Akinbote (1988) stated that:

“*The function of educational instructions is to help men and women, to live fuller and happier lives in adjustment with their changing environment, to develop the best elements in their own culture and to achieve the social and economic progress which enables them to take their place in the modern world and to live together in peace*”.

This aim of education by UNESCO is concerned with the development of people according to their changing environment and culture. No one can develop without his or her environment. It is the society that determines the type of education to give, and how to deliver education.

Some other aims of education which we can regard as vocational aims include, education should make a person productive or education should help individuals to earn a living. From these aims, we can see that the aims of education cannot be the same everywhere. It is what the people want in life at a particular place and time that will determine their aims of education. All you need to note very well is that, there cannot be any system of education without aims. In one of the units ahead, you will learn the aims of education in traditional African societies before the coining of Islam and Christianity.

**The Educated Person**

In the first section of the unit, you learnt that education is the process by which we learn throughout our life the skills, abilities, attitudes and values which help us to live meaningful lives. That is to say, education helps us to learn to do things. Without education, it could not be possible for our local farmers to plant their crops at the right time and place. Even without going to school, our grandmothers were able to cook good food and take good care of their families. All these are skills which they acquired through education outside the formal school system.

Who then is educated? From our discussion so far, we have learnt that education is the process of acquiring or learning how to do things or behave in ways that will make us useful to ourselves and our community. You also learnt that education can take place anywhere. Our great grandfathers and great grandmothers learnt to do many things without attending the type of school you are attending. Since they did well what was expected of them at that time, we can say they were educated in their own way.

Therefore, we can say that an educated person is one who has acquired some skills and is able to use the skills intelligently in solving his day to day problems. The person must not only be useful to himself/herself and the society but he/she must also be an acceptable member of the society. It is not correct to say people who did not attend formal school are not educated. They may not be able to read and write (literate) but they have learnt to earn a living through the skills they have acquired. As you will learn in the next section of this unit, there are various forms of education. That is there are various ways by which you can be educated. The school is just one of them and not the only means of acquiring the necessary skills, attitudes and values we need to live in the society.

**Activity**

Who is an educated person?

Your answer should include the following:

1. The person who has acquired some knowledge and / or skill and can use these to help himself.
2. The person with appropriate social character and who contributes to the development of his society.

## 1.3 Forms of Education

**Informal Education**

You have just learnt that some of our great grandparents learnt to do many things without school education. There are still many people in towns and villages all over the country who have never been to school. That is, they are people who cannot read and write. However, without formal education, they are able to do many things to earn a living, for example, farmers, cattle keepers, drummers and fishermen. You can mention them. Where did they learn to do all these things since they have never attended a school? The answer is simple. They learnt to do them from other people around them. This could be done anywhere depending on the type of trade and craft they want to learn. For example, the cattle keepers will take the young man along with him into the field or farm where they feed their cattle. The fisherman will take the boy along with him in the canoe to the river, lake or lagoon where he will be shown how to fish. There is no special timetable for them to learn. All they are taught is done as the need arises.

Informal Education is the oldest and most natural way of learning. It is available everywhere and it is open to everybody. Nobody is too old to learn in this natural way. It is also known as traditional education. Therefore all our great grandfathers and great grandmothers who lived many years ago, and many others who are still living around us had this form of education.

In the informal system of education, our ancestors learnt how to do certain things, which helped them to live useful lives. Even if they were not able to read and write, they were accepted members of their communities. They contributed to the development of their various communities. Because informal or traditional education does not involve reading and writing like Western education, many people think it is not good. Many people, particularly the Europeans did not think Africans had any system of education before they came down to our land.

This informal or traditional education is not limited to Africans. As you learnt earlier on, it is the oldest form of education in the world. That is to say, it is as old as man. Wherever people have lived in the past, the informal system of education was there. You will learn more about the nature and characteristics of traditional or informal education in the next unit.

**Formal Education**

You are very familiar with this form of education. That is, it is the form of education that takes place in the schools and colleges. It involves reading and writing and this probably explains why it is the most popular form of education. This form of education is usually associated with the Christian Missionary Education which was introduced towards the end of the 19th century.

Now, what are the major characteristics of formal education? Let us see some of them.

(a) It involves reading and writing (literacy). This is perhaps one of the most important characteristics of formal education. In many instances, people make the mistake of saying as learnt earlier on that only people who can read and write are educated. Let us remember that literacy is just an aspect of education. It is quite good to be literate because of its many advantages. For example, literacy helps us to keep records of all human activities in the society. As you know, this helps us to know many things, which are done by other people in other places. This has promoted our knowledge of people in other parts of the world. Moreover, literacy has helped us to use some scientific and technological inventions brought from other places. This is because we can read how to use them. You can mention some of the other benefits of literacy to the individual or the society generally.

(b) It has fixed points of entry and exit with little or no consideration for re-entry. This means that with formal education, there is a fixed place and time for teaching and learning. For example, when you were in the primary or secondary school, your teachers taught you certain subjects in the school at a given time on the timetable. They must follow the timetable as much as possible so that there will not be problems. For example, when your English teacher has his lesson, the Mathematics teacher cannot say he wants to teach at that time. He must keep to his time no matter how urgent, useful or important the topic is. In the same way, there is age limit or some admission requirements for formal education particularly as it is in the school. For example, a 20 year old boy cannot just go and register in primary one. He will be considered too old for that level of education. Also, a secondary school leaver cannot just go into the university and be registered.

Take for example a primary school pupil who dropped out in primary three or four at the age of eight or nine years. Later in life may be at the age of 20 or more years, he cannot go back to the primary school to complete his schooling there. He may even be ashamed to come. The school also will not accept him. So, during formal education, if you miss an opportunity, you may not get it again.

(c) Formal education has regular teachers who are professionally trained and paid for the work they do. For example, in Zambia today, all Early Childhood Education school teachers are expected to be trained before they can be allowed to teach in the schools. Moreover, once they are employed, they are paid salaries every month for the work they do. Anybody cannot just go to the school to teach the pupils without the permission to do so no matter what he knows. In some schools, some teachers are employed and paid to teach specific subjects. This is particularly so in secondary schools, colleges of education and other higher institutions of learning.

(d) Formal education as offered in the school system is well organized. There is a syllabus to follow at every stage of learning. The teachers cannot just teach what they like. They have to teach what is written down in the syllabus at the given time. Except in some rare cases, the teacher cannot change what is in the syllabus and replace it with what he thinks is good for the pupils. In other words, there is always a rigid programme which the teacher cannot just change. You have just learnt some of the major characteristics of formal education. This knowledge will help you to identify the major differences between formal and informal education later.

**Activity**

What are the major characteristics of formal education?

Your answer should include the following:

1. Literacy-reading and writing.
2. Well organized with specific syllabus.
3. Have professionally trained and regular teachers.
4. Takes place in the school.
5. It is rigid.

**Non-Formal Education**

You have learnt some things about informal education and formal education. You learnt that informal education is the oldest form of education that takes place outside the formal school system. In the same way, you learnt that formal education refers to the thrift of education, which takes place in the school. It involves reading and writing. Now, let us look at the third form of education, which takes some of the characteristics of both informal and formal education. It is non-formal education. This is the form of education that is well organized and managed. However, it is not limited to the four walls of the classroom like in the formal education. It can take place in the workshops or late in the evenings after office hours. It may also take place through the radio, television and by mail. You can see that this form of education takes some aspects of informal and formal education. For example, like informal education, it can take place anywhere and at any time. But like formal education, it is well organized in such a way that you will have some specific teachers and the things you are to learn. Examples non-formal education include education through correspondence courses, continuing education centers, apprenticeship under artisans such as carpenters, motor mechanics, bricklayers, tailors, welders.

The major characteristics of open and distance education are:

(a) It is open and flexible in terms of admission, curriculum, and place of instruction and mode of instruction. By being open, we mean to say that it allows people of any age that are interested to come in. Unlike the formal school system, there is no age limit.

By being flexible, it means that it does not necessarily have a fixed time and place like the formal school system. This therefore gives room for many people who for various reasons cannot undergo formal schooling to improve themselves. This includes male and female, young and old people.

(b) Non-formal education is based on individual interest and needs. This means that you are not forced into it. The individual will just decide what he likes and then go in for it. For example, you have decided to come into this Open University programme because you like it. Nobody forced you. In the same way, there may be people who want to become carpenters, bricklayers, and motor-mechanics. Nobody is forcing them but such individuals choose to learn such trades. They may have special interest in it.

(c) Non-formal education is also well organized and coordinated with specific teachers or instructors. It also has duration for the programme. In other words, while it can take place anywhere and at any time, it has to follow certain guidelines that may be prescribed by the organizers. Non- formal education has been gaining some popularity in Zambia in recent years. This is because of the many advantages that can be derived from it. Some of the advantages include the fact that it helps the old and young people to improve themselves. In other words, there is no age limit.

It gives opportunity to those who cannot receive formal education to acquire some skills with which they can take care of their needs. Non-formal education also promotes working and studying. There are many people who cannot do away with their work for a full time school education. Such people can continue to work while studying in an open distance setting.

**Activity**

1. What is Education?

2. List two characteristics of formal and non-formal education.

3. List two characteristics of open and distance education.

**Reflection**

In your own understanding how can some of the characteristics of informal education be useful to formal education.

**1.4 Summary**

In this unit, you learnt that education is the process of acquiring the skills, knowledge, attitudes and values that make individuals useful to themselves and the society. You also learnt it is not only those who can read and write that should be regarded as educated. Those who cannot read and write but who have learnt how to do certain things to earn a living are also educated in a way. You also learnt the aims of education and the three forms of education. In the next unit you will learn the major characteristics of informal or traditional education.

# UNIT 2.0: CHARACTERISTICS AND GOALS OF AFRICAN INDIGENOUS EDUCATION

## 2.1 Introduction

In the last unit, you learnt about the meaning and forms of education. In this unit, you will learn the major characteristics and goals of traditional African education. This will give more information about the nature and purpose of traditional education.

**Specific Outcomes**

By the end of this unit,you are expected to:

1. Identify three major characteristics of traditional African education.
2. List and explain the seven goals of traditional African education.

## Time frame

It will take you two hours to complete this unit.

**Content**

## 2.2 Characteristics of African indigenous education

**Illiteracy**

In the last unit you learnt the meaning and forms of education. You also learnt that informal education is known as traditional education. In that unit, you also learnt that some students often say their parents are not educated because they cannot read and write. We said this is not correct. People who cannot read and write are only illiterates. In other words, one of the major characteristics of traditional African education is that it does not involve reading and writing as it is done in Western Education. This is probably why some people refer to traditional education as primitive. This is not correct. As you learnt in the last unit, many Africans who did not know how to read and write were respected members of their societies. Some were even respected by the Europeans who visited their areas. Literacy is just an aspect of education. People who cannot read and write (illiterates) can still be regarded as educated in a way. If they have some economic skills, good character and the ability to apply their knowledge well to solve their problems, they are educated. Education is not just the ability to read and write.

**Place of learning**

You learnt in the last unit that informal education, that is traditional education, can take place anywhere anytime. There is no particular place or time fixed for learning as we have under the formal school system. This means that learning can take place anywhere and at anytime. In traditional African education, the whole community serves as the classroom. Whenever and wherever there is need for teaching and learning, there is no wasting time at all. For example, a man is going to the farm with his son and on the way sees a plant that is good for treating a particular sickness, he will not wait for any other time or place to tell him what the plant is used for and how to use it. He teaches him right there on the spot. This means that traditional education takes place wherever there is need for it. All adult members of the family or community are the teachers.

**Job Oriented**

As you will learn when we are discussing the goals of traditional education, everyone is trained to have a skill. In other words, it is a kind of education that is related to life and work. Traditional education is a practical system of education which is aimed at giving everyone a work to do so as to earn a living. It starts early in life when the boy for example goes to the farm with his father. He learns practically front the father all the things necessary to become a good farmer. So, by the time the son is old enough to be on his own, his father will just give him his own land to cultivate. He then does this without much difficulty. As you will learn in the next unit, there is no problem of unemployment in the traditional African societies. As someone said, sometime ago, it was the formal system of education that introduced unemployment into Africa. Do you agree with that view?

**Flexibility in Admission**

Traditional African education is not too strict about entry, exit and re-entry into the system. That is, there is no age limit as to when somebody cannot be allowed to learn. In the same way, a man or woman who stopped learning a particular skill can be allowed to return if and when he is ready for it again. We can therefore say that traditional education gives everybody the opportunity to learn. There is usually no problem of over age or under age. You may have seen some big boys and big girls learning some trades or crafts from the same master in your local government even in recent times. The old people are never ashamed of what they are doing. The younger ones will see the elders as brothers who should be respected. On the other hand, the older ones will see the younger ones as real blood relations. So there is mutual respect for all of them no matter their age.

**Activity**

1. Explain three characteristics of traditional African Education.

Your answer should include-illiteracy, practical, job oriented, learning takes place anywhere (itemize).

## 2.3 Goals of African Indigenous Education

**The Seven Cardinal Goals**

Many people including some Africans hold the wrong view that African indigenous education has no clearly defined goals. This is because they think that since traditional education does not involve reading and writing, it could not have got any clear goals. As you have learnt in unit one, there is no system of education without its own aims or goals. Therefore, traditional African education has its own goals even if they are not clearly written down as it is done under formal education. We shall now identify the seven cardinal goals of traditional education as listed by Fafunwa (1974). They are:

1. To develop the child's physical skills

2. To develop character

3. To inculcate respect for elders and those n position of authority

4. To develop intellectual skills

5. To acquire specific vocational training and develop a healthy attitude towards honest labour

6. To develop a sense of belonging and to participate actively in family and community affairs

7. To understand, appreciate and promote the cultural heritage of the community.

How these, goals are achieved in traditional African societies wil1 be learnt in the remaining sections of this unit.

**Physical and Mental Development**

In the traditional African societies, the physical and mental/intellectual development of the child is adequately taken care of. We shall see how this is done. I am sure you know the way this is done in primary schools that is the formal school system. Although, there is no written syllabus in African indigenous system of education, yet there are ways of developing the physical and intellectual skills of the child.

For example, there are games and sports which children in traditional societies always participate in mostly in the evenings. They run, jump, climb and dance in games, which are given different names in different communities. In Zambia for instance, there are games such as Kapishepishewhich encourage children to do much running. Do you know that wrestling is one of the sporting activities in many African societies? Many African communities organise wrestling competitions for their youths. For the girls, it could be dancing competitions. All these go a long way in the physical development of the African child.

As regards the intellectual development, there are many things which are done to help his intellectual development. For example as the child grows up, he learns the history of his people from the elders. The elders always take joy in telling the children stories about their ancestors. Even, if such stories are not written down, they are kept in memory and passed on from generation to generation. This is what is known as oral tradition. Most of the known history of Africa that is studied in schools and colleges or from textbooks is got through oral tradition.

In the same way, there are riddles and jokes which help to promote logical and critical thinking in children. Such riddles and jokes are usually directed by elders during the evening get-together. There are also proverbs which are used by elders to explain some difficult points during discussions.

Do you know that Mathematics is taught in the traditional societies? Yes, they do it but in a very practical way. For example, in the local language, the parents or somebody else could say bring one cup and the child brings it. As the child grows older, he effortlessly learns the numerals in his or her mother tongue. Therefore, along with his language development the child learns most of the things which make him an intelligent person in the society. For example he learns to add, subtract, multiply and divide in very practical, ways.

All other areas of knowledge, which in the formal school system we call subjects, are also taught in traditional societies. Take for instance, Geography. The child acquires the knowledge of his physical environment by learning from parents and others the names of rivers, lakes, the heavenly bodies-stars, moon and the sun. He/she learns the four cardinal points and even reads the time through the position of the sun. You may also be surprised that in traditional societies, people learn the climatic conditions of a place to determine what crops to grow there and when. All these are things which we spend years to learn at different levels of formal education. From this short discussion on the physical and intellectual or mental development of the African child, you will agree that there is almost nothing left out. In other words the traditional African education is in a way very comprehensive.

**Activity**

1. Enumerate the seven major goals of traditional African education.

**Moral and Character Development**

You have just learnt how the physical and intellectual development of the child takes place. Now let us discuss moral and character development.

In traditional societies, much attention is given to the development of good character in children. There is much respect for a well-behaved person in the traditional societies. In fact children who are of good character bring honour to the parents. Therefore, in order for children to be good ambassadors of the family, the parents and other relations jointly train the child to behave in culturally accepted ways. In doing this, the parents are usually role models to their children. No child is ever allowed to get away with any misconduct. It is punished or corrected immediately.

Respect for elders and those in position of authority is taught right from infancy. This begins with the mode of greetings. There are special ways of greeting people of different categories and for different occasions. For example, boys are expected to prostrate for the elders while girls should kneel down. This is also done by men and women for elders and those in position of authority no matter their age, for example, greeting kings, high chiefs, and religious leaders.

This is an important aspect of traditional education which we should not allow to die. Western civilization has in recent years been making it difficult for most young men and women to keep to this tradition particularly in the urban cities. Do you respect your own parents, elders and those in position of authority? How do you show your respect towards them?

**Vocational Training**

In traditional societies, everybody is expected to be gainfully employed. In other words, there is no question of unemployment in the traditional African societies. There are various types of vocational training available in the society for the child to pick from. Some may be within the family while some may be from outside. There are three main groups of vocational training usually provided in the traditional African societies. These according to Fafunwa (1974) are:

(a) Agriculture education which includes farming, fishing, animal rearing and care.

(b) Trades and crafts such as weaving (cloth, baskets), smithing (iron, silver and gold), hunting, carving, building, drumming, hair dressing, pot making, boat making, and many more.

(c) Professions such as medicine (native doctors, priests, civil servants, village heads, chiefs and hunter).

Any of these vocational training can be received within the family. For example, if a man is a farmer, fisherman, cattle keeper, native doctor or drummer, his son can learn directly from him. In the same way, others who are weavers, pot makers, hair dressers, can teach their daughters. It is only when such an occupation for which a child is considered fit is not available in the family that the child could be sent to another person outside. The child then goes to the person as an apprentice. The period of training may be long or short. It depends on the nature of the work, the ability of the child or the wish of the parents. There are some cases where the apprentice child could stay from childhood to adulthood in order to master that trade or profession very well. A good example is the native doctor (medicine).

Therefore, with the training received, nobody is expected to be jobless. Everybody in the village for example is expected to have a visible means of living otherwise; he may not be wanted in the community. The only people expected at home during the day are the old people, children, the sick, disabled and possibly a nursing mother. It is only on special days such as market days, festivals meetings that you may find most people at home. It is even a sign of laziness to find a man at home doing nothing. No one will respect him and he may not even get a wife in the community. Thus, everybody is proud of his work and takes it seriously.

**Promotion of Cultural Heritage**

From our discussion so far, you should have realised now that Africans generally like their culture and they always want to keep it. This, is one of the reason why in the traditional African education, much attention is given to the cultural heritage.

The child learns to do things according to his cultural environment through the imitation of adults. As a matter of necessity, children are always taken to different places by their parents or other adult relations so that they can learn what they do in such places and how they do it. For example children are allowed to witness the coronation of kings, the annual religious festivals, the various displays and competitions. All these are done in the traditional society to ensure that the young ones who will keep on the tradition when the elders arc no more know exactly what to do.

In the same way, the children are given special trainings to make them useful to themselves and the community. Thus, whatever training children received, they were not expected to keep it to themselves. He is to cooperate with other members of the extended family when he grows up. For example, there are various age groups and other community based associations to which each person must belong. The age groups do some community work such as clearing of the 'roads' to the farm, the river, lake or brook where they get their water. The age groups also help members to do some of their personal work such as clearing their farms, planting and harvesting of crops as well as building their houses.

In the traditional societies, everyone is expected to help his relatives or neighbours when there is need for it. There is a ‘we-feeling’ or team spirit or a sense of belonging among traditional people. This means that there is love and cooperation among the people. In many cases, there could be levies imposed by the family to help any member who is in difficulty. The levy may even be imposed by the age group or even the community. Everybody is expected to pay the levy without complaining as a mark of love, respect or solidarity.

We must also not forget that there is also the economic cooperation which in modern societies we refer to as Cooperatives. There are some of the ways by which the individual is made to participate actively in all community activities. What are some of the ways in which an individual can participate in the economic activities of the community? At the same time he is introduced into his culture which he is expected to hold dearly. No normal person in the traditional society can keep away from his cultural environment. You just have to be an active participant in all cultural activities.

**Activity**

1. List three major characteristics of traditional African education.

2. In what ways has illiteracy affected traditional education?

3. Explain how the physical and intellectual development of children takes place under traditional education.

**Reflection**

You have learnt three major characteristics of traditional African education. Think and discuss ways that these characteristics still have an impact in the education system that is being provided in Zambian schools today.

## 2.4 Summary

You have just learnt in this unit that traditional education does not involve reading and writing. You have also learnt that it is job oriented, flexible, and practical and can take place anywhere. You learnt in the unit the seven major goals of traditional education and how the goals are achieved. In the next unit, you will learn the nature of the African family system and how the extended family system has also helped to achieve the goals of traditional education.

# UNIT 3.0: PROBLEMS OF AFRICAN INDIGENOUS EDUCATION

## 3.1 Introduction

So far, we have discussed in the various units the process of traditional African education. You have in the process learnt the nature, characteristics, goals and techniques of traditional education among others. In this unit, you are going to learn the major problems or difficulties associated with traditional African education. Although, you must have been coming across such problems in the discussion of various units, nowhere has this been taken together as a unit.

**Learning Outcomes**

By the end of this unit,you are expected to:

1. Enumerate the major problems associated with traditional African education.
2. Suggest ways of solving each problem where possible.

**Time frame**

It will take you two hours to complete this unit.

**Content**

## 3.2 Name and Processes of Traditional Education

**Rigidity of content and process**

In one of the units in this course, you have learnt the major characteristics and goals of traditional African education. In the same way you have learnt the processes involved in the achievement of the goals. Therefore, I expect you now to be able to explain the advantages of traditional education. For example, we said it is a system of education that is practical and job oriented. That is, everything is learnt practically in the system which prepares everybody for a gainful employment. You will still remember when we said that because traditional education is practically learnt, children usually have a proper understanding of whatever they learnt. In the same way you learnt that the traditional system of education gave proper attention to the physical, mental, social, emotional and moral development of the child. All these focus on the advantages or the strong points of traditional education.

Since every coin has two sides, it is necessary for us to look at the other side of traditional education. That is, the problems of traditional African education. In what ways have such problems made it difficult for the system to become very relevant to the needs of modern societies? These are some of the things we want to examine in this unit.

One of the major problems facing traditional education is that of rigidity. That means to say that things do not change much in the system. The old ways of doing things by our ancestors many decades ago are still being followed. There is no room for bringing new ideas or methods into the system. The same old ways of doing things are passed on from one generation to the other. There is even a popular saying in the traditional societies that things must be done the way things are usually done so that the same results could be obtained. In other words, there should be no modification, alteration or a local departure from the traditional ways of doing things. Therefore anyone in the society who openly departs from the traditional ways of doing things is usually punished. There are different ways of punishing the offender. It all depends on how serious his offence is considered to be by the elders within the society. It could be just by verbal abuse or isolation, expulsion from the community or in some extreme cases, the offender could be put to death.

In this way, the traditional system of education can be regarded as rigid. No ideas are ever allowed no matter how good, if it is not in line with the traditional ways of doing things. This has led to the backwardness of some communities in Africa up till this present moment. We can easily observe this in people’s mode of dressing, farming, cooking, housing, child rearing practices and economic activities.

We are not saying some or all of these ways of life are bad completely. What we are saying is that life could made easier and more comfortable if new ways of doing things are introduced or allowed into such areas. As we are all aware, nothing is permanent in life. Therefore with changes in different ways of doing things life could become better in many aspects. Can you give some examples of such areas where we need some changes?

**Secrecy, fear and superstition**

**Secrecy**

Most of the teaching and learning that take place in traditional education are based on secrecy, fear and superstition. In other words, there are some very important facts of life and living that are taught only to a selected few. Not everybody in the society is open to such knowledge. This is particularly common with the secret cults and religious organizations. Even in medicine, some valuable knowledge used for the treatment and cure of some difficult diseases are often kept as top secrets. The apprentice for example may spend over a decade with a master without being given the complete information as it relates to a particular disease and what could be done to cure it. I will give you a true-life example here. There used to be an old woman in one of the villages in Namwala, Southern province. The woman was very good at treating fractures of the legs or hands. She could rightly be described as a bone surgeon in the modern medical practice. She had many children both male and female. Some of the children went to school but some did not.

However, the woman died some years ago. Everybody was thinking that some, if not all the children, would have learnt how to treat fractured bones from their mother. To everybody's surprise and disappointment, none of them could treat fractured legs because according to one of them, Mama did not teach them. In other words, the old woman kept the secret to herself and died with that valuable knowledge. Her know ledge and skill could have been written down for others to read.

You may even think that is just an unusual situation. Do you know that even right now, some of' the traditional doctors still do it? Many do not allow their patients to know all the ingredients used for the medicine given to them? In modern medical practice, when a doctor gives you a particular medicine to buy, you will see on the cover of the pack what the particular medicine is made from.

**Fear**

Another area that could be regarded as a major problem in traditional education is that most things are based on fear and superstition. For example, a pregnant woman should not go out at a particular hour of the day without carrying a sharp object like a pin, blade or a stone on her. There is no scientific reason for doing that. It is only based on the belief of the people.

There are even some instances when good health habits and other principles are taught with fears in the minds of children. They are also tied to some taboos which often create unnecessary fears in children. For example, children should not pack the refuse with bare hands so that their hands will not be shaking when they grow up to adulthood. Although the idea is to teach simple hygiene, it has created fear in the children. Many of such taboos must be kept by the children; otherwisethey will be threatened with death or other misfortunes if they refused to cooperate with the elders.

We can now see that many useful ideas or knowledge that could have been of great benefit to humanity have been kept as secrets in many traditional societies. The recent popular advertisements in the electronic and print media by some traditional doctors on their ability to cure or treat certain diseases are not taken seriously by many people. People who even visit some of the exhibitions by these traditional doctors said some of them are not very open. That is, they do not give them complete treatment so that people could always go back to them. That is still part of the problem of secrecy we are talking about. If all the knowledge used by medical doctors and other scientists to treat people in hospitals have been kept as secrets by a few people, the world could not have been as good as it is today. Many children could have died from diseases that are now preventable through vaccinations.

**Illiteracy**

As you have learnt in one of the units, traditional African education does not involve reading and writing. This could be regarded as one of the greatest problems facing traditional education. You must have heard or read it that illiteracy is a disease. As practical and job oriented as traditional education is, the simple fact that it does not involve reading and writing has created some problems.

For example, the problem of secrecy that we have just discussed could not have been very serious if reading and writing was involved. If that old woman was able to write all the things used in her treatment of broken bones it could have been better. Even if she did not directly teach the children, at least those of them that went to school could have been able to read them and now be able to make use of that knowledge to help others. In one of the earlier units, you learnt that all the events in traditional societies were passed down through oral traditions. That is to say, a father or whoever has the information would have to keep the story in their memory until they have their own children to tell the story. What do you think could happen to such stories that are passed down from generation to generation like that? There could be some additions or subtractions. This is because there is a limit to what one can keep in memory for a very long time. 'The events around and of course, old age could lead to forgetting some of the important aspects of the stories. This may be the reason why we have different stories about the origin of different communities who claim to be from the same ancestors in Africa. The different claims by each group even in the same community have often led to disputes and fighting over issues such as chieftaincy.

The story could have been different if the founders of such communities have been able to write down their personal accounts of their history. For example, if the founder had written down the number of his children, their names, their order of seniority and how they should conduct the affairs in his domain, most of the present day problems could have been avoided. The little we have been able to get from the archives in recent years was the recorded aspects of our history through our contact with the Arabs and Europeans.

As we mentioned earlier on, the problems associated with being rigid and superstitious could have been reduced if people were able to read and write. For instance, with the ability to read other people’s ideas and what they have done and how it was done, our people could probably have been able to accept new ideas. The traditional rigid ways of doing certain things or beliefs could have been changed. You can see what has happened to most of the beliefs and ways of doing things since the coming of the Arabs and the Europeans with their formal system of education. Their formal system of education has affected many aspects of our traditional practices such as religion, arts and crafts and even agriculture. May be one of the reasons why many people including some Africans, say traditional education is not good is because it does not involve reading and writing. However, as we earlier on, the absence of reading and writing in traditional education does not make it useless. After all, it served the purpose and needs of our ancestors at that time. May be the inclusion of literacy could have made it more organized and more relevant to meet the needs of modern societies.

## 3.3 Problems with Modes of delivery

**Authority of the elders**

Traditional African education gives room for community participation. That is every adult member of the society is a teacher. The task of educating the child is therefore not left in the hands of the parents alone or any one particular group. As you have learnt in one of the earlier units, the whole community serves as the classroom while all the adult members of the community including the parents and other relations are the teachers. This in itself is not a bad thing in that it makes the education of the child the responsibility of all. A popular adage says two heads are better than one.

However, as good as this idea of the whole community’s involvement in the child’s education is, there is a problem in it. This is the notion that the elders are always right. The young ones should not question the authority of the elders. This means that in the traditional African societies, the elders are always right. It is generally regarded as bad manners for the younger ones to say that the elders are not right. As you have just learnt in the section above, people must follow the traditional ways of doing things. In this regard, only the elders know how best things should be done. The younger ones should therefore accept whatever the elders say, or do exactly what the elders say we should do. The child cannot use his own new ideas or initiative in doing certain things in the community. Any young person who challenges the wisdom or authority of the elders openly risks being punished in the society for misconduct. In many cases, as we discussed earlier on, the young ones are threatened with various sanctions.

This is particularly not good for progress in the society. While we should recognize and respect the wisdom and authority of the elders, the young ones should be allowed to contribute their own ideas. This is what brings progress since two heads are better than one.

**Suppression of Curiosity**

Children are generally eager to find out things themselves. They always want to know hence they ask different questions. This is natural with children all over the world. It is by asking questions from people around them that they understand the world around them. You must have observed that children usually ask questions beginning with why, how, when or where. Apart from asking questions, they often want to see things with their own eyes. The children will not mind going anywhere just to satisfy this natural curiosity of theirs.

However, in traditional African societies, this natural desire of children to know or find out things for themselves is sometimes not encouraged. Although parents encourage their children to go out and play with their peers, they still hinder the children in many ways. If you will still remember, we said in one of the earlier units that in traditional societies, children are to be seen and not to be heard. This means that children are much welcome by adults but they are not expected to talk when elders are talking. In some cases, children are prevented from asking too many questions from adults. It is even considered bad manners for children to ask visitors questions. I still remember one of my uncles who used to give me a knock on the head for either talking too much or asking ‘silly questions’ when I was a primary school boy.

Mothers are always very close to their children as discussed earlier on. In this regard, you will expect mothers to allow their children to ask them as many questions as they want. It is not all mothers who could do that. Even among some literate African women, there are many of them who still tell their children to stop troubling them with questions. Do you often take time to answer your children’s questions?

All the questions children ask are aimed at finding out more about things, people, places or issues that are not clear to them. Therefore to stop them from asking questions or refusing to answer their questions is not good enough for their intellectual development.

As Fafunwa (1967) has rightly pointed out there are many environmental factors that place the African children below the age of six at a disadvantage when compared with their counterparts in Europe and North America. One of such environmental factors is the restrictions placed on them as to when to talk and ask questions from elders. This has led to many African children feeling shy or timid in the presence of others. We are happy there are now pre-school establishments around where children are given every opportunity to develop their curiosity fully. You must have seen some of the Nursery school boys and girls around in your town. They are always very lively and happy. If you talk to most of them, you will see that they are very bold. That is the effect of being free to talk to adults and ask them questions. This may not be so if you go into the traditional African communities where children are not very free to talk to adults and ask them questions.

Therefore, children in addition to being allowed to play with other children in the compound should be allowed to ask questions from adults. The philosophy that children should be seen and not heard should change to children should be seen and heard. We must not suppress them at this very tender age. This is because, any damage done to them either emotionally or mentally at this stage may be very difficult to correct later in life.

**Prolonged Apprenticeship**

In the traditional societies, a boy or a girl who is to acquire the necessary skill will have to stay with the master or mistress for a few years in the first instance. In other words the boy for example will first serve as a house boy to the master for an unspecified number of years. It is the general performance of the boy during this period of ‘houseboy ship’ that will determine when his training will begin.

This means that a boy could remain with the master for as long as the master wants without anybody raising any objection. Now when the training proper begins, the duration or length of the training is not fixed. In some of the professions like medicine, the apprentice could be there for ten or more years. This is in addition to the many years already spent as a house boy to the master.

You can now see that even if the apprenticeship system is good, the way it is practised may be very frustrating. For example, how can a person start training in a particular trade or profession and he will not know when it will end? Even if the total number of years spent in the apprenticeship program is no longer than the number of years a child spends from primary school to the University, the problem is still there. That is, the unspecified number of years. Whereas, in the formal school system, the child will know right away how many years he or she is expected to spend at a given level. So, if that child is spending some extra years after that, he will know why he is doing so.

In modern societies where the apprenticeship system is becoming popular, there is now a limit to the number of years an apprentice can spend with the master. This is usually determined at the beginning when the child is coming in. The master and the parents of the boy will agree on the number of years to be spent by the boy before he can gain his freedom. This is a welcome development as it will remove the exploitation of the apprentice by their masters.

Try and find out how many years the apprentice boys or girls in your area spend on their training.

**Activity**

1. Explain with examples, what you understand by saying that African traditional education is rigid.
2. Enumerate five major problems associated with traditional African education.
3. Suggest ways of solving any two of the problems associated with traditional African education.

**Reflection**

Suggest ways in which Traditional African education can be made better by correcting or improving on some of the problems identified above.

## 3.4 Summary

In this unit, you have learnt the various problems associated with traditional African education. You learnt how the various problems such as illiteracy, rigidity, secrecy and superstition and the authority of elders have affected the system. By now, you should be in a position to suggest solutions to some of the problems. In the next unit, we are going to compare traditional African education with Western (formal) education. In that unit, you will learn not only the differences between the two forms of education but also how they can be integrated to bring out the best in our children.

# UNIT 4.0: INTEGRATION OF TRADITIONAL AFRICAN EDUCATION INTO FORMAL SCHOOL SYSTEM

## 4.1 Introduction

We have discussed many things about traditional African education in the previous units of this course. In this unit, we are going to discuss the major difference between traditional (informal) education and the Western (formal) education. We shall also discuss how some aspects of traditional education can be integrated into the formal school system.

**Specific Outcomes**

By the end of this unit, you are expected to:

1. Identify major differences between traditional (informal) education and Western (formal) education.
2. Explain how some aspects of traditional (informal) education can be integrated into the formal primary school system.

## Time frame

This unit will take you two hours to complete.

**Content**

## 4.2 The Major Differences between Traditional African Education and Western System of Education

**Illiteracy and Literacy**

You learnt in the previous units the major characteristics of traditional African education and the Western formal school system. You will still remember we said that traditional African Education does not involve reading and writing. This is one of the major characteristics of western system of education. That is, Western education involves reading and writing. It is one of the advantages which formal schooling has over the traditional system of education.

As you have already learnt, because traditional education does not involve reading and writing, no records of events could be kept. Therefore, there is no written syllabus to be used in the education of children in traditional societies. This gives room for an individual to teach the child what he thinks is necessary or right. Therefore, we can say that because traditional education has no written syllabus, it is not well organized like the formal education. The absence of a written syllabus has given the elders in traditional societies the authority to teach whatever they think is right or necessary. Therefore, nobody could challenge their authority.

On the other hand, the formal school system is well organized with syllabus and time table for the daily activities. As a result of the organized syllabus, every teacher knows exactly what he is to teach at any particular stage of development. It is not just teaching the child whatever the teacher likes.

Similarly, there is accurate and adequate record keeping in formal education. For example, there is a record of each child’s progress in his studies. This could be in the progress chart or the card. Apart from the fact that the records can be used to take the necessary decision about the child now or in future the records could also be kept for many years.

A French philosopher named Voltaire was once quoted as saying that it is those who can read and write that will lead the world. In other words, the ability to read and write is necessary for anybody or group of people to make meaningful progress in the modern world.

As you have learnt in some of the previous units, the traditional system of education was able to meet the needs of the society at a particular point in time. However, the recent development brought about by literacy has made traditional system of education inadequate. Therefore, in order to make the traditional system of education relevant to the present age, it must include reading and writing. This means that all the men and women in the traditional societies should be, made literate through adult education programs. The ability to read and write will further enhance their cultural practices in many ways.

**Rigidity and Flexibility**

In traditional education, there is not much room for change. This means that things have to be done the same way over the years. Whatever traditions were passed down to us by our ancestors have to be followed. As you have learnt earlier on, there is no opportunity for the younger ones to bring in new ideas. In fact, the young ones should not talk when elders are talking. Moreover, the younger ones should not question the authority of the elders. Anyone who openly disagrees with the elders is considered to be of bad character. Such a young person could be punished in various ways. The elders are always right hence their ideas and views have to be respected and observed.

While it is a good thing to respect the views of elders, it is also good to allow the younger ones to make their own ideas or views known on any particular situation. The elders should not be too rigid in their ways of thinking or doing things. As we mentioned earlier on, if the elders were literate and had been exposed to new ways of doing things as in other parts of the world, things could not have remained the same for so long. But because they had no link with the literate world as such, it was not possible for them to get new ideas. They therefore felt their own ways of doing things were the best.

On the other hand, formal schooling allows for new ideas and new ways of doing things. The fact that people could read and write makes it possible for products of the formal schools system to get new ideas from different places. This gives room for comparing things and by so doing, they accept new ways of doing things which they found to be better than their old ways. Formal education gives the opportunity for everybody to investigate anything and discover new knowledge or ways of doing things. There is no discrimination against anybody in terms of age or sex in the formal system of education. Children are free to question the authority of the elders without any fear if the younger person’s ideas are better. Most of the scientific and technological inventions of the present age are the products of critical investigations. If the scientists have been rigid and not open to new ideas, we could not have made much progress. The whole world could have remained as it was a hundred or more years ago.

Therefore, since the world is changing fast, traditional African societies should move with time and become open to new ideas and new ways of doing things. Although in recent years, many changes have been introduced into many African societies, we still need more. For example, in many towns and villages, the introduction of formal schooling has brought some changes. Many farmers are now using modern machinery like tractors on their farms. In the same way, many people are now making use of hospitals for health care and getting new ideas on how to make life better. This is done by reading different publications which are made available by the government and other bodies.

However, there are still many people in traditional African societies who still keep on with the old ways of doing things. Even in the cities, there are people who are literate and still engage in some of the old traditional practices. For example, things such early marriage, dictatorial tendencies by the father and other such practices are still prevailing.

It is necessary for government to increase the various enlightenment programs on radio and television so that more people could go to school. With more people becoming literate, there is a better assurance that rigidity in the ways of life will gradually give way to flexibility. That is, our people will be ready to accept new ideas and change from their old ways which are no longer good for modern societies. This is not saying that all the cultural practices that are good should be forgotten. There are many aspects of the traditional African education which are good and should be integrated into the formal school system. We shall discuss this later in this unit.

**Secrecy and Openness**

In one of the units, you learnt that in traditional African education, certain things are never made known to everybody. Even an apprentice to a master may not be given details of what he is expected to know. We have also discussed how some people keep as top secret some of the knowledge they have in a particular field. They do not always want others to know it. You have seen the case of the old woman who died without telling her children the secret behind her healing cases of fractured legs and arms.

Apart from keeping some important facts and knowledge secret from the young ones, elders in traditional African societies also have other ways of creating fears in the minds of children. They use a lot of taboos to create fears in children and in the process, children are made to be afraid of many things which they should not. This may have been part of the reasons why the average African child is always timid and lacking in self-confidence.

You will still remember what we said about elders not allowing children to ask questions from elders or talk where elders are talking. This may not be unconnected with the simple reason that by allowing too many questions from children, they may be forced to tell the children many things, which the children should not know. They therefore make it as a rule that children must not talk where elders are talking or ask many questions.

Therefore, by keeping many things away from the children and not allowing them to ask questions on certain matters, traditional education is not made open enough. This has greatly affected the popularity of its system of education. That may be the reason why some people say traditional African education is not good. Do you agree with them?

The formal school system on the other hand allows freedom of expression by children. In fact, any teacher in the school system who does not allow the pupils to ask questions is not regarded to be a good teacher. It is therefore compulsory for teachers in the formal school system to allow children to ask questions. Teachers also answer the questions asked by their pupils as much as possible. In some cases, teachers may even direct the pupils to where they can get the correct answers. This has in many ways been able to satisfy pupils’ natural desire to know. There is no restriction as to what questions pupils can ask as long as it is reasonable. The formal school system could therefore be regarded as more open in terms of pupils’ freedom to find out things for themselves. They could on their own go to anybody to collect the needed information. There is no secrecy in whatever is learnt in the school. This therefore makes formal schooling more acceptable to people in the modern world. Everybody is free to find out or discover anything and if found useful, it will be accepted by the ‘elders’. The world has become a better place for all of us today as a result of the scientific attitude, which is encouraged among our students. May be if traditional education could give room for new ideas and allow children to ask questions freely from the elders, there will be more progress. Those with any useful knowledge that can be of great use to the society in any form should put it into writing. At least, when such things are written down, like it is written in the western world, others will be able to critically look at it. By so doing, other people will be able to see what you are doing and how it is done. This is the way by which exchange of

## 4.3 Possible Areas of Integration

**Learning through Practical Activities**

One of the major advantages of traditional education is that it is practical. That is learning takes place under natural conditions with practical activities to support it. Nothing is ever learnt in theory without giving the learners the practical aspect of it. This makes learning more meaningful, real and enjoyable to children in traditional societies. In most cases, the child does not really have to feel it that he is learning a particular thing. In short, we can say that learning is made easy in traditional education as far as practical work is concerned.

Let us take an example of the son of a farmer who goes to the farm with the father every day. Along the line, he watches the way things are done and he is given the opportunity to try the particular ideas brings more benefit to the society. The society does not gain much from things that are kept secret activity. He is corrected if he makes a mistake by practically showing him how it should be done. That is to say, it is learning by doing.

As we are all aware, this is not what happens in our schools. The learner is made to learn most things by rote memory. Even those that are not learnt by heart are not given any practical support. For example, in Mathematics, children in primary one are made to memorize figures when they should have been taught numerals practically. In many schools, the teacher will just put the figures 1,2,3,4,5,6,7,8,9, 10, on the chalkboard and ask the pupils to recite them. The same thing happens even in the upper classes of the primary school when children are made to memorise the multiplication tables. As a result of these methods of instruction in the formal school system, learning becomes very uninteresting and is probably responsible for the general lack of interest and poor performance of children in Mathematics.

In order to make teaching and learning more natural, interesting and effective in our schools, we can bring the practical aspect of traditional education into it, that is, nothing must be taught without a practical illustration and/or practice by the learners. For example in traditional societies numerals are not first taught orally. There is always a link between the figure and an object. For example, they could say to a child, bring me one mango, take the two cups to the kitchen, and many more. In that way the child although is learning, he may not know since learning is practically linked with his daily life.

The school (classroom) environment cannot be compared with the whole community which serves as classroom in traditional education. However, we can still make teaching and learning in the school very practical, interesting and lively. For example, we can take pupils out of the classroom to see things in their natural setting. We could also make use of real objects to make teaching and learning more real to the pupils. The traditional way of introducing numerals to the children can be used. That is, we should avoid teaching numerals in a dry and abstract way. Every, figure must be associated with a real object instead of just asking children to recite them. In the same way, teachers must give opportunities for pupils to have enough practical demonstrations or exercises. Whatever they teach their pupils must be supported with practical exercises. It is by doing this that the pupils will be able to master whatever they are taught very well. Therefore, if the practical ways of teaching in traditional education could be introduced, it will be more helpful to the learners.

**Promotion of dignity of labour**

In one of the units in this course, we discussed how every child in the traditional societies is trained to acquire a skill. We also discussed how everybody in the society is expected to be gainfully employed. This really shows that people in traditional African societies appreciate the fact that there is dignity in labour. Everybody is proud of what one is doing. The only person that is not liked or wanted in the society is the lazy person who cannot work with his hands.

Therefore, in order for the child to acquire a skill with which he can take care of himself in future, he is introduced to a trade or occupation early in life. He is made to observe and work with his father or master in the case of an apprentice. It is right from this young age that the child is made to appreciate the dignity of labour. He is made to see it as a way of life, which brings you the respect and love from the society. So, by the time the child is old enough to be independent, he is already used to working hard to earn his living. He is not ashamed to be identified as a farmer, a fisherman or a cattle keeper. It is a thing of great joy and pride to be associated with any of those occupations. I think the formal system of education has much to learn here. The child should not be made to feel that it is a punishment to be engaged in manual labour. The way some teachers refer to some artisans often make them look inferior to other professionals in the society. Parents also, particularly the wealthy ones either in public or private service often are against their children doing manual labour in schools. Therefore by the time these children finish their studies after primary or secondary education, they cannot really do any manual work again. They even laugh at any of their mates who are seen to be engaged in manual work society today. Those who cannot secure office work either in government service or the private companies cannot do manual work to earn a living. Since the society in which we are now, recognises wealth and not how it is got, people have taken to criminal activities to get money. All these things may be responsible in one way or the other for the high level of crime in the

Therefore, in order to get out of this problem, we must try to inculcate the spirit of working with our own hands in the children. Right from clearing their classrooms to cutting the grass and other bushes around, children are made to appreciate the dignity of labour. I remember in those days when we had school gardens. We were all made to work there every week. In fact, the school football field is assigned to us for clearing on regular basis. Therefore, up till today, many of us who are in various professions still take time to do some manual work at home. Some of us even engage in farming as a hobby. The school products will be made more useful to themselves and the society, if they are made to appreciate the dignity of labour. This as we have already said could start with the participation of pupils in the physical clearing of the school compound, working on the school farm, producing some materials during Cultural and Creative Art periods.

**Moral development**

Moral and character training could be regarded as the pillar on which traditional education rests. As you have learnt in one of the earlier units, the society does not recognise anybody who is found wanting in good character. This is why every family ensured that the best training is given to their children right from an early age. It is true that traditional African communities expect individuals to be fully engaged in an occupation. But at the same time, they expect a high moral standard from the individuals in the performance of his day to day duties. Nobody is even happy in the traditional societies with anyone who is lacking in good character. Our people always recognise and appreciate good character and high moral discipline than material wealth. In other words, more emphasis is placed on high moral standard than on the acquisition of material wealth. Whatever you have without being morally upright is regarded as useless.

I am particularly very convinced that the formal school system can benefit much from this aspect of traditional education. We should not wait till the child has become an adult before we start looking for ways of inculcating good moral standards in him. In the traditional society, we learnt earlier on that the process starts as early as possible. Therefore, the development of good moral standards in children should start from the primary school. Moreover, it should not be limited to the primary school. It should continue from primary to university level.

You may be asking how this could be possible. Well, it is quite simple. Like it was done in the traditional society, everything that the child learns has some elements of morality attached to it. In other words, we can do it in the school system first by including moral education in the curriculum. It could be taught even in the higher institutions as part of the General Studies program. In addition to teaching morals, it should be part of the teachers and pupils’ ways of life. While the teachers should serve as role models to the learners, any immoral behaviour on the part of the pupils or teachers should be punished appropriately.

If we do not follow the traditional ways of emphasizing high moral standard in the society, we may not get the best out of the educational system. The present situation whereby only high academic performance and the attainment of degrees are emphasized without good moral standards cannot help. We should not allow our desire for rapid socio-economic development through formal education to encourage immorality. Whatever we may achieve in that area without proper moral standards to back them up will always create problems for us.

**Activity**

1. What are the negative consequences of illiteracy on traditional education?
2. Explain why many of our school products do not like manual work.
3. Identify three major areas of differences between traditional African education and the Western (formal) school education.

**Reflection**

Critically explain how aspects of traditional education can be introduced into formal education.

## 4.4 Summary

In this unit, you have learnt the major areas of differences between traditional (informal) education and die western (formal) education. You also learnt that there are some aspects of traditional education that are good. Such aspects which have promoted the acquisition of practical knowledge of the various skills, the dignity of labour and high moral standards among our people should not be forgotten. Therefore, such areas could be brought into the formal school system. If it is done it will make the products of our school more competent and useful to themselves and the larger society.

# UNIT 5.0: MISSIONARY EDUCATION IN PRE-COLONIAL ZAMBIA

## 5.1 Introduction

In this unit you will learn the aims and nature of missionary education and how Africans responded to this education.

**Learning Outcomes**

By the end of the unit, you are expected to:

1. State the aims of missionary education in pre-colonial Zambia.
2. Describe the nature of missionary education.
3. Investigate Africans’ reaction to missionary education.

**Time frame**

This unit will take you two hours to complete.

**Content**

## 5.2 The coming of the Missionaries

In Central Africa, the evangelization by the Christian missionaries only became possible in the second half of the nineteenth century. The key figure was David Livingstone the Scottish explorer who hypothesized that a navigable waterway from Central Africa to the coast would establish some of the conditions for legitimate commerce andspread Christianity in Central Africa. David Livingstone’s epic journeys across the continent of Africa ended by his lonely death in the southern swamps of Lake Bangweulu in 1873. Christian churches in Europe, America and South Africa inspired by his heroic example responded to Livingstone’s challenge to bring Christianity and civilization to the people of Central Africa. Between 1885 and the end of the century, seven missionary societies entered Northern Rhodesia and established mission stations. A further seven had joined them by the outbreak of war in 1914. By 1925, there were nearly 2,000 schools run by fifteen different missionary groups.

## 5.3 Aims of missionary education

Missionary education had the following motives:

1. They educated the people in order that they might receive and understand the gospel message and that the people would be able to read the bible.
2. To train African teachers who would help to preach the word of God and teach others to read. Thus education was essential in evangelization and nurturing Christian leadership.
3. Some early mission workers made determined efforts to raise living standards of Africans by teaching western skills which could help to make life more comfortable and a little less precarious. The importance of craft training as a form of education was emphasized by the London Missionary Society. Beginning in 1903 the mission trained hundreds of Africans in building, carpentry, metalwork and other crafts at Mbereshi mission station. On the same station, Mabel Shaw pioneered the development of girls’ education in the country by teaching them various aspects of home craft and mother craft.
4. Other missionaries set great importance of teaching better methods of agriculture as a means of improving the standards of living of the people they had come to serve. In this regard Joseph Moreau, Jesuit Father at Chikuni, taught the Tonga people how to improve the productivity of their gardens and of their cattle.

## 5.4 Nature of missionary of education

Missionary education was elementary in nature. It involved:

* Reading, writing and learning of Arithmetic (3 Rs).
* Teaching of basic skills in crafts and agriculture.

## 5.5 Africans response to missionary education

Africans response to missionary education was both positive and negative.

**Negative response**

* Africans responded negatively to Missionary education because it clashed with their socio-economic activities. Africans attitudes towards education were governed largely by economic considerations. Where a school was considered by the community to have scant relevance to their socio-economic pattern, there was little the mission educationists could do about it. ‘Our cattle are our school,’ the Ila told the Primitive Methodists who complained that their schools were not supported. Fishermen, too, like the Ushi who lived in the swamps of Lake Bangweulu, were content to lead the same sort of life as their ancestors had done for generations before them. They ignored the schools the missionaries provided for them.
* Africans also responded negatively to missionary education because it clashed with their cultural practices like polygamy, beer drinking and many more.
* Africans also responded negatively to missionary education because the education was elementary as such it did not motivate them. They saw no need of spending so much time attending school merely in order to be able to read the Europeans’ book.

**Positive response**

* Africans responded positively later on when they realized that the ability to read, write and count would lead to paid employment in government service as store assistants or house servants.
* Missionary education also offered Africans skills in agriculture and crafts.
* Young Africans also respondedpositively because it became fashionable for them to speak English.

**Activity**

1. What were the aims of missionary education?
2. Analyze the nature of missionary education in pre-colonial Zambia.
3. Discuss Africans response to missionary education.

**Reflection**

In your opinion what role did missionary education play a role in the conversion of Africans?

## 5.6 Summary

In this unit you have learnt the aims and nature of missionary education. You have also learnt Africans’ reaction to missionary education.

# UNIT 6.0: EDUCATION UNDER THE BRITISH SOUTH AFRICAN COMPANY RULE, 1900-1924

## 6.1 Introduction

In this unit you will learn the nature of education that was offered during the British South African Company Rule. The unit will particularly look at the role of the B. S. A. Company in the provision of education and the policies that were introduced during its reign.

**Learning Outcomes**

By the end of this unit, you are expected to:

1. Describe the nature of education during the B. S. A. Company.
2. Examine the role of the B.S.A. Company in the provision of education.
3. Explain the education policies that were introduced by the B. S. A. Company.

**Time frame**

This unit will take you two hours to complete.

**Content**

## 6.2 The Nature and providers of education during the B. S. A. Company

Education during the BSACompany remained elementary focusing on the 3 Rs and skills in agriculture and crafts.During the years of the BSA Company rule the provision of Western education depended almost entirely upon the missionary societies. The BSA Company welcomed the establishment of missionary societies in the territory, encouraged their activities with free grant of land and even contributed small sums towards the construction of churches. Missionaries strengthened the European presence in the territory and could be relied upon to preach values that facilitated peaceful administration. The mission schools were considered sufficiently useful by the Company such that societies that were slow to establish them were encouraged to do so. However, the Company saw no need to contribute towards their cost. Their value lay in their contribution to African acceptance of European authority not in their potential to supply trained manpower. The company appointed white administrators, invited immigration of white settler farmers and traders and further encouraged the immigration of Indian traders. The role of African population in the territory was to provide unskilled labour for the local and Zimbabwean farms.

The BSA Company established one school for Africans during its period of administration. This was the Baroste National School which was set up in 1906. The school was as a result of the agreement between the Company and the Paramount Chief Lewanika. It was decided that 10 percent of the tax which was collected from the Africans living in Barosteland was to be set aside for the provision of educational services for the Lozi people. Earlier Coillard and his associates, the Paris Evangelical Missionary Society failed to provide the kind of schooling that king Lewanika wanted and the people demanded. They wanted a school where the English language would have a key place. The government considered that the Baroste School would supply any additional need for clerks and artisans in the territory, thus obviating the need to subsidize the education provided by the local missionary societies. Periodically, selected students from the school were withdrawn from school classrooms and engaged for very little pay on public works such as construction of government offices and residences. Those who stayed in school spent four hours per day in lessons which included the three Rs. Geography, hygiene, singing, agriculture, manual training in carpentry, building, tailoring and typewriting.

The BSA Company did not provide direct financial assistance even to the Baroste National School, yet the Company’s administration on the other hand made financial provision for the education of European Children both in what was called Northern at the time and in schools in Southern Rhodesia. Latham, the Acting Inspector of Schools had stated in the Report on European Education in Northern Rhodesia for the year ended 31 March 1921 that E 300 per annum had been set aside by the Administration to enable children of settlers to enter secondary schools in Southern Rhodesia and to pay the boarding fees. Further, funds were also provided by the Administration, totaling €450 in addition to the sum of €250 donated by the Beit Trustees, for the boarding grants to the children at the boarding schools in Northern Rhodesia.

It was obvious that of the two parallel school systems, one that provided educational facilities exclusively for European children and the other for the benefit of African children, the European school system was the more privileged system, with superior facilities and staffed by well qualified teachers. From the beginning of educational development in Zambia, the concept of integration; schools enrolling children of any race was never considered so that racially segregated schools gradually became the norm. However, after 1924, a systematic and properly organized pattern of African education began to emerge in Zambia.

## 6.3 Reasons why the BSA Company did not provide education to Africans

* The company was undercapitalized. It did not have enough money to invest in African education.
* The company wanted Africans to provide cheap labour. Educating Africans would have enlightened them to seek white collar jobs.
* The company’s primary motive was to invest in the territory and get the raw materials it needed and not to educate Africans.

## 6.4 The British South African Company Policy on education

Although the BSA Company assumed no financial responsibility for schooling in Northern Rhodesia, in 1918, it introduced a Proclamation which demanded:

* The registration of all schools. This was done in order to gain control over any setting where people received instruction.
* Anybody found subverting the tribal authority of the chief or headman or spreading any teaching of a seditious kind was subject to a large fine.
* Magistrates and Native Commissioners were to inspect schools.

## 6.5 Missionaries’ reaction to the proclamation

Missionaries viewed the 1918 proclamation as government interference without a corresponding financial commitment. As Ragsdale pointed out:

*the administration was attempting to control an activity to which they contributed nothing. The regulations were not designed to improve the quality of education; they merely added an administrative burden of reports and applications. The missions objected strongly and a period of negotiations began the process towards a government mission educational system. (1986:140-141)*

Due to a widely criticism of the proclamation, the high commissioner instructed the administrator to solicit amendments from missionary representatives. Subsequently, the 1919 Missionary Conference discussed the proclamation at length. In response, the BSA Company replaced the proclamation of 1918 with the Native Schools Proclamation in 1922.

The Native Schools Proclamation stated that:

* No new school was to be opened or carried on without the consent in writing of the Administrator or an officer appointed for the purpose by the Administrator.
* Existing schools were to be registered within three months of the issue of the Proclamation.
* Any school could be closed by order of the Administrator if he was satisfied after due inquiry that the general conduct of the teacher or pupils or the manner in which the school was carried on was detrimental to the good order and government of the neighbourhood or public decency.
* Magistrates and Native Commissioners to inspect schools. Teachers and persons responsible for the management of the school were required to provide all reasonable facilities for such inspections.
* The Administrator was given the power to make regulations prescribing the qualifications of teachers and certificates as to efficiency and good conduct which would be required of them; providing for the inspection of schools; and prescribing the sites on which schools might be built.

**Activity**

1. Describe the nature and providers of education during the B. S. A. Company.
2. Give reasons why the B.S.A. Company did not provide education to Africans.
3. Explain the education policies that were introduced during the B. S. A. Company.
4. Establish how the B. S. A. Company’s educational policies impact on the provision of education.

**Reflection**

Is it tenable to argue that the B. S. A. Company laid a foundation for the development of education in Northern Rhodesia?

## 6.6 Summary

In this unit you learnt the nature and providers of education during the B. S. A. Company. You also learnt that the Company was reluctant to provide education for fear enlightening Africans and that it was undercapitalized to provide education to Africans. In addition, you learnt the educational policies introduced by the Company.

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# UNIT 7.0: EDUCATION IN THE COLONIAL PERIOD

## 7.1 Introduction

In this unit you will focus on the kind of education and policies that were offered when Northern Rhodesia was under the British Colonial Rule.

**Learning Outcomes**

By the end of this unit, you are expected to:

1. Explain the educational policies that were introduced during the British Colonial Rule.
2. State the role of the Phelps- Stokes commission to colonial education.
3. Examine the influence of colonial policies on African education.
4. Discuss Africans response to colonial education.

**Time frame**

This unit will take you two hours to complete.

**Content**

## 7.2 The Phelps - Stokes Commission

At the 1921 missionary conference, members re-echoed their demand for government aid to missionary education work. As this was a widespread concern, in November, 1923, the Secretary of State appointed an Advisory Committee on Education in British Tropical Africa. This committee included Sir FredeickLuagard and Major Ormsby-Gore, who in 1924 visited Northern Rhodesia. The Phelps Stokes Commission was a high powered team of educators that made a comprehensive assessment and evaluation of educational opportunities for Africans. The commission deliberated with government officials on effective development of African education and met members of the General Missionary Conference, which represented a total of fifteen Protestant and Catholic societies.

**Phelps-Stokes Recommendations**

In their report the Phelps-Stokes Commission urged:

* Increased government expenditure on education in form of grants-in-aid to missions and predicted that such an investment in colonial development would eventually be reflected in better health, increased productivity and a more content people.
* Government to provide financial aid to central mission schools in the first instance, which were to be selected on a geographical basis.
* Government to provide financial aid to European missionaries who were required to supervise the educational work of their missions.
* Government was urged to allocate sufficient funds for employment of Native visiting teachers of satisfactory qualifications to encourage and improve village schools.
* Mission societies to establish a central training institution where properly qualified staff could give the necessary instruction.
* On the need of practical education and character building in the education of the African child.
* Government to appoint a Director of Native Education who was required to co-ordinate and unify the various educational activities of missionary societies.
* On the appointment of an Advisory Committee on Native Education with representatives from government, missionaries and settlers.
* Education should be adoptive to the conditions and needs of society. Whatever schooling would be given, it should help raise the standard of life at a village level. It was to be a preparation for life and life for the African meant life in the village. The chief aim of education, therefore, was to raise the standard of living among the village community. Moreover, even though the idea of adaptation was pivotal in the report, it did not exclude the possibility of providing higher education. The Commission recognized that with the evolution of civilization in African education, advanced technical and agricultural training and professional knowledge of medicine, law and theology was to be included.

Subsequently, the Advisory Committee incorporated many of the Phelps-Stokes recommendations in its 1925 report, which became the main educational policy statement for much of the colonial period. The major recommendations by the commission were intended to promote a rationalized, coordinated and effective system of education mainly under the supervision of missionaries

## 7.3 From Missionary to Colonial Government Education 1925-1939

The year 1925 saw the beginning of government involvement in education, with the establishment of a sub-department of Native Education, upgraded to a full department in 1930, which administered and supervised a system of grant-in-aid to mission schools. The missionary societies had strong representation on the newly formed Advisory Board on Native Education which met for the first time in July, 1925. On this first board, three of the fifteen members were Catholics while the other nine represented Protestant missionary societies. One of the first tasks of the Advisory Board was to produce a Native School Code. The purpose of this was to upgrade and recognize the schools that were in existence. Mostly, attendance at these schools was irregular, books and equipment were lacking, the teachers were untrained and the schools opened for only a few weeks each year. It was hoped that that the new code would ensure that schools in the future would be open for one hundred and fifty days a year, with two hours secular learning daily and nine periods to be devoted each week to learning English. The code defined a school as a class or assembly for the teaching or instruction of natives whether held in a building or outside, carried out in not less than 120 days in a year and in which instruction is based on a code approved by the Director of Native Education and the Advisory Board on Native Education. Latham was the first Director of Native Education.

The Colonial office policy did, however, recognize the need for ‘high schools’ for a minority, which, indeed, already existed in most of British colonial Africa. A plan was drawn up which provided for the upgrading of a few mission primary schools, missionary-run teacher training and the future provision of government teacher- training. The plan also made provision for the establishment of upper middle schools offering classes up to Standard VIII. These plans were compatible with missionary government and settler conceptions of the role of African education.

The missionaries were assured of a continued role in education and influence over policy through their presence on an advisory board appointed by the education sub- department. The stress on practical rural skills accorded with their aim of creating prosperous Christian village communities. The missionaries accepted the racial stratification of colonial society and the low level jobs accorded to Africans within the European controlled structure. By the 1930s, however, some missionaries did begin to question the limits on African development.

The new policy on African education offered government grants for the salaries of qualified European missionary teachers as well as for African teachers with government certificates. The education department set territory- wide examination for teacher certificates as well as examinations for Standard IV and from 1934 Standards VI students. The implications of the new policy for the missionary societies were that more money was available for education but that they had to distinguish between formal education and catechistical centers; and that they had to devote increasing numbers of their personnel to teaching, follow approved syllabuses and accept government inspection. As a result, the academic standards of the recognized schools improved.

An additional means of improving the quality of the teaching included the establishment of a Jeans school training center at Mazabuka in 1929. The Jeans school was established upon the recommendations of the Phelps Stokes Commission. The Jeans school was founded with an initial grant from Anne Jeans, a rich American Quaker. The main purpose of the Jeans school was to train African Teachers to supervise village schools. In 1933, a technical school for artisanal training was opened. Mine schools were opened in the newly- developed Copperbelt in 1930, at Bwana Mkumbwa, Roan Antelope and Nkana and in 1931 at Mufurila. In the same year, 1931, the government opened schools to serve the urban population of Ndola and Mazabuka. A few Native Authority schools were opened in the 1930s.

The onset of the economic depression resulted in reduced expenditure on education and the failure to develop classes beyond Standard VI. These years did, however, see the encouragement of village central schools which enabled more children to reach Standard VI. Tyndale-Biscos who took over from Latham as Director of Native Education encouraged the opening of government trades and secondary school in Lusaka in 1939.

Government participation in education in the interwar years reinforced characteristics which had emerged in the BSA Company period. A fairly widespread provision of a very low level of education continued. The numbers of mission village schools providing two or four years of education continued to grow. However, although the theory of government policy was populist, its practice was elitist in that only a minority of children attended schools recognized and subsidized by the government. In 1930, 20, 000 children attended government-supported schools; 58,000 were unaided schools. In 1937, the numbers were 30, 000 in government supported schools and 74, 000 in unaided schools. Very few students proceeded through the entire system. By 1939, only 566 had passed Standard VI.

The largest government grant in the 1930s went to the London missionary society whose girls’ and boys’ boarding schools at Mbereshi received large grants. The Wesleyans received the second largest grant for their boarding schools, teacher training and agricultural school at Chipembi. This society had only entered the territory in 1913 and did not run very many village schools.

Government created differences in educational standards between the schools of different missionary societies. It was government policy to assist the most efficient schools about 40 per cent of all the aided schools in the territory in 1927 belonged to one missionary society, the CSM, operating from three stations, Mwenzo, Lubwa and Chitambo. By 1938, successful Standard VI candidates came primarily from CSM and LMS schools and the Baroste National School. The white Fathers and the Dutch Reformed Church were responsible for very large numbers of village schools, but very few of these were aided by the government.

The educationally backward missions of the Northwestern Province ran very few village schools. None of these received any government funding. Latham had originally intended that the government should set up schools and train teachers for them in areas where the missionary societies’ educational system were inadequate. This plan was a casualty of the Great Depression. Areas evangelized by the less educationally efficiently missionary societies simply lagged behind. A few Native Authority schools were established in the late 1930s but Native Authorities tended to be most committed to education in areas where there had already been considerable educational development. In North-Western Province, government officials tried unsuccessfully to persuade the larger and better- organized Protestant missionary societies to establish a presence there in the hope of achieving some educational development.

The response of the African population to educational provision in the inter-war years varied from district to district and between the already-educated and the uneducated. However, in general there was a growing demand for education from all parts of the country as well as continuing apathy in some areas. The educated utilized the new opportunities for their children and operating through their churches and Native Authorities, demanded an extension of education facilities from the missions or the government. However, the fact that Native Authorities were trying to enforce school attendance suggests possible widespread lack of enthusiasm in the country. In Southern Province, the missions had difficulty in keeping their village schools open in the 1920s and 1930s. In the Northern-western Provinces village schools which had opened were closed because of lack of support.

In spite of the manifest inadequacies of the educational system provided by the government and missionary societies, no independent schools developed in Zambia. There was insufficient popular demand for education and insufficient money and relations with missionary educators did not deteriorate to the extent of requiring the establishment of an alternative system. Mupatu’s independent school in Bulozi, opened in 1943, was an exception, a response to a selective educational system which created ‘drop outs’ from educated individuals within a region already favoured in the provision of schools.

Social differentiation was strengthened and consolidated in the interwar period by the extension and improvement of education. The numbers of the better-educated were augmented. Government involvement slightly improved employment opportunities and conditions for teachers. Teachers developed a greater sense of identity and social cohesion with the opening of village central schools where several teachers were employed in the same village. The growth of the towns created more white-collar job opportunities. The privileged position of the families of the first generation of the educated was consolidated by their enthusiasm to educate their own children and their ability to pay the fees of advanced mission- station boarding schools. The educated also began to diversify economically. Some used their savings from their regular wages to invest in entrepreneurial activities. Chitambo teachers opened stores, Mwenzo ex teachers were involved in hawking, in running butcheries and in coffee- planting. Successful peasant farming was particularly a feature of the educated in the Southern Province among SDA graduates.

The educated also began to play a distinctive political role. They were appointed as advisers to Native Authorities when these were constituted in the 1930s and they manned the welfare associations which emerged in the towns in the inter-war years. The CSM graduates, whose experience in Malawi and active participation in church government influenced them towards political, were particularly active in these.

It is perhaps unprofitable to attempt to categorize this generation of educated men as either collaborators or resisters. They emerged in an environment of pervasive European power in the political, economic and religious sphere and in the interwar period could conceive of no practicable alternative to working within it. They adopted a concept of progress which involved economic development, the spread of education and Christianity and the improvement of the position of Africans in colonial society. The achievement of most these aims were dependent upon the activities of the colonial government. As advisers to and members of Native Authorities, the educated worked to extend educational facilities and to improve agriculture. In the welfare associations they agitated against the insults and abuses which accompanied colonialism in a white settler society.

The relative backwardness of girls, education in relation to that of boys intensified in these years. Only a handful of girls ever completed the full educational programme. However, in its allocation of funds, the government positively discriminated in favour of female education. A policy of general development and village improvement could only begin make sense if it included women. Boarding grants for girls were larger than those for boys. The age restrictions which were applied to boys boarding grants were not applied to girls. Even during the Great Depression, when education grants were cut, girl boarders continued to be favoured over boys. These measures, however, favoured boarding schools which were over-whelming attended by daughters of the educated elite.

Government encouragement of girls’ boarding schools further contributed to class formation. Writing in 1937, an official of the education department commented that Chipembigirls school was becoming the preserve of a class along the line of rail. The fact that girls’ growing numbers of educated parents wishing to educate their daughters at good Christian schools. Meanwhile, girls remained in a minority in the upper classes of the village schools. Women were not merely the passive recipients of mission and government policies. Educated and Christian women struggled to improve educational facilities available to girls. The wives of Wesleyan evangelists urged the opening of girls’ boarding school at Chipembi.

## 7.4 Expansion of Education, 1939-64

From 1939, there was a considerable expansion of African education. However, until the 1950s this expansion was intended to serve the economic and administrative needs of European-dominated territory. The inclusion of Zambia in the Central African Federation in 1953, in the face of concerted African opposition, emphasized and consolidated European-power. In the years between 1939 and 1946, the demand for copper grew, urbanization increased and the revenues of the territory improved. Expenditure on African education increased to meet the demands of the growing economy. These were conceived of as a rapid expansion of primary education, provision of universal primary education in the towns, and a cautious development of secondary education to supply men for minor positions in the civil service and to serve the expanding primary education system. Enrolment in secondary classes at Munali had reached 65 by 1945. In 1946 the first girl’s school was opened at Chipembi.

In 1946, a ten year plan for the development of education was approved and began to be implemented the following year. It aimed at providing every child with access to four years of education and an extra two years for urban children. An expansion of secondary education was upgraded twice, in 1949 from three to five and in 1951 from five to ten schools. The plan was completed before schedule and further expansion began in the mid-1950s. A major concern of the Department of Education remained the expansion and development of primary education. By 1960, 288 000children were enrolled in primary schools.

Increasing urbanization and the easing of the colour-bar in employment in the mines also necessitated increased provision of technical, secondary and urban education. More trades schools were opened and from 1956, admission qualifications were upgraded to standard VI Form Standard IV. The Hodgson Technical College was upgraded and new courses were introduced. By 1957, there were 17 secondary schools in the territory with a total enrollment of 1488 students. Education was a factor, if not the one in social differentiation in the 1940s and 1950s. With the advance in secondary education and access to university training for a tiny minority, a few began to qualify for professional positions which paid relatively high salaries. A hierarchy developed dependent on the level of education reached. Access to technical training depended upon successful completion of six and later eight, years of primary schooling. Even within the peasantry, social differentiation was to some extent dependent on education. Admission to settled schemes, designed to encourage improved cash- crop farming, was restricted to men with some primary education.

**Activity**

1. Discuss the education policies that were introduced by the British colonial rule.
2. What was the impact of the colonial educational policies on African Education?
3. Explain the role and recommendations of the Phelps- Stokes commission with regard to African Education.

**Reflection**

In what ways did colonial education contribute to the growth of African nationalism?

## 7.5 Summary

Education in all societies serves to transmit social values and to prepare children for specific roles. In colonial Zambia, African education began as a tool evangelization, developed into preparation for subordinate positions in a settler-dominated society and in its last few years was geared to produce the manpower needed in an independent nation. Education in Zambia has had considerable significance in determining status in society. Access to education has been limited by the geographical distribution of schools, the sex of the student, the educational levels of the child’s parents and by the government’s financial limitations and unwillingness for most of the colonial period to provide much education. The content of that education profoundly influenced the growth of Christian churches in Zambia. It influenced also the political and economic ideas of the Zambian leadership at independence.

# UNIT 8.0: EDUCATION IN THE FIRST REUBLIC 1964-1972: ZAMBIA’S EDUCATIONAL PROBLEMS AND POLICIES IN 1964

## 8.1 Introduction

This Unit introduces you to Zambia’s educational problems and policies in 1964.

**Learning Outcomes**

By the end of this unit you are expected to:

1. Discuss Zambia’s educational problems in 1964.
2. State the educational policies government adopted at independence.

Time frame

This unit will take you one hour to complete.

Content

## **8.2 General Policy Questions**

How to increase access-to primary education, to secondary, to higher, for girls and for rural children? What kind of education to give- Is it academic, vocational, practical or rural-oriented? How to retain pupils in school and reduce dropout (making education more efficient)? How to improve academic achievement? Where to get the resources for education-where would the funds come from? What proportion from the state? Should the education system depend on private payments? Where would teachers come from? Who should own/manage/run the schools? How should the education system be organized and managed?

## 8.3 Problems of access and quality

In late 1963, there were 623,000 children in age range 7-14 in Zambia of whom 350,000 were in primary schools (270,000 in lowest four classes; 80,000 in Standards III-VI); 1,769 primary schools (about 1,000 of them mission schools); 7,050 pupils in 26 mission and 16 government or local education authority secondary schools; 7,200 teachers in all institutions (of whom 600 had completed secondary). Only 150 of those teaching in primary schools had completed secondary school, and most of these were in European schools. There was very limited higher education of any kind and no university in the country. There was enormous demand and pressure by people on the government to expand education. A crisis of expectations was imminent as people expected immediate delivery of more education on attainment of Independence.

## **8.4 Problem of Educational inequalities**

A dual system for Africans and non-Africans; lavishly equipped and well­ staffed European schools; compulsory education for European children and facilities available up to Form VI: Over 3,500 Europeans (out of population of 60,000) in secondary. The problem was how to integrate: the two systems without affecting standards and without replacing racial distinction distinctions based on class. Girls’ participation was poor (girls = 42% of primary enrollment, 20% secondary and 19% of teachers). Uneven geographic distribution of schools in urban and rural areas.

## **8.5 Human Resource Problems**

Four major problems (i) scarcity of skilled and educated ‘manpower’; (ii) a surplus of unskilled labour; (iii) extreme dependence on expatriates; (iv) prejudices against technical education. Additional rapid supply of high-level ‘manpower’ needed for (a) development of economy; (b) replacement of departing expatriates; (c) Zambianisation.

## **8.6 Educational policies adopted**

Education policies adopted by the new government were as follows;

1. Ensure equality of educational opportunity, regardless of race
2. Promote national unity
3. To foster national development.

To achieve these goals, the priorities for the development of education were to be (a) the establishment of a university; (b) the expansion of secondary education and the improvement of the quality of primary education.

**Activity**

1. Examine Zambia’s educational problems at independence.
2. Evaluate the educational policies government adopted at independence.

**Reflection**

Is it true to argue that the policies adopted by government at independence were too ambitious for a newly independent country?

## 8.7 Summary

In this unit you learnt the challenges in education at independence and the policies government put in place to mitigate them.

# UNIT 9.0: ACHIEVEMENTS AND CHALLENGES IN PRIMARY SCHOOL DEVELOPMENT, 1964-1973

## 9.1 Introduction

This Unit introduces you to the achievements and challenges in Primary School Development from 1964 to 1973.

**Learning Outcomes**

By the end of this unit, you are expected to:

1. State the target at primary level.
2. Discuss the achievements and challenges in Primary School Development.

**Time frame**

This unit will take you one hour to complete.

**Content**

## 9.2 Target at primary level

* Policy stressed quality but practice stressed quantity.
* Aims of First National Development Plan ­emphasized creation of sufficient places so that every 7 year-old child can be admitted to Grade 1 by 1970.
* All urban children can complete the full 7-year primary cycle, and 75% of rural children can also complete the 7­cycle.
* Maintain quality by expanding facilities for teacher training and by upgrading teachers.

## **9.3 Achievements**

* Rapid expansion of Grades 1-4 (285,000 pupils in 1964; 483,000 in 1970). By early 1970s, about 80% of eligible children could find places in schools.
* Grade 4 to 5 transition rate increased to 75% in 1972-73.

## **9.4 Problems**

* Buildings: some very poor self-help structures, unsafe, some had to be demolished.
* Critical shortage of teachers’ accommodation (led to teacher frustration and demoralization; teachers became increasingly angry and defiant; major strikes in 1968 and 1970, widening the gap between old teachers and younger elites)
* Over-enrollment and very large classes.
* Triple sessions started in some areas.
* Much repetition, especially in Grade 7.
* High drop-out rates in rural areas, especially among girls in grades 4, 5 and 6.

## **9.5 Challenges**

* How to get across the idea that primary education is terminal. This was faced up to in Second National Development Plan, but never accepted by parents, pupils, teachers or administrators.
* How to promote English as medium of instruction (by teachers who were not strong in English) and at the same time promote appreciation for local languages.
* How to make primary schooling more relevant and valuable for those who did not proceed into secondary.
* How to cope with the growing problem of the primary school leavers.

**Activity**

1. State the target in the primary sector between 1964 and 1973.
2. What were achievements and challenges in the primary sector between 1964 and 1973?

**Reflection**

Discuss how the policy on access led to the problem quality in primary education.

## 9.6 Summary

In this unit you learnt about the target, achievements and challenges in the primary sector between 1964 and 1973.

# UNIT 10.0: ACHIEVEMENTS AND CHALLENGES IN SECONDARY EDUCATION, 1964-1973

## 10.1 Introduction

This Unit introduces you to the achievements and challenges in Secondary Education from 1964 to 1973.

**Learning outcomes**

By the end of this unit, you are expected:

1. State the aims and strategies in Secondary School Development.
2. Discuss the achievements and challenges in Secondary School Development.

Time frame

This unit will take you one hour to complete.

Content

## **10.2 Aims and Strategies**

* The aim was to expand secondary system to provide educated persons in the numbers needed and with skills required for national development.
* The target was to have one-third of primary school leavers entering junior secondary, and two-thirds of junior secondary leavers entering senior secondary. This was to be achieved by (a) expanding existing schools; (b) establishing new schools (at least one secondary school in each District).
* Strategies also included improving facilities and increasing supply of teachers.

## **10.3 Achievements**

* Secondary school enrollments increased fourfold between 1964 and 1970.
* New secondary schools were built in almost all the districts.

## **10.4 Developmental Problems**

Targets for school developments were not met; completion of schools fell much behind schedule; many schools had to be occupied before construction was completed. Reasons were:

* The building industry could not cope with the large number of new schools to be built.
* Poor road and transport system. The Unilateral Declaration of Independence (UDI) in Rhodesia had an adverse effect on supplies, costs, and timing.

## **10.5 Personnel Problems**

* The crucial problem was that of teacher supply; few qualified Zambians were available, and there was difficulty in attracting and retaining these. Hence there was heavy reliance on expatriates­ mostly young inexperienced and on short contracts. Many of them were non-English speakers. As secondary expanded, there was increasing difficulty in recruiting expatriates in numbers required. Postgraduate Certificate in Education (PCE) at University of Zambia made significant contribution to supply of needed teachers.

## **10.6 Educational** **Challenges**

* How to improve performance in mathematics and science.
* What kind of curriculum to adopt-how to include practical subjects (diversify the curriculum)
* Where to get the necessary teachers?
* How much funding and emphasis to give to practical, vocational subjects?
* What to do about poor performance of girls, especially in rural schools, and their fewness in senior secondary.
* How to ensure that secondary schools did not produce alienated, work-shy elite, interested only in white-collar jobs and their own privileges?

**Activity**

1. State the aims and strategies in Secondary School Development.
2. Discuss the achievements and challenges in Secondary School Development.

**Reflection**

Suggest ways in which government could have improved girls performance in mathematics.

## **10.7 Summary**

In this unit you have the aims and targets in the secondary sector between 1964-1973. You also learnt the achievements and challenges in the secondary sector.

UNIT 11.0:ACHIEVEMENTS AND CHALLENGES IN HIGHER EDUCATION

## **11.1 Introduction**

In this unit you will learn the achievements and challenges in higher education.

**Learning Outcomes**

By the end of this unit, you are expected:

1. State the targets in higher education.
2. Discuss the achievements and challenges in higher education.

**Time frame**

This unit will take you one hour to complete.

**Content**

## **11.2 Situation of Technical and Vocational Training in 1964**

At the time of independence Technical and Vocational Training (TVT) was the most undervalued and with university, most underdeveloped educational area. The training available for Africans was of low level. There were 15 small trades schools and some technical training at Hodgson Training Centre (now David Kaunda Secondary Technical- DKS). But this was never full and was always a centre of agitation and bitterness. There was also craft and technician training at NORTEC and Evelyn Hone. Legislation dating from 1943 barred Africans from apprenticeship training; this situation lasted until 1959. The two major problems faced by TVT in the 1960s were (i) all technical training held in low esteem and (ii) severe social and racial discrimination.

## **11.3 Measures adopted**

Saunders’ 1967 report advised:

1. Abolition of apprenticeship scheme.
2. Institution of full-time pre-employment training programs.
3. Consolidation of all sub-professional training.
4. Training of teachers for vocational and technical areas.
5. Fostering of more positive attitudes to all technical training.
6. Diversification of secondary school curriculum through introduction of practical subjects.
7. Establishment of DKS and Hillcrest as secondary technical schools (1965 and 1969 respectively) in order to prepare pupils for subsequent training in engineering or applied sciences or as technologists or higher grade technicians.

## **11.4 Achievements**

* NORTEC, Evelyn Hone, Zambia Air Services Training Institute, and Trades Training Institutes were established.

## 11.5 Challenges

* There were racial barriers to overcome. Trades and Vocational training was still held in low esteem.
* Escalating costs of institutions and problem of getting/retaining qualified staff and keeping up-to-date with technological developments.
* Very low proportion of women taking technical courses.

## 11.6 University Education

## **11.7 Background**

Possibility of a university in Lusaka was considered by the Carr-Saunders Commission in 1952, but the idea was abandoned due to pressure from Southern Rhodesia. Clandestine contacts were made with UNESCO at Tananarive Conference (September, 1962)and the decision was taken by the Northern Rhodesia Government in March 1963 to investigate possibility of establishing its own university. The report was submitted in December 1963 and accepted in January 1964 by the new nationalist government of K. D. Kaunda.

## **11.8 Immediate and Subsequent Developments**

The government adopted the Report in January 1964 and established Provisional Council in mid-1964. The University Act was enacted in November 1965. Teaching commenced at Ridgeway Campus, in March 1966. Formal installation of Chancellor was done in July 1966. First lectures at Great East Road Campus began in March 1968. Kitwe Campus was established in 1978 and later became Copperbelt University in 1987-88. Student enrollments: 310 in 1966; 1,253 by 1970, 3,813 by 1980. The first in-take graduated in 1969.

## **11.9 Problems**

* There was heavy dependence on expatriates.
* Insufficient qualified candidates for science.
* Students carrying over with them from secondary schools work/study habits and learning styles, with inadequate Critical faculties.
* Unpopularity of Education in Agriculture.
* Inadequate-resources could not keep pace with expansion, and hence decline in provision of library, laboratory and teaching resources.
* Heavy teaching commitments (largely a quantitative dimension) left little time for development of research and postgraduate traditions (largely a qualitative dimension).
* In later years, there was a loss of time, continuity, trust, and international credibility through regular and prolonged closures and disturbances**.**

**Activity**

1. Describe the nature of Technical and University education in Zambia in 1964.
2. Discuss measures that were implemented to improve Technical and University education.

**Reflection**

Critically examine how the University of Zambia has contributed to the development of Zambia.

## 11.10Summary

In this unit you have learnt the targets, achievements and challenges in higher education.

# UNIT 12.0: EDUCATION IN THE SECOND REPUBLIC 1973-1991

## 12.1 Introduction

This Unit introduces you to the educational reforms and innovations and the need for educational change in Zambia. It particularly introduces you to the 1977 educational reforms and educational developments up to 1991. This Unit also introduces you to developments in educational policy.

**Learning Outcomes**

By the end of this unit, you are expected to:

1. Discuss the need for educational change in Zambia.
2. Analyze the educational reforms and innovations in Zambia from 1964 to 1997.
3. Explain the educational developments from 1977 to 1991.

**Time frame**

This unit will take two hours to complete.

**Content**

## **12.2 Educational Reform Movement of the 1970s**

In the 1970s extensive efforts universally to reform and reorganize existing educational structures and to modernize teaching content and methods were undertaken. Major reform movements were triggered by external events:

* In the UK a new society was introduced by World War II
* In the U.S.A it was triggered by Russia’sability to launch a spacecraft.
* In Africa and Asia, the end of colonialism.

The Zambian government was conscious in undertaking educational reform in the1970s as it was necessary and ongoing process in Africa and elsewhere.

## **12.3 Factors Contributing to the 1970s’ Educational Reform Movement in Newly Independent Countries**

* The 1960s placed stress on expansion and quantity but concerns arose about the quality.
* National desires to create radically different programs and institutions.
* Economic self-sufficiency seemed to require massive changes in school curriculum and out-of-school education/training network.
* Need to give expression in schools to new national ideologies.
* Disillusion with outcomes of the 1960s (Development Decade) and striving for something better*.*
* Misgivings about education system:
* Highly selective, promoting individualism and elitism.
* Credentializm, paper qualifications appearing more important that knowledge and skills.
* The education was too academic and irrelevant to the needs of many; promoting inequalities and alienation, and undermining self-reliance.

## **12.4 General characteristics**

* Ambitious (in terms of time, energy; financial and human commitments required); initiators (educational planners at education ministries or local universities; external agencies)
* There was pressure for massive change and large-scale execution.

**Outcomes**: high public expectations and overload of education bureaucracy leading to:

* Delays.
* Unexpected outcomes.
* Public disillusion and resistance.

## **12.5 Reasons why reforms failed**

* Inadequate public/professional consensus/participation, especially by teachers.
* Too ambitious and exceeded financial, material, human resources, insufficient attention to economic, demographic and logistic factors.
* Capacity of education ministry to absorb/execute overstretched.
* Too heavy reliance on political slogans, on personal commitment of a few and on voluntary service.
* Unfavorable or unstable political or economic environment.
* Resistance by elite groups.
* Concentration on individual elements of a reform instead of on total package. Many reform exercises ended with production of a plan-process important hence piecemeal implementation.
* Ever-recurring tendency to stress numerical, quantitative aspects, at expense of qualitative.
* Inadequate attention to currently important issues, such as population growth, health, and girls’ education.

## 12.6 The Need for Education Change in Zambia

The reasons for change were as follows:

* Much quantitative expansion in the 1960s but overall structure, curriculum and organization remained much as in colonial era.
* Piecemeal attention to certain areas and components (for example, language policy, the structure of secondary education, the content of secondary education), but no attention to whole spectrum of education for children, youths, adults as an integrated system.
* Increasing unemployment; growing problem of primary school leavers -no jobs for them in urban areas, few training facilities, inadequately prepared for life in rural areas.
* Rural­-urban inequalities became more marked and rural incomes falling.
* Shortage of supplies in rural areas; poor medical, educational, transport and social services for rural poor.
* Poverty getting worse instead of better, mostly in rural areas, but also a growing phenomenon in towns.
* The education was too academic and bookish. It emphasized white collar orientation. The education system was also dominated by examinations. Alienated people from local culture and rural areas.
* Performance of children in basic language, numbers and science areas were poor.
* Selection for next educational level based on paper qualifications without regard for character formation. ­
* The education provided also promoted selfish elitism.

## 12.7 The 1977 Educational Reforms

## **12.8 Content**

* Aimed at development of whole person.
* Insistedon quality and relevance.
* Stated the principle that productive work in schools should serve educational objectives.
* Established long-term goal of nine years universal education (in basic schools), with intermediate goal of seven years of primary education for all school-aged children.
* Retained English as medium of instruction.
* Allowed continuance of private schools (but only until such time as the state would be able to make adequate provision for everyone).
* Established two years full-time teacher training as the norm.
* Retained certification and selection functions of examinations.

## **12.9 Strengths**

* Ideological: concern for whole person and each individual, above all the teacher; concern for equity (better distribution of resources)
* Professional: concern for quality, for relevant curriculum; primacy of educational objectives.
* Cultural: movement towards restoration of Zambian languages to rightful place. Practical: realistic and pragmatic; much of it feasible; realistic appraisal of what can be expected of people, what people will accept, what can be done within constraints of limited resources.

## **12.10 Weaknesses**

* Seen by many critics as complete reversal and rejection of major 1976 proposals, by others as little more than linear expansion of existing educational system.
* Timid and cautious: not willing for education to provide dynamic leadership role in transforming society.
* Made no special provision for the disadvantaged such as out-of-school youth, or rural problems.
* Left the responsibility for much of continuing education to other Ministries and failed to assert its own potential role in combating adult illiteracy.
* Made little account of the context of education, especially population growth, rural neglect, growing urbanization and worsening economic situation.
* Like most documents of the time, it had nothing special to say about girls’ education or environmental problems.

## **12.11 Implementation of the Educational Reforms**

* Much of the enthusiasm for educational reforms faded away with the publication of the 1977 document.
* No proper strategy was worked out for their implementation and no implementation unit was setup.
* Copies of reform document not widely distributed. Document taken as the final justification for every educational intervention, but few were really familiar with its contents.

**Activity**

1. What factors necessitated the Educational Reform movement in Zambia in the 1960s?
2. Outline the educational reforms and innovations in Zambia from 1964-1997.
3. Critically analyze the strengths and weaknesses of the 1977 education reforms.

**Reflection**

In your opinion suggest ways in which the 1977 educational reforms could have made education practical.

## 12.12Summary

In this unit you have learnt the factors that necessitated the education reform movement. You also learnt the general characteristics of the reforms, its strengths and weaknesses.

# UNIT 13.0: EDUCATION IN THE THIRD REPUBLIC 1991-DATE

## 13.1 Introduction

This Unit introduces you to partnership in education in the Third Republic in Zambia. The unit also introduces you to the Aims of Education in Zambia and the process of decentralization in the education system.

**Learning Outcomes**

By the end of this unit, you are expected to:

1. Explore partnership in education.
2. Discuss decentralization in the educational system.

**Time frame**

This unit will take you one to complete.

**Content**

## 13.2 Why do governments exist?

The following will help you answer the question above.

1. To provide necessaryservices which individuals would not provide for themselves, if there was no government.
2. A government should develop the structures and institutions of a society, and should finance these if there is danger that the private sector will not provide them or that beneficiaries would not purchase them.
3. A government should equalize access by members of a society to necessary social goods and services and should finance these for those who cannot afford to purchase them. In this equalizing role, a government should seek to narrow the gap between the rich and poor.
4. A government should establish the conditions necessary for the economic development of a society and should actively promote such development. In this economic role, a government should strive to promote and, in certain circumstances, to create adult employment.
5. A government should provide for the security and defense of the members of a society.

## 13.3 Should a Government Finance Education?

Yes; this is part of its role as a developer. If it does not do so there is danger (i) that the private sector will not provide all the services that are needed (for example, those needed in remote rural areas or in urban shantytowns); (ii) that those likely to benefit from education will not always be prepared or be able to pay for educational service (as is so often the case with girls and the poor).

The Party and Government have the responsibility of ensuring that educational facilities are available to all citizens. However, due to limited resources, the state has not been able to make adequate provision for everyone, although this remains the ultimate goal. Therefore, the important role played by mission agencies and other voluntary organizations will continue to be appreciated and encouraged by the Party and Government, especially in pre-school, primary, special, secondary, technical and teacher education.

Non-government institutions which currently provide educational facilities include grant-aided schools, colleges and institutes; private schools and colleges; and private correspondence colleges.

## 13.4 Should a Government Provide Education?

This depends very much on circumstances. World-wide, privately­ provided education tends to be of better quality and more cost effective than state-provided education. ­Private schools in general achieve more, and do so more cheaply, than government schools. In some countries almost all of the education is provided by the private sector, even though most of the financing comes from the government-the government uses public funds to contract private providers to supply educational services. Where private schools range from those which are excellent to those which are of poor quality (as in Zambia), there are good grounds for partnership arrangements, with education being provided both by government and by the non-governmental (private) sector.

## 13.5 Should a Government Regulate Education?

Yes; this is needed in order to (i) protect the consumer; (ii) ensure equality of educational opportunity. Consumer-protection means ensuring that physical facilities are safe and hygienic, that staff is suitably qualified, that the education provided is of satisfactory standard. Equality of educational opportunity in this case seeks to ensure balanced development of education, in terms of level (for example, sufficient opportunities at the bottom as well as at the top), curriculum (for example, covers essential core areas) and geographical spread of facilities (for example, not all concentrated in towns or in low density urban areas).

## 13.6 Grant-aided Educational Institutions

Grant-aided educational institutions are those institutions to which the Government contributes 75% of the cost of their capital works· programme in the form of a grant and to which a grant on recurrent expenditure is also made to cover the payment of teachers' salaries, school requisites, boarding costs and many more. Examples of this category are mission schools, teacher training colleges, and trades training institutes run by mission agencies.

There are other educational or training programs which may not be formally classified as schools, but to which the Government makes small grants. For example, youth training programs, community-based skills training projects· for youth, etc. These are important sectors where there should be clear policies and where systematic expansion and improvement are urgently required. The policies discussed in this and other chapters will provide a firm basis for voluntary organizations to extend their work in collaboration with appropriate government agencies.

## 13.7 Private Educational Institutions

Private educational institutions in Zambia cover a wide range of functions. They offer pre-school, primary school, secondary school, vocational and cultural programs. Some have been established primarily to serve the expatriate community, or a particular religious group.

In terms of the provisions of the legislation on education, private educational institutions are permitted if they satisfy the requirements for registration and are run or operated in accordance with the provisions of the relevant Act. The main purpose of the legal requirements is to protect the students concerned and the general

13.8 Should Government Administer Education?Yes, principally in order to

1. Formulate broad policies for the sector.
2. Undertake planning at the national level.
3. Enact the legislation that an education system requires.
4. Mobilize local and international resources for the development of the sector.

## 13.9Partnerships in Education

The Partnership Principle: The 1990 Jomtien Conference spoke of an “expanded vision and a renewed commitment” to providing education for all and stated that partnerships are at the heart of this vision and commitment. The partnership principle in educational provision recognizes the special rights of parents, teachers, non-governmental organizations, the private sector, local communities, and religious groups, and calls for their greater involvement in the conception, design and implementation of educational programs. The principle is based on the fact

(a) That the government cannot supply all the necessary human, financial and organizational resources.

(b) That the government should not be expected to do so.

(c) That those who collaborate with the government in educational provision have a right to do so, and are not doing so merely because the government allows them.

13.10 Providers of Education:The three principal providers are the government, missions, and the private sector. At Independence, most of the primary schools were run by Local Education Authorities and the missions. Over the period 1965-1973, Government took responsibility for these and still runs them. Missions retained control of their secondary schools, four Teacher Training Colleges, and some primary schools for children with special educational needs (the blind, hearing impaired. physically impaired). Almost all of these institutions are grant-aided. That is, government pays salaries and gives a grant towards the running costs. Grant-aided schools are outside the government system (and in some countries would be referred to as private schools). Grant-aided institutions were given almost complete autonomy in 1993, with power to establish Management Boards with full responsibility for policies, staffing admissions, curriculum and many more.

**Private Partnership**: To meet their costs, private schools must depend very heavily on fees. Hence they respond to the needs of those with ability to pay, and are mostly found in urban areas. Private schools cater for a small proportion of pupils (about 1 % of primary school enrollments, and about 6.5% of secondary). In first years after Independence private schools received capitation grants from Government. With government taking more control of the economic and social sectors in the late 1960sand early 1970s, support for private schools declined. Questions began to be raised about their role in a socialist country. *Education for Development (The Draft Statement on Educational Reform,* 1976) strongly discouraged them; *Educational Reform* (1977) adopted a more tolerant attitude, but remained cautious and reserved. There was an increase in the number of private schools in the 1980s, partly because government schools could not cope with the numbers (especially in Grade 8), partly because some private schools promised better educational facilities than government schools, and partly because a more liberal economic climate was coming into being. Private sector involvement has been a cornerstone of economic policies since 1989; likewise there has been great stress in education on participation of the private sector in the provision of education. University Act of 1992 allows for private universities. The 1998 budget address affirmed that strategies for redressing conditions in the social sectors (principally health and education) included devolving service delivery to the private sector. Liberalization in education, which is central in the development of education policy, means the participation of private sector in (a) providing education, (b) supplying resources for education, and (c) developing educational materials.

## 13.11Decentralization

**Definition**: Decentralization is the process whereby decision-making powers and functions are transferred from the more central structures of government and its ministries to local level structures (and, at times, even to NGOs, communities and individuals). Decentralization is related to the principle of subsidiary function (or subsidiary), that is, (i) a higher level group or organization should not do for a lower level group what that lower level group can do for itself; and (ii)a group or organization above the level of individuals should not do for the individuals what the individuals can do for themselves.

13.12 Reasons for Decentralization

Decentralization empowers local bodies and individuals to take the initiative and to make decisions for activities and programs that affect their own lives. In this way it promotes personal participation and thereby enhances the fulfillment of personal potential.

Decentralization should lead to greater efficiency and effectiveness, by overcoming problems of inefficiency that arise when administrative structures are highly centralized and bureaucratic, such is the case with the Ministry of Education at present. Decision-making authority found mostly at headquarters in Lusaka. Leads to inefficiencies, delays and lack of accountability.Very little power remaining with schools or districts to make educational decisions that are relevant to their immediate circumstances. Stakeholders (teachers, parents, community, pupils) have very little say in decisions affecting them; hence very little democracy. Long and uncertain lines of communication.Teacher frustration with delays in handling of cases.Hard to ensure proper financial accountability.

## **13.13 Decentralizing the System**

The Local Administration Act of 1980 entrusted to district councils responsibility for establishing and maintaining colleges, schools and day nurseries. Apart from establishing pre-schools, councils did little else to implement this Act. First real steps in decentralization of education were taken in 1995, with establishment of Education Boards in Copperbelt. Four levels of Boards - one for each Teacher College, one for each secondary school, one for each district (with responsibility for primary schools in district), and one for each primary basic school that the Minister judges is of such size that it warrants having its own Board. Boards were to have full authority for education, including recruitment and discipline of teachers and other staff, administration of funds, imposing of fees (within certain limits), administering, controlling and maintaining their institutions.

Membership: up to fifteen members, only one of whom is an education official; rest are teachers, parents, pupils, school heads, and district council nominees.

## **13.14 Roles and Functions**

The Ministry of Education headquarters will retain certain powers: making legislation, formulating policies, planning at national level, mobilizing and allocating national resources, setting standards, monitoring and evaluation, quality control, ensuring accountability.

The Provincial Education Office will coordinate and monitor policies in the province, plan at provincial level, control standards-monitoring and evaluation, collect and analyze data, and ensure sustainability of effective mechanisms for financial accountability within the province.

Education Boards will devise rules and regulations for the institutions for which they are established, mobilize resources locally, and develop rewards and incentives for their staff. The District Education Office will be the secretariat for the District Board, and hence will implement the Board's decisions, making sure that these conform with general education policy, planning guidelines, the promotion of standards, and the principles of accountability (both to the Ministry and to the local community)

**Activity**

1. In what ways did education in Zambia benefit from decentralization?
2. Give reasons for partnerships in education.

**Reflection**

Do you think the decentralization process in education was done in utmost fairness?

## 13.15Summary

In this unit you have learnt the reasons for partnership and decentralization in education.

# UNIT 14.0: ISSUES AND PROBLEMS IN EDUCATIONAL PROVISION IN ZAMBIA TODAY

## 14.1 Introduction

This Unit introduces you to the issues and problems in Education Provision in Zambia in the second republic. It also introduces you to the notion of equality and quality in education.

**Learning Outcomes**

At the end of this unit, you are expected to:

1. Discuss the issues and problems in educational provision in Zambia today.
2. Discuss the notion of quality and equality in Zambia’s educational system.

**Time frame**

This unit will take you one hour to complete.

**Content**

## 14.2 Constraints Facing the Education System

Although the decline in both access to and quality of education in Zambia began in the late 1970s, the wearing away of the system did not become visible until the mid-1980s, when school infrastructure began to deteriorate, teaching and learning materials became extremely scarce, and the number of untrained teachers increased dramatically. Today, the situation is critical. Most school infrastructure is in utter disrepair; pupils are not displaying age-appropriate reading, numeracy or communication skills; the teaching force is demoralized; and the allocation of public funds has reached an all-time low.

Against this background, the Government acknowledges the complexity of the problems facing the system and its responsibility to address these problems immediately so that all children can have access to quality basic education. Although Government is committed to increasing access and improving the quality of the system, it recognizes that many constraints must be overcome along the road to the future. Because these constraints will not disappear overnight, as they are part of the macro-economic environment of which the education system is part and over which it has little control, the Government will have to find innovative and cost-effective ways to lessen the negative impact these constraints may impose on the system.

The most significant constraints include

* The country’s high population growth rate which is increasing the demand for schooling at all levels.
* The *HIV/AIDS* epidemic which is increasing the number of orphaned (often destitute) children.
* The weak institutional capacity of the Ministry which impedes effective management of the system.
* The labour market which is not expanding rapidly enough to absorb the annual output of school leavers.
* And the meager resources currently allocated to education.

## 14.3 Equality of Educational Opportunity for Underprivileged Groups

**Equity** refers to fairness and justice in distribution of resources. It is a normative concept, describing the way things should be. It is not exactly the same as equality, which is a positive concept, dealing with the way things are. Equality describes whether resources are distributed equally and equity says whether they are distributed fairly, properly. Equal distribution does not always bring about a fair distribution-to achieve equity, it may be necessary for resources or opportunities to be distributed unequally.

One of the principal functions of any government is to promote equity, enabling all fair access to necessary material and social goods, one of which is education. Equity’s concern is merely to promote school enrollment or attendance, but participation in all that goes on in school, continuation in a school to end of a given cycle, satisfactory performance in school, genuine learning and achievement, and adequate opportunity for a subsequent unrestricted range of education/training or employment activities. Disadvantaged groups need special attention and protection. Children’s junior status dependency makes them particularly vulnerable; among children, specially disadvantaged groups include girls, rural children, poor children, and the handicapped.

**Rural:** Educational provision in rural areas poorer than in urban-buildings, furniture, materials and supplies, teachers (most of the untrained teachers are in rural schools). Demand for education not as high as in urban areas. Questions arise about value of education to rural children, especially if they remain in rural areas after school: what good was their education to them? How can they retain their literacy when there are no facilities in rural areas?

**Poor:**This group may coincide with rural and with girls, but a special category also in peri-urban areas. Schools not designed for their needs: school curriculum and culture are essentially middle class-they are alien to the poor who feel over-awed or that school is not ‘for real’, not relevant to their lives. Yet, the poor’s own desire is for more education of academic type that gives greater promise of upward social mobility.

**Handicapped:** Very large number in any society-possibly as many as 10% of children suffers from some type of handicap. Many need special education/attention at school. One major problem is lack of accurate information on the number of children with special educational needs. A second problem is the attitude of society to education of children with special needs. Communities and parents may doubt whether it is worthwhile, whether much can be done for such children. Some parents also feel that they will be shamed or blamed if it is known that their children have physical or mental disability, hence they conceal such children and are not prepared to send them to school. This leads to many disabled children not being enrolled. General educational principles are that those who are not severely handicapped should be enrolled in the same schools and follow the same programs as others, but facilities may not be suitable for them. In 1995, Zambia had 28 special primary schools and in special secondary school for severely handicapped; in addition, there were 80 special education units at primary level and 29 at secondary level. The Ministry of Education’s policy is to ensure equality of educational opportunity for children with special needs, to incorporate such children as far as possible into ordinary schools and classes, to provide education of superior quality to such children, and to strengthen the supervision and management of special education across the country.

## 14.4 Gender in education

**The problem of girls’ education**: Ensuring enrollment, attendance, performance and success of girls in school is an ongoing problem. There are many social and cultural obstacles. Almost half the school-aged girls are not in school; gross enrollment ratios lower for them than for boys at all levels; completion rates lower than for boys; drop-out rates higher than for boys. In all public examinations, girls under-perform in relation to boys. Girls’ low performance levels in mathematics and science particularly disturbing. In tertiary education there are very few women in hard sciences and technology. There are few female teachers in rural schools. Very few female school heads or deputies.

## 14.5 Factors that affect girls’ academic performance

**Negative school factors**: Many factors in the school and its environment impede the satisfactory participation and performance of girls:

* Long walking distances to school (rural and urban).
* The school facilities are not supportive in that there are inadequate water and sanitation, poor buildings, bare classrooms, insufficient seats and desks.
* Low quality of schooling in that there is too little actual learning time, few books and learning resources, low levels of learning achievement.
* The curriculum does not engage girls; it is not practical and related to life outside school.
* The language, pictures and images in teaching materials often prejudiced against girls and women.
* School culture not gender-neutral (biased in favour of boys). A school is by some girls as a place where girls feel overshadowed by boys. There are very few female teachers, especially in rural schools. At school, many girls experience personally embarrassing situations (no uniform, worn-out dress, harassment and solicitation).

**Negative home and community factors**: Values, beliefs and practices in the home and community also impede the satisfactory school participation and performance of girls:

* Child-rearing practices-girls are brought up to look after others, be submissive, and respond to needs and demands of boys and men. Girls carry an excessively large share of household chores and responsibilities that leave them little time for rest, play or study.
* Initiation, early marriages, cleansing rituals and other customary practices may turn a girl’s interest away from school and lessen family/community support for her continued attendance.
* Society’s general view is that a girl/woman is defined by her relationship to a man and not as an independent person in her own right.
* Widespread poverty reduces chances of girls’ school participation (fees, economic value of her labour, bride-wealth, caring for the young, old and sick).
* Parents disillusioned with education, because standards have fallen and it does not seem to lead to employment; hence they ask, why invest in educating a girl? There are high levels of illiteracy among rural adults, especially women. There is a challenge for education System and society to make the essential equality of girls and boys, of women and men, a lived reality.

## 14.6 Gender Issues in Education

**Context:** The centrality of women’s contribution to national development underlines the importance of integrating gender concerns into all developmental interventions. The national goal of accelerated development cannot be attained without special attention to the needs of women and girls. It is necessary, therefore, that all national policies include gender-specific considerations.This is all the more important in Zambia where, although progress has been made in enhancing the socio-economic status of women, they still remain among the disadvantaged and marginalized. This is particularly evident in the feminization of poverty as reflected in the limited access of females to productive resources, social services, remunerative employment opportunities, and participation in political and managerial decision­ making processes. The disadvantaged status of women and girls is also strongly marked in the education sector.

This represents a great loss for Zambia since the benefits of education in improving the overall quality of life multiply with increased participation of girls and women. Their education is particularly associated with significant reductions in infant mortality and morbidity, improvement in family nutrition and health, lowering of fertility rates, improved chances of children’s education, and increased opportunities for income earning in both wage and non-wage sectors.

The Zambian Government has committed itself to the socio-economic improvement and empowerment of women through various programs and affirmative actions. Within this framework, the National Policy on Education gives high priority to the education of girls and commits the Ministry of Education to the elimination of all gender disparities within the education sector.

**Current Situation**

Available statistics indicate that girls’ enrollment in Grade 1 is almost equal to that of boys. **In** subsequent grades, however, the number of girls decreases steadily, with a noticeably high female drop-out from Grade 4 onwards. For every 100 girls who begin primary school, only 70 complete the full primary course, 23 proceed into junior secondary school, 9 into senior secondary, and 7 sit for the School Certificate Examination in Grade 12. Opportunities for boys are considerably better, with 87 out of every 100 Grade 1 entrants completing the primary course, 37 entering junior secondary classes, 16 going forward to senior secondary level, and 15 sitting for the School Certificate Examination.

This narrowing of educational opportunities for girls becomes even more pronounced at tertiary level. The only exception is in primary teacher training where a reasonable gender balance is maintained, with some 49% of the students being female. Among those training for secondary school teaching, little more than one ­third are female, while in vocational and technical institutions less than one-third of the enrollment is female, with almost all female students training in secretarial and office work. At the universities, there is gender imbalance too.The notion of quality in education

The notion of quality

**Early Focus:** Focus in 1960-75 was on quantity: early need was for a large number of educated people.

**Later Focus**: Greater stress on quality.

**Meaning of Quality**: Is it concerned with what goes on in schools classrooms? With facilities? It is about staff and their qualifications? About discipline? About school results? About achievement of pupils? About student success when they leave school (in further education, in getting jobs, in productive work)? Clearly quality involves all these.

**General definition quality**: ***it isexcellence or pre-eminence in respect of a particular characteristic that is thought to be valuable.***

**External Efficiency**: Thought to be valuable-for what? If valuable in relation to preparing pupils for their roles in life, criterion is external, outside education itself; this includes notion of relevance. In this sense, education is of good quality if it is relevant and serves the changing needs of students and the society they will enter. Because society is changing, quality education must also change. Education that does not change is not externally efficient (that is, is not of good quality). Education that does not provide for the real needs of the majority of its students is not of good quality.

**Internal Efficiency**: If the characteristics thought to be valuable in relation to the education system and process itself, so that it is inward-looking, concerned with what goes on in schools, then we are using an internal criterion. Generally we are concerned here with success or failure in reaching educational goals. Very often we use a rough measure of accomplishment, such as examination results, to tell us whether expected knowledge, skills, attitudes, etc., have been acquired.

**Education Process**: A useful way of thinking of quality is to associate it with the process whereby the inputs to schooling (pupils’ abilities, materials, buildings and many more) are transformed into the outputs from schooling (the knowledge as shown in exam performance and other ways). Hence we are dealing with educational transformation process: what the process gets to work on and work with (personal and physical inputs); the context in which it operates (the wide socio-economic context of society, the narrower context of school organization and management); what the process consists in (the actual teaching-learning interaction in the classroom); what it works towards (expressed in the curriculum); and what it produces (the output in terms of learning achievement).

**Activity**

1. What efforts has the Zambian Government put in place to ensure equal educational opportunities for the under Privileged?
2. How has the Zambian Government ensured that there in equity and equality in education provision?
3. Discuss the constraints faced by the education system in Zambia today.

**Reflection**

What challenges are affecting the Ministry of Education in its effort to offer quality education?

## 14.7 Summary

In this unit you learnt the issues and problems in education provision in Zambia in the second republic. You also learnt the notion of equality and quality in education.

# UNIT 15.0: THEORIES OF MANAGEMENT

## 15.1 Introduction

You will realise that managing institutions is not easy. For efficient leadership and management, you need to have a good background on leadership and management. Theories are mostly the basis for good managerial skills. Many different theories have been advanced to explain why some institutions function more effectively than others and how an institution’s effectiveness can be improved. By studying them, you can understand better how these institutions work and the rationale behind modern management philosophy.

**Learning Outcomes**

By the end of this unit you are expected to:

1. Explain the meaning of the word ‘theory’.
2. Identify the organization theories in management.
3. Explain what ‘bureaucracy’ means and the types of bureaucracy.
4. Name the types of authority from Weber’s point of view.
5. Explain the tenets of the Human Relations theory and Maslow’s hierarchy of needs.
6. Identify McGregor’s theory of Human relations.

**Time frame**

This unit will take two hours to complete.

**Content**

## 15.2 Definition of theory

Have you ever given a thought about what the word ‘theory’ means? Many people think about theory as having diverse meanings. Let us now consider the following definitions:

A theory can be explained in two ways as indicated below:

* A set of ideas that is intended to explain why something happens or exists the way it does.
* A statement (generalization), which explains some phenomena in a systematic way.

Though the word theory is defined as above, Kasambira (1998) indicates that some school administrators feel uncomfortable with theories and therefore, prefer practical prescriptions for administering their schools rather than use theories.

However, theories in themselves provide a guiding framework for ***understandin****g***, *predicting*** and ***controlling behaviour*** in institutions.

Now that you know what the word ‘theory’ means, you can now go ahead and look at some of the theories of management.

## 15.3 The Classical theory

Many scholars, practical managers and social scientists have contributed to the understanding of management theories. The reflection of the practical managers has been centred on reflecting and theorising about their own experiences in management with the idea of producing a set of principles of management applicable in a variety of situations. In reality, the theorists have emphasised the structure of organisations instead of other aspects, for example, human beings. The label that has been given to such theorists is “classical” or “scientific managers”. The theoretical approach to management has been described as prescriptive, which simply means suggesting what is good for organisations.

Within classical approach to management; scientific management and administrative management (the latter to be dealt with in unit 3) are to be studied.

Taylor (1856-1915) was one of the early theorists. In his desire to realise greater efficiency on the shop floor, he noted problems and sought solutions based directly on his own experience at work both as a shop-floor worker and a manager. Later he joined Midvale steel company where in the course of eleven years; he rose from labourer to shop superintendent. It was during this period that Taylor’s ideas of scientific management emerged.

**Reasons for the Emergency of Taylor’s Scientific Management**

In the last 25 years of the 19th century, ugly hardships were the realities to be reflective in a factory due to the following:

* Factories experienced problems of efficiency work methods.
* As industrial revolution was taking place in the western world, there was a correspondingly rise in new factories, new plant and machinery and plentiful labour which never matched with well-organised efficient and profitable operations of the aforementioned elements.

Taylor at this stage generated ideas, which adopted efficient working methods that embodied systematic analysis of work and removing attitudes that induced workers to put in less effort to their daily work.

He termed the tendency as soldiering which was further grouped into two:

* as natural soldiering i.e. man’s natural tendency to take things easy
* systematic soldiering which is the deliberate and organised restriction of work-rate by employees

According to Taylor, the following were reasons behind workers putting in less effort in their daily work (soldiering):

* Fear of unemployment.
* Fluctuation in the earnings from piece-rate systems.
* Rule of the thumb permitted by management.

In his research, therefore, Taylor mentioned that for the issues above to be solved, the answer lay in practising scientific management. To this, Taylor realised that his proposals of scientific management would appear to be just a new method.

In line with this development, he realised the need to take up a drastic measure to change things and as such he proposed a complete mental revolution on the part of both management and workers.

Going by the above discussion, Taylor recommended that in its application to management, the scientific approach required the following steps to be carried out:

* **Developing scientific Job Analysis**-this would replace intuitions or rule of thumb methods of doing work in organisations with a scientific approach based on observation and analysis.
* Scientific selection and training of workers- scientifically selecting the best person for the job, train the workers thoroughly in performing the tasks and procedures well.
* Management operation – cooperation be with mutual faith and trust between management and workers for measuring work being realised based on established standards, procedures and principles.
* Equal division of labour between management and workers – remove unhealthy trends by managers who enjoyed a monopoly of doing little work (assumed minimum responsibilities) at the expense of workers being given more than one’s ability in terms of responsibility.

**Criticisms of Taylor’s scientific management approaches**

You may have realised as you went through this piece of writing that the targeted beneficiaries of Taylor’s work raised criticism against his scientific management. This should be understood from the human point of view of the normal reaction to any new ideas and as such let us view the criticisms as a challenge for the best way forward.

The following are the criticisms against Taylor’s scientific management:

* He concerned himself with the mechanical aspects at the expense of human aspects of production which earned him by his approach to scientific management to be impersonal resulting in it being viewed as underemphasising the human factor
* Managers who had fought their way to high managerial positions without attaining higher education were extremely sensitive to Taylor’s view that unless assisted by highly trained experts, they were unqualified to manage.

**Activity**

1. Is it always correct that experience leads to efficient execution of tasks?

2. What type of experience do you have in mind that can contribute to efficient way of working?

You will now realise that although principles of scientific management were enthusiastically adopted in industry and education, they were not a full-fledged theory of organisation and administration (Kasambira 1998, 21). It was during this time that Max Weber a German socialist proposed a pure form or idealisation of an organisation, which he termed bureaucracy.

**15.4 The Bureaucratic Theory**

Having discussed the Classical Theory, let us now look at the other theory, which is very prevalent in most of the government institutions. We shall start by defining the bureaucratic theory, and then look at the types, ending with the criticisms of the theory.

**Definitions**

The term has several meanings as indicated below:

* A bureaucratic organisation is one in which there’s a rigid system of rules, a detailed stratification of organisational positions and impersonal approach to employees and customers (Rashid & Archer 1982). According to Rashid & Archer, the organisation put emphasis on offices rather than people who hold these offices or appointments. The word bureaucracy is derived from the word bureau or desk at which minor officials would be seated and which would normally contain written rules, regulations and other documents.
* Cole G.A. (2006) defines bureaucracy as ‘red tape’ used pejoratively as an excess of paper work, rules leading to gross inefficiency and full of officialdom.
* On the other hand, he says it is an organisational form characterised by hierarchy of authority and a system of rules.

These definitions clearly show that bureaucracy may have different interpretations.

**Types of bureaucracy**

Just as individuals vary, so are the bureaucracies. Therefore, as you go through this write up, you will be able to associate the management of your school to be highly influenced by any of the types discussed here. There are three types of bureaucracy as outlined below:

1. **Mock bureaucracy**

This refers to a situation where rules and procedures are imposed by external bodies or agencies, e.g. the factory inspectorate, insurance companies, or the registrar’s office. In all such situations neither superiors nor subordinates are involved in formulating the rules and procedures. As such, they may not be accepted.

1. **Representative bureaucracy**

This is one in which rules are laid down by specialists who possess the required knowledge and authority. Members of the group accept the rules or at least those parts of the rules, which fit in with their needs. The rules bring status to those who conform.

1. **Punishment-centred bureaucracy**

This is based on rules that are developed as a result of pressures from one group to the other.

It is possible that the three types of bureaucracy may exist in varying shades and degrees within the same organisation. Bureaucracy highlights the need for every organisation to have a formal structure and systems of formal controls. Why? It is inevitable to thwart degeneration into chaos.

Caution is given that the structure and controls should not be seen as an end to themselves; only as a means to an end. Each member of an organisation needs to have a well-defined role, responsibility, authority and a proper place in that organisation. The theory brings out that functions of each individual must be planned, directed, co-ordinated and controlled.

Can you tell how this may be done?

Further, the theory explains that though every organisation needs a structure, there may be significant variations in the degree of “formalization” and therefore controls are required. Here the emphasis on application of the rules, procedures and hierarchies may not be the same in all organisations. The theory puts it explicitly that those organisations that choose to be extremely formalistic, characterised by comprehensive rules and rigid hierarchies, are the ones called bureaucratic.

**Power and Authority**

In the analysis of the organisation, Weber identified three basic types of legitimate authority and also distinguished authority from power as:

* Power is a unilateral thing- it enables one individual to force the other to behave in a certain way due to either force or an incentive (reward).
* Authority- acceptance of rule by those over that it is exercised. This, Weber said implies that power may only be exercised within limits agreeable to subordinates. This is what Weber refers to as legitimate authority.

Let us now consider the three types of legitimate authority as described by Weber:

* **Traditional authority**- this is one where acceptance of those in authority arises from tradition and custom.
* **Charismatic authority**- Here acceptance arises from loyalty to, and confidence in, the personal qualities of the ruler.
* **Rational legal authority**- acceptance arises out of office, or position, of the person in authority as bound by rules and procedures of the organisation.

**Characteristics of a bureaucratic organisation**

According to Max Weber, organisational bureaucracy is the ideal form of organisation because of the following characteristics:

* Specialisation within the working group. This should bring about expertise.
* Hierarchy of authority, based on detailed and precise stratification. This should promote discipline and co-ordination.
* A system of procedures and rules. This should promote simplicity and predictability within the organisation.
* Depersonalisations of relationships (impersonality). This should encourage continuity and rationality in decision-making.
* Emphasis on appointment or office (Recruitment and organisation). This should eliminate personality clashes and promote continuity and rationality.
* Use of a measurable reward system (remuneration). This provides the organisation with promotion ladders. According to Weber, the aforementioned characteristics lead to an efficiently run organisation and give a rational basis for proper administration. In a bureaucracy, efforts are directed at minimising human whims and the influence of individual personalities.
* The separations of officials from the ownership of the organisation (Non- appropriation of office) - offices are not personal to-holder as the case is with private property. At retirement one must leave the office for others. The office should be left as it was or better.
* Rules, decisions and actions are formulated and recorded (written documents) - all oral discussions to be documented for easy reference.
* Work on contract - positions of work is filled on a contractual basis.

**Why is there resentment to the term bureaucracy from the theorist point of view?**

There is resentment in the use of bureaucracy because:

* The answer seems to be such that institutions are generally inefficient.
* The unfortunate thing about most human beings is not as rule-oriented and rational as Weber had envisaged.
* What is seen is that people learn to live by rules over a period of time.

Rules are no longer regarded as the means to certain end, but become the ends themselves. Institutions in the extreme of bureaucracy become the embodiments of rules, regulations and self-perpetuating hierarchies and people in these institutions become like machine-like-creatures. As mentioned earlier, people learn the art of hiding behind rules. Survival and security become very important, objectives are forgotten, rules and regulations are followed for the very sake of following them and no room is left for the use of individual discretion and creativity.

**Criticisms of the Theory of Bureaucracy**

Among the criticisms made about bureaucracy are these:

* It is viewed to be a ‘red tape’ organisation with a set of rules full of unnecessary details that delay work;
* Bureaucratic organisations have been criticised for being coldly rational (behaviour or idea-based);
* It is well deemed to be highly formalised and dehumanising.

**Activity**

1. Identify elements in Max Weber’s bureaucratic organisation arrangements that are applicable in your institution.

2. As manager of a school, which areas has Weber talked about and once applied generate more problems than expected?

## 15.5 The Human Relations Theory

You have learnt that the critics of the bureaucratic theory say that it is highly formal and dehumanising. This led to other scholars to come up with other theories that were not deemed dehumanising, thus the birth of the human relations theory. This theory is based on the principle that the impact of both environmental and internal changes in organisation, directed more of their attention to the influence of individual participants in working organisations. It expresses that organisational behaviour is largely shaped by the attitudes with which an organisation’s people regard and treat each other.

The human relations view emphasises the potential influence of group behaviour norm, individual job satisfaction, morale, personal identification with the organisation and its goals, and changing perceptions of roles and status. The human relations approach introduced experimental research as a useful tool in developing and testing organisational theory. It notes the possibility that formal organisations may not satisfy personal wants or needs of individuals and those reactions of people frustrated by formal relationships may influence organisational performance. Individuals may rebel against organisational constraints and develop informal organisations or formal unions to overcome them.

**Activity**

Suggest ways in which you would strive to satisfy personal needs as a school manager.

By now you may have realised the importance of satisfying the personal needs if an organisation is to perform well. A number of people worked on theories related to human needs. Among the people that came up with the human relations theory is Maslow who came up with the hierarchy of needs. According to Maslow, human beings possess five categories of needs, arranged in a specific hierarchical order, so that once one need has been satisfied it no longer acted as a motivator, and a higher-level need emerged which required satisfaction. He also made the controversial assumption of ‘pre-potency’. According to this the higher-level needs would not manifest themselves until the lower-level needs had first been satisfied. The hierarchy of needs is shown in figure below.

**Figure**

##### SELF-ACTUALISATION

(Self-actualisation/ self-fulfilment)

##### ESTEEM NEEDS

(Self-respect; feeling of confidence; being appreciated and desire for prestige and recognition)

##### LOVE NEEDS

(Love; affection; friendship; feeling of belonging to a group)

##### SAFETY NEEDS

(Freedom from danger, desire for stability and security)

##### PHYSIOLOGICAL NEEDS

(Homeostatic needs: food, drink sleep)

**Figure: Maslow’s hierarchy of needs**

Maslow’s hierarchy of needs had its own problems, some of which are listed below:

* There is no evidence to suggest that a hierarchy of needs actually exists.
* A rank order exists, and that pre-potency is a necessary condition, is somewhat doubtful other than in a very simple sense.
* There is evidence to suggest that overlapping occurs. There are cases where higher level needs are given priority over lower level needs.

You will agree with us that the hierarchy of needs does not really satisfy human needs, as it is restricted to the different priorities in the individuals.

**Activity**

Do you think that Maslow’s hierarchy of needs can make an individual satisfied? Give reasons.

Apart from these hierarchical needs, there are also psychological needs, which affect human relationships. Some of them are listed below:

(a) Feeling of security

(b) Affection

(c) Response

(d) Belongingness

(e) Sensory gratification

(d) Feeling of adequacy and independence

(e) Achievement recognition.

**Implications of this theory in management**

Now that we have looked at the human relations theory, there is need for us to have a look at what this means to us. This theory means that you as a manager must consider the following in decision-making.

* There are individual differences in need strength such as levels of education, location and social economic status. As a manager, there is a need to take these differences into consideration when making decisions.
* If you employ people with higher-level education, you have to offer them better incentives if you are to retain and get something out of them.
* Education being tied to occupation is a final structural approach in this theory.
* People’s needs and past experience influence how you evaluate the whole reward structure. Past experience also help you to appraise a specific situation.
* People’s needs help to redefine certain messages. There is need to pay attention to peoples’ needs if you are to make well-informed decisions.

According to Maslow, effective management depend on a way of seeing human beings in an organisation which allows you as a manager to see that there are certain things that everybody requires, and some which only a few might require. So you have to be selective in creating opportunities for certain people by working with these people.

**Activity**

As a manager, discuss the various ways in which the psychological needs may be satisfied in your institution.

Now that we have come to the end of the discussion on human relations theory, you will realise that you have covered the following:

* Human relations theory is based on the principle that human needs may influence organisational performance.
* Maslow categorised the human needs into five groups that are arranged in a hierarchy.
* The lower order needs must be satisfied first before higher order needs can be satisfied.
* The human relations theory in management implies that one has to consider people’s needs when making decisions.
* People’s needs and past experiences influence how you evaluate the whole reward system in your organisation.

## 15.6 Douglas McGregor’s Theory of Human Relations

We have considered Maslow’s theory of human relations; McGregor Douglas also came up with his own theories. He mentions two theories in relation to the concept of management. These theories are qualitatively different and they lead to distinct leadership behaviours and human resource policies and practices. The two theories are Theory **X** and Theory **Y**.

**Theory X**

The theory states that the average person is lazy and does as little work as possible, prefers to be led, and lacks ambition, puts personal needs before organisational needs, dislikes change and is gullible and easily manipulated (Craig, 1998). This theory emphasise that individuals need strong control and force and they should even be threatened with disciplinary measures and punishment in an effort to realise the goals of the organisation. The average person likes to receive unmotivated orders from his leader and would prefer to avoid responsibility as far as possible.

The theory’s concept therefore is that employees dislike work and tend to avoid it. They should always be coerced, controlled and threatened. They will shirk (avoid) responsibility and seek formal direction. While this type tries to seek security, they also display very little ambition. Most people have little capacity for creativity in solving organisational problems.

People who subscribe to this theory are likely to believe in an autocratic view of leadership. This means that all-important decisions are made by the manager who persuades the employees either by reward or threat of punishment. This means that there is supervision over staff and all thinking is done by the manager and ensures that work procedures are correctly and rigidly followed. All work problems are solved by detailed instructions. Theory Xemphasises strongly on control and direction (More and Wegner 1990:89). Procedures in this case are devised for supervising staff closely and providing rewards and punishments. Theory Xis pessimistic, static and rigid. Control is primarily external and is imposed by the superior on his/her subordinate.

**Theory Y**

TheoryY is just the opposite of Theory X. This states that people are not by nature passive or resistant to organisational needs but only become so in response to the way they are treated by the organisation. People have the capacity for hard work on behalf of the organisation, for ambition, personal and professional development and it is management’s job to create the circumstances where these potentialities can be realised. Individuals can gain personal satisfaction through the fulfilling of the institutional goals.

In this theory, most individuals have a built-in awareness of duty and will exert intrinsic control over them. They also demonstrate loyalty with regard to working towards the realisation of goals in which they are intensely involved and with which they feel closely connected. People are not naturally antagonistic towards work; the average individual has as strong a desire to work, as he/she has to relax.

In this theory, willingness to attain certain goals is closely linked with the expected reward. This reward should not necessarily be of material nature, but may be the fulfilment of the higher hierarchical needs of acceptable, prestige and self-actualisation. Creativity, originality and innovative thought are latent in may people and not only in the lucky few. The average person will learn quickly, particularly when the correct motivational factors are strong enough. Many organisations utilise only a limited part of the average person’s intellectual capabilities, expertise and creative potential.

In this type employees will exercise self-direction and self-control when committed to objectives. The average person can learn to accept and seek responsibility and the capacity for creativity in solving organisational problems is widely distributed among the population.

Theory Yis therefore optimistic, dynamic and flexible; with emphasis on self-direction and integration of individual needs with organisational demands. School managers that support this view consider and treat their staff with respect. They create pleasant work climate and assure their staff regularly of their importance to the organisation. They inform their staff about future plans that will affect them and they involve staff members in decision-making. They delegate effectively to their staff in the interests of higher productivity, greater creativity and greater job satisfaction that lead to higher morale.

Subscribers to Theory Y are more likely to see their leadership role in terms of satisfying the individual, professional needs of the staff thus motivating the staff to serve the needs of the school or organisation.

**Activity**

After learning about the two theories, which one of the two do you subscribe to? Why do you do so? What are the flaws in the theory?

**Reflection**

McGregor’s theories are qualitatively different. With this view in mind and from the experience of your institution, discuss how best you can manage your institution

## 15.7 Summary

We have so far discussed the two theories **X** and **Y** in relation to the management of our institutions. These theories are very much vivid in our institutions and whichever one may want to follow should be done so with the caution and relevance that it may deserve.

# UNIT 16.0: PRINCIPLES OF MANAGEMENT

## 16.1 Introduction

You are now going to read the most important of Fayol’s ideas on administrative management. Administrative management emphasizes principles of management from a functional viewpoint. The most significant contribution of administrative management was the definition of the general duties (functions) of managers within a framework of clearly articulated guidelines (principles).

Henri Fayol (1841-1925) a French engineer and managing director of one of France’s largest coal mining business, was the first to propose a comprehensive list of fourteen principles of administrative management.

**Learning outcomes**

By the end of this unit, you are expected to:

1. Define a principle.
2. Recognize what Fayol termed principles of management.
3. Identify where some of the principles of management are applied.

**Time frame**

This unit will take you two hours to complete.

**Content**

**16.2 Principles of management**

What does the term principle mean? Discuss with your friends.

A principle is a generally accepted truth, which is based on experience and the available information.

According to Henri Fayol, fourteen principles of management were compiled and explained as:

1. **Division of work**: Reduces span of attention or effort for any one person or group. Develops mastery of the work.

2. **Authority**: The right to give orders should not be considered without reference to responsibility.

3. **Discipline:** Respect in accordance with formal and informal agreements between firm and its employees.

1. **Unit of command**: orders of one worker should come from one superior.

5. **Unit of direction**: one head and one place for a group of activities with the same objective.

6. **Subordination of individual interest to the general interest**: The interest of one individual or one group should not prevail over the general interest of the organisation.

7. **Remuneration**: Pay should be fair to both the worker and firm.

8 **Centralization**: There should be centralization in decision-making so that workers get the same command and have uniform direction regardless of place so as to promote proper coordination.

9. **Scalar chain**: line of command from higher authority to the lowest is clearly defined in terms of chain of supervisors.

10. **Span of control**: The number of subordinates reporting directly to superior should be such that a balance is maintained with regard to subordinates activities, their knowledge and energies, attention required of the superior, and their communications and expense problems that would arise with additional levels of management.

11. **Equity**: A combination of kindliness and justice towards the workers.

12. **Stability of tenure of personnel**: stability to ensure continuity and improved productivity. Managerial policies should encourage permanent or long-term commitment of workers to the firm.

13. **Initiative:** Within the limits of authority and discipline, all levels of staff should be encouraged to show initiative.

14. **Esprit de Corps**: Managers to foster teamwork, team spirit and sense of togetherness among workers.

These principles derive from industrial management in a western context. Are they relevant in managing education in your country today? Consider the current practices. Is there any evidence for the application of some of the above principles of management? There are two principles that are practised:

**Coordination:** This principle highlights that effective organisational performance is realised when all persons and resources are synchronised and given directions. This implies deliberate action towards the achievement of specific goals or policy objectives.

**Span of control**: This principles entails that there must be an n optimum number of subordinates reporting to the same supervisor. What is suggested is to have five to eight. Beyond it one person cannot effectively supervise. It may call for some delegation.

**Activity**

1. Discuss the difficulties you may encounter today when you implement Fayol’s principles of management.

2. Give examples and illustrations of applications of the principles of management in your school.

**Reflection**

Suggest ways in which one can be good manager.

## 16.3 Summary

To be a good manager, one has to look at what principles are involved in management. We have looked at the principles of management among which are discipline, authority, division of labour, span of control and initiative. You are supposed to put into practice some of these principles if you are to be a good manager. However, you should bear in mind that application of these principles depends on a number of factors such as conditions in the organisation in relation to other organisations.

# UNIT 17.0: AREAS OF SCHOOL MANAGEMENT

## 17.1 Introduction

In this unit you will learn the structure of a school. School structures differ from one school to the other depending on the size of the school and the needs of each particular institution. Some schools may have a smaller structure while others may have bigger structures. Our concentration will be on the school set up in Zambia vis-à-vis basic and High schools.

**Learning outcomes**

By the end of this unit, you will be expected to:

1. Identify the areas of school management.

**Time frame**

This unit will take you one hour to complete.

**Content**

**17.2 Why areas of school management?**

In an institution, these activities or areas go hand in hand with those taking place in the classroom. The areas are tools in helping the manager to direct the long and short term plans of the institution and draw up programmes that will ensure that every area receives appropriate attention. The main purpose of these areas or committees will basically be to:

* Prepare work programmes.
* Co-ordinate activities in the institution.
* Implement the programmes.

The organizational structure applies to all schools regardless of size and this will in turn determine levels of responsibility (Mullins, 1993).

Blandford (1997) describes organizational structure as:

*“the pattern of relationships among positions in the organization.*

*The purpose of structure is the division of work among members of*

*the organization and the co-ordination of their activities so they are*

*directed towards achieving the goals and objectives of the*

*organization. The structure defines tasks and responsibilities, work*

*roles and relationships, and channels of communication”.*

## 17.3 The School Structure

The purpose of structure in any organization is to show how the various parts are related to one another and what role each one plays in the functioning of the whole institution or organization. This indeed calls for team spirit. As manager, you should be aware of the model that applies to your school and where you are within the structure. Remember that you are also part of the school structure.

**Why a school structure**

A School structure, like any other organization is important because each part in an institution has a meaningful role to play in the life of the school. The structure is there for proper co-ordination of activities in an institution. It also facilitates for the easy monitoring and evaluation of activities in the school.

**Different School Structures**

In discussing different school structures, we shall take the case of Zambia. The school management structure can be divided into the following categories:

* The Nursery school
* The Primary school
* The Secondary school.

There may be other categories but the above will be used in this case.

In the above categories, pastoral and academic issues are integrated. Practice is determined by professionals like a teacher having pastoral and curriculum responsibilities for pupils in class while a key stage coordinator is responsible for all academic issues. In this category, a shared responsibility is cardinal. Management is the responsibility of the Head teacher with the support from the Deputy Head teacher. Key stage coordinators have delegated responsibility as holders for their designated areas.

The figures below are examples of the organizational structure of most of Zambia’s schools.

**Primary School**

SCHOOL HEAD TEACHER

SENIOR LEADERS

DEPUTY SCHOOL HEAD TEACHER

MIDDLE MANAGERS

SENIOR TEACHER/S

CLASSROOM TEACHERS

PUPILS

Organisational Structure of a typical Zambian Basic School

**Secondary School**

PUPILS

SENIOR

MANAGEMENT

MIDDLE

MANAGEMENT

SCHOOL MANAGER

DEPUTY SCHOOL MANAGER

HEADS OF DEPARTMENTS

CLASSROOM TEACHERS

Organisational structure of a typical Zambian Secondary School

**Activity**

1. Reflect on the structures in Fig above. Which one of the two appeals to your School? Can you come with a different structure of your own?
2. Think about the organizational structures in Zambian school, noting down the strengths and weaknesses of each. Suggest how you would want it to be done?

**Extra-Curricular Activities**

Depending on the size and nature of the school, there are several areas of school management where the school manager may delegate duties to members of staff to help in the running of the school extra-curricular activities. Such activities will usually have a chairperson, secretary, treasurer and committee members.

**Activity**

Think about all the extra-curricular activities that you have in your school and then come up with others that you think will help to run your school smoothly.

**Reflection**

In what ways can extra-curricular activities contribute in enhancing academic performance in learners?

**17.4 Summary**

In this unit you learnt the structure of the school system. You learnt on the extra-curricular activities.

# UNIT 18.0: DELEGATION OF DUTIES AND RESPONSIBILITES

## 18.1 Introduction

In this unit, we shall discuss the process of delegation, by considering its importance and the barriers to effective delegation.

**Learning Outcomes**

By the end of this unit you are expected to:

1. Define and appreciate the importance of delegation.
2. Outline the key principles and procedures involved in delegation.

Time frame

This unit will take you two hours to complete.

Content

18.2 What is delegation**?**

The positions, authority, and jobs of all the staff must be defined and made known to all. Additionally, the flow of authority must be clear to all. This means that the manager must respect the principle of running the institution with a team; he or she is there to lead the team. If members of staff are to play their roles with confidence and satisfaction, they must be given a slice of the cake of authority and responsibilities in the duties allocated to them. They will perform these bits of work on your behalf. This is delegation of duties and responsibilities.

Cole (2006) says delegation is the process by which an individual manager or supervisor transfers part of his or her legitimate authority to a subordinate but without passing on the ultimate responsibility which has been entrusted to him or her by his or her own superior. The fulfilment of every task in an organisation requires a certain amount of authority. It would be self-defeating if employees were assigned responsibilities, but denied the right to enable them carry out their responsibilities. Chatterjee (2004) defines delegation as a systematic allocation of duties and responsibilities. It is the authorisation to undertake activities that would otherwise be carried out by someone in a more senior position.

**Delegation is not:**

1. **Abdication**-it is not simply a matter of giving people duties and responsibilities to do and telling them to get them done.

2. Simply an abandonment of the manager’s responsibility.

3. That the manager loses control.

4. That the manager avoids making decisions.

The important point in delegation is that the manager can concentrate on decisions and issues of more importance and allow subordinates to make those decisions which are best made at the point of direct contact.

## 18.3 The importance of delegation

In order to empower your staff, as supervisors you need to delegate responsibility. But managers have often resisted the delegation of responsibility because it implies a loss of power. In the traditional organisation power was defined in a comparative sense:

**Real**

**Managerial = Managerial + Employee**

**Power Power Power**

In many institutions today new management principles suggest a new formula for managerial power:

The manager’s power is defined by what the collective group can accomplish, Allen & Allen (1996).

**Activity**

1. Think back over your work for the past few months and make note of any duties or responsibilities that you delegated to a subordinate. Why did you do it?
2. List some of the factors to be taken into account to ensure effective delegation.

**Comment**

Your list has probably a number of reasons for delegating the tasks you did, including concentrating on other aspects of your job. The following summary highlights the importance of delegation in an organisation/school:

1. It is difficult for the head to control every activity hence the need for delegation.

2. There is a physical and mental limit to the workload capacity of any individual or group in authority.

3. Delegation gives time to the head to concentrate on other important matters.

4. It is a way of preparing your juniors to handle higher and more challenging responsibilities in future, therefore a way of training and developing them.

5. It creates confidence in your subordinates.

6. It encourages co-operation and team spirit and thus subordinates feel part and parcel of the successes or failures of the organisation.

7. As a school grows more specialisation in management, administration and teaching areas is necessary.

Delegation is an act of trust and an expression of confidence of the leader in the subordinate. It is one of the most important methods of creating and maintaining democracy in schools.

**What then are some of the factors, which need to be taken into consideration to ensure effective delegation of tasks**?

* delegating authority with responsibility- remember as a manager, you remain accountable for the responsibilities delegated
* delegated responsibilities must be clear, specific and effectively communicated
* delegating authority with enough responsibility.

Determination of the right degree of delegation is part of the art of management. Effective delegation means delegating the right amount of authority and the right kind of duties. There will always be some tasks, which should not be delegated at all.

Let us at this juncture, summarise some of the key principles and procedures of delegation:

## 18.4 Principles and procedures of delegation

1. Select the person to delegate to, on the basis of a sound knowledge of staff members in terms of their varying levels of competence, commitment and capability.

2. The nature and scope of the work to be delegated must be clearly defined and be for the benefit of the organisation as a whole.

3. Delegated tasks must be clearly described.

4. The person to whom a task is assigned must be capable of carrying out the task or duty to the best of his/her ability and willing to take responsibility.

5. Mutual co-operation, understanding and faith between the manager and staff members are of the utmost importance to enable delegation to be successful.

6. Some form of regular reporting to provide a means of progress control is required.

7. Reward successful achievement of delegated tasks.

## 18.5 Barriers to effective delegation

Some managers are reluctant to delegate. They may choose not to delegate tasks feeling that they can do better than anybody else. They may feel that it will take too long a time to explain to the subordinate undertaking the assignment. Such feelings may be contributed by concerns such as:

**Insecurity:** Where the leader is not to take chances/risk or fears that the subordinate may let him down.

**Loss of power:** If the subordinate does the task very well, and even better than the leader would have done it.

**Failure to plan ahead:** This makes it difficult to decide which task to delegate and to whom and when.

Some subordinates are reluctant to accept responsibility due to insecurity. They want their supervisors to make decisions for fear of being held responsible for any failure. They may also feel that they are not given enough incentives, and are not given proper guidance and support by the superior.

**Are you a good delegator**?

A good delegator is one who stimulates and motivates subordinates to undertake duties and responsibilities delegated to them by:

* clearly indicating the standard of performance expected, time limit and any other conditions involved;
* giving the delegated a chance to perform the given task without undue interference;
* appreciating the efforts the delegated has made, and assisting whenever assistance is needed;
* learning to accept that some delegated duties may not be done as perfectly as they would by oneself;
* making use of the mistakes made to develop rather than to ridicule and threaten the delegated. However, the delegator should make sure that the mistakes made will not endanger the institution.

**Activity**

1. How well do you stand up against the above criteria?

2. Are there other tasks and responsibilities, which you could be delegating?

3. Are there tasks, which the school head cannot delegate? List them down.

**Comment**

We hope you will have found the activity useful as a means of reviewing your own performance in delegation and encouraging you to consider how you may ensure more effective delegation in the future. There are of course many tasks, which a school head can delegate; equally, there will be some, which cannot be delegated.

However, in general, the school head can delegate almost all the tasks except:

* Finances: for example, authority to Incur Expenditure.
* Admission of new pupils into the school.
* Final decision-making on policy issues and changes in the organisation.
* Assigning of duties to the Deputy Head and senior teachers.
* Communication with Ministry offices and school governing boards or committee.
* Recruitment of teachers.
* Final responsibility on examinations.
* Correspondence and communication with teachers.

**Reflection**

Examine ways in which delegation can be enhanced in schools.

**18.6 Summary**

In this unit we have examined the concept of delegation, the importance of delegation and some of the key principles of delegation. We have encouraged you to consider how you might improve your own performance of this crucial management function, to enable you to build a team amongst teachers/employees through the sharing of the workload of the school.

# UNIT 19.0: EDUCATIONAL SUPERVISION AND INSPECTION

## 19.1 Introduction

Supervision really means ‘looking from above.’ If you supervise someone or something, you keep a general eye on their activities and usually help to direct them. As an employee, if you work under supervision, it means that your line manager tells you what to do, and is usually around to check that you are working well.

**Learning Outcomes**

By the end of this unit, you are expected to:

1. Explain the terms inspection and supervision.
2. Distinguish inspection and supervision.
3. Discuss the scope of standards officers’ monitoring visits in schools.
4. Discuss the role of the school administration in the education standards monitoring visit in the school.

**Time frame**

This unit will take you two hours to complete.

**Content**

## 19.2 Supervision and Inspection

It is important for you to realise that any work in which two or more persons cooperate involves supervision. One must go ahead or think ahead, and indicate, though perhaps only silently by his/her own actions, what the others are to do. When the group is big, then you may need special supervisors. When the group is also there for the purpose of being trained, like the practice teachers in a normal school, then supervision from well trained personnel of high quality is necessary; because mere setting of tasks is not sufficient.

The function of the supervisor is to help you to find yourself, to discover your own best way of doing whatever has to be done. Supervision must therefore be sympathetic - working, thinking, feeling, with you the person being supervised. You need a supervisor who is enthusiastic and radiates success in every motion and word - though not at all in the spirit of self-display, wholly to set an example and to encourage you to do more and better. You need a supervisor who puts in life in the discouraged teachers by being kind and helpful. Nothing must be done to destroy self-respect of teachers. But the supervisor must have compelling power - something in him/her to make the teacher feel that their assignments are of tremendous importance and that both are there to better learning for pupils.

Inspection, on the other hand, is looking closely at something or someone, usually to detect faults or problems, with a view to giving it or them an assessment of some kind. For example, suspected goods going through customs are inspected by the customs officers - the officers look all over/ through the goods to see if anything is wrong with them. If nothing is wrong they are not allowed to pass through in to the country, indicating that the inspection has been carried out and everything is all right or not. Basically this is what we know all inspectors do, whether they are looking at school standards, food safety, sanitation facilities or whatever.

When the hour comes the following day, those children must be taught, and taught properly, whether you have time to meet your friend at the bus or not. You are an officer in the great educational militia, and you must do your duty.

Supervisory Control depends for its effectiveness upon agents who possess technical and expert knowledge of educational processes, and who are capable of employing that knowledge for the development and advancement of the [institutions](http://chestofbooks.com/society/sociology/Principles-Of-Sociology/Chapter-VIII-Organizations-And-Institutions.html) coming under their control.

It should be realised that supervision must be emphatically constructive, rather than merely [executive](http://chestofbooks.com/society/sociology/Principles-Of-Sociology/The-Executive.html). For its best results it demands the complete [cooperation](http://chestofbooks.com/society/sociology/Principles-Of-Sociology/Needs-And-Wants-Cooperation-And-Specialization.html) between the members of the teaching staff and supervisors.

Inspection is quite a different matter. Its purpose is, not to give help immediately, but to evaluate and report for the guidance of authorities higher up in making future arrangements, one of which may be the dismissal or promotion of the person whose work is inspected. The inspector needs to have merely enough sympathy, or tact, to make his visit as little of a disturbance as possible. But the indispensable qualifications are, first of all, broad and accurate judgment, then thorough honesty, with plenty of moral courage.

Though supervision and inspection are so different in their nature, they are often combined in the same standards office. The person holding such an office is likely to emphasize one phase of his work at the expense of the other, which one that shall be depending on his nature. Most school head teachers, supervisors and education standards officers have to do both supervising and inspecting, whatever the title of the office may be and whatever their ostensible duty may be. With new teachers, supervision is especially needed. With persons fitted to their work by years of experience, occasional inspection is needed to see how well they retain their efficiency and keep up with the times.

As you gain experience in your specialized field you may need less supervision and inspection. Usually the supervisor or inspector who makes an unfavourable criticism of an expert in their specialization may have a war on his hands. The reason for this is not merely that competent supervisors and inspectors can no longer be found, but that the spirit of the staff is different. These high-grade workers are neither amateurs nor apprentices; they are masters. They are held to their tasks, not by the necessity of earning a livelihood or fear of discharge, but by sense of duty, loyalty to the institution, professional honour, and love of achievement. To send an inspector to such a person is an affront, particularly if the purpose seems to be to find petty faults without coming to an appreciation of the larger results that are being accomplished.

Inspectorial Control is similar in nature to supervisory control, yet to be distinguished from it. It differs from the supervisory activity in that its primary purpose is not personal, but constructive service. Its aim is toward an impersonal, objective measurement of the results and worth of the school.

The Ministry of General Education holds the responsibility for underpinning the development of education with quantitative, independent advice on the state of the system. The twin responsibilities of quality control and quality improvement are undertaken by through supervision and inspection. These give rise to the need for supervision and an element of inspection in our schools by standards officers.

Although supervision is now the leading method through which efficiency in educational institutions is now approached, it is inspection that preceded it in the early days of formal educational institutions, and the focus was on ensuring personnel towed the line and were compliant.

There are number of challenges that schools and colleges face, because of educational supervision and inspection.

You may be aware that Standards officers tend to face challenges of their own as they are responsible for producing figures that will include how the school is run, how well you teachers are doing, and how well classes of pupils are doing. Standards also, look into the achievement of the school as a whole, and this is done by collating the information from monitoring visits and analysing the different areas that the school is proficient in, and those in which it can improve. You need to be an active contributor to the success of your school.

Education standards officers are responsible for a wide range of subjects throughout their visit in your school, and the monitoring needs to meet certain criterion. Some of these criteria include defining the qualities of the leadership of your school, and the relationship between the quality of the teaching taking place and your leadership. The contribution of the board members that govern the schools should also be looked into, as should the curriculum. The curriculum should follow a certain pattern and certain subjects must be taught in all schools in the country following the national curriculum.

The school’s performance is not simply based on the academic performance, but also considers the improvements made since the previous visit, the social inclusion within the school, and the way that teachers’ performance is managed. As a teacher, you need to be an active member in many of the school’s out of class activities including contributions and involvement in community activities.

Graphs are often used to illustrate progress in the school and to compare certain subjects against others, giving a final report that is clear and concise, and easy for the school to follow, so that improvements can be made if needed. As a member of staff, you are expected to be aware of what goes on during standards monitoring visits and the report that follows.

The monitoring report, among other things, contains particulars about your qualifications as teachers and suitability, equipment, health and sanitation, sports, and co-curricular activities, discipline, library, buildings, fees, financial management, attendance, examination results etc.

## 19.3 Scope of standards officers’ monitoring visits in schools

During the formal standards visits of the institution, the standards officer mainly deals with the following points:

* qualifications and fitness of the teaching staff
* provisions for teaching and learning
* health, recreation and co-curricular activities
* discipline among the pupils
* state of the library
* state of school buildings and hostels
* scale of fees and compliance
* financial stability of the school
* registers
* accounts and correspondence files
* attendance by both teachers and pupils
* subjects taught and examination results
* matters relating to services of the staff

The standards officers also hold group discussions among the subject teachers and at the end of the monitoring, a meeting of the whole staff, and school management of the inspectors is held where observations made during the visit are discussed at length. These discussions find place in the body of the report. Another point worth mentioning is that during inspection outstanding teachers and pupils are identified and given special mention in the report so that the Principal Education Standards Officer (PESO) may bear these persons in mind for recommendations to the Provincial Education Officer (PEO) for promotion or other considerations.

The monitoring report thus prepared, processed and compiled is sent to the school of the institution within four weeks of the monitoring visit for its immediate compliance. Copies of the same are forwarded to the PESO and then PEO. Moreover, the monitoring notes are sent only to the institution concerned for compliance unless there is something grave which needs to be brought to the notice of higher authorities.

**Activity**

1 Identify some of the duties of a;

1. District education standards officer, (DESO).
2. Senior Education Standards Officers of a subjects such as language of Mathematics

2. What are the qualitiesof an effective Standard Officer*?*

## Reflection

Of what purpose is supervision in the education system?

## 19.4 Summary

In this unit you learnt the meaning and relevance of supervision.

# UNIT 20.0: PHILOSOPHY OF EDUCATION

## 20.1 Introduction

As an African, you have probably noticed that there is a reality of education crisis. The problem is that traditional Africa is confronted by the Africa of cities. The youth in Africa are facing a crisis of values which has affected the traditional African society and this poses a problem for the kind of education they need today. As Immanuel Kant, the German Philosopher indicated, man can only become man through education. He is nothing but what education makes of him and man is educated by other men who have also received education. So the question is: what kind of education do the young people receive today in Africa. What is the philosophical foundation of that education? This unit will expose you to discourses on the raised matters in this paragraph.

**Specific outcomes**

By the end of this unit, you are expected to:

1. Demonstrate knowledge on the meaning of Philosophy.
2. Describe the branches of Philosophy.
3. Demonstrate knowledge on the philosophical foundation of education.

**Time frame**

This unit will take you three hours to complete.

**Content**

## 20.2 Background and Meaning

Let us now help you define the word ‘philosophy’. The word Philosophy was coined by Pythagoras around the 6th Century B.C. not as a discipline, but merely expressing the general tendency in man to seek to know things and their causes. He arrived at the name as a linguistic error.

As there are many minds that think, there are many definitions of philosophy. The term Philosophy is derived from two Greek words ‘philein’ meaning love, to strive after, to search for; and ‘sophia’ meaning wisdom. Thus, Philosophy is the ‘Love of Wisdom’. A Philosopher is a lover of wisdom. Because man’s unaided powers cannot attain wisdom or lead him to knowledge, he can only love or seek wisdom.

Thus, Philosophy is the science of all things naturally knowable to man’s unaided powers insofar as things are studied in their deepest causes and reasons. Philosophy is a science, a body of related data that is systematic, complete, evidenced and certain. It is a rational or reasoned science and not an experimental science. Though it uses the findings of the sciences, it is not concerned or enslaved by their method.

## 20.3 Branches of Philosophy

After delving into the definition of Philosophy, it is very vital that we seriously look at the branches of philosophy so that we are able to understand the main point of this discourse. Look at the following branches of philosophy discussed hereunder.

**Metaphysics (Ontology):** It investigates things beyond the physical or visible world. It is therefore, a science which treats being as: “Being is Being”. It treats what is, what can be thought of as existing. It deals with being in actuality and being in act or potency. It deals with the first principles (ontos). It deals with substance and accidents and addresses basic questions about the nature of reality such as: Is there a difference between the way things appear to us and the way things are? What is ultimate reality? Is everything that happens pre-determined? What makes something the same thing at two different times? Thus, it is the study of nature of things beyond the physical.

**Ethics:** Ethics or morality comes from (Greek) ethos or mores (Latin) meaning custom. It is the normative science dealing with the rightness or wrongness of human conduct. It studies systematically the fundamental principles of the moral law: what we ought to do, ought not do and may either do or not do. Ethics or moral philosophy involves a sense of duty or moral obligation. Are our moral judgements objectively true or false? What is good or evil?

**Epistemology:** It is derived from the Greek word epistemei meaning knowledge. It is the theory of knowledge involved in the cognitive process of knowing, believing, and understanding, supposing, guessing, learning and forgetting. It seeks to know the principles of science, the source and theories of knowledge and the standard by which we can judge its truth or falsity. It studies not so much of what we know or how we know, but what is to be known. Is knowledge of anything really possible and certain? How can we justify our claims to knowledge?

**Logic:** Logic reflects upon the nature of thinking itself. It studies the principles and methods that govern correct reasoning from wrong reasoning or fallacies. It is a systematic study of valid reasoning or arguments. It does not deal with truth or facts, opinions or presumptions, but mostly with abstract arguments and their validity. There is deductive logic, a type of argument moving from general to specific. Inductive reasoning moves in the opposite direction from particular to general conclusions. All branches of philosophy require logic.

**Philosophy of Religion (Theodicy):** It is a philosophicalstudy of religious views, concepts, beliefs and the relationship between man and the Absolute or Super natural entities and their implication on human destiny. It deals with the study of God (teodicy) through human unaided powers. It treats the science of the existence, nature, operations and perfections. It treats the science of the existence, nature, operations and perfections of God. It tries to understand the concept of God and his attributes (good, true, beauty), the relation between faith and reason, religion and morality and how a good God tolerates evil.

**Aesthetics**: This branch appreciates the beauty and value in works of arts. It is the philosophical reflection on Art, the production of beauty by the works of a conscious being. It is the creation, value and experience of art and the analysis and solutions of problems related to these. There are questions as: Why do we find certain things beautiful? Is Aesthetic judgement objective or subjective? These are serious questions that you should think through and find answers to them

## 20.4 The Value of Philosophy in Life

Try to think, what value you would attach to philosophy in your own life? The answer to this question is really interesting for each individual. This section of the unit delves into the value of philosophy in our lives. Below is a list of values of philosophy in life:

* Philosophy seeks to understand mysteries of existence and reality, to discover the nature of truth and knowledge, the relationship between man and society. It inquires analyses, criticises, interprets and speculates.
* All other disciplines need philosophy for cogent arguments and clarity of beliefs, biases and convictions.
* Philosophy has enormous influence in our daily life. Daily speech uses philosophical arguments.
* Philosophy stimulates understanding and keeps alive our sense of wonder leading to intellectual curiosity, objectivity, tolerance, self-discipline, open mindedness and honesty.
* It helps in the moral, social and economic development of the human personality which ensures conscientious citizens that help in national development. Knowledge without moral principles is a threat to the society.
* Philosophy has contributed in cultivating legendary men and women with certain positive and healthy values and attitudes who have become models for others like Martin Luther King Jr, Mother Teresa and Nelson Mandela. These men and women of great ideas were willing to die in order to prove that they were right in their precepts.

**20.5 Philosophy of Education**

At this point, you will be interested to learn about Philosophy of Education. Philosophy is linked to education because it is total (can philosophise on all); it is radical (goes to depth of all questions) and it is vital (not only based on the speculative interest). Let us discuss various aspects of this subject matter.

**Meaning and Importance**

Philosophy of Education focuses on the application of philosophical analysis in educational thinking and practice. It serves as a method of identifying educational problems and a source of suggestions from established relevant branches of philosophy on how to solve these problems. Typical philosophical questions on education include the following:

* What is the quality of education?
* Can we have both quality and quantity in education?
* Should all students learn the same thing?
* What standards should schools strive to achieve?
* Should education be:
* For all people or for some?
* For intellectual development or specific skills?
* For religious or secular aims or for both?
* For an end in itself or as a means to an end?
* For training of the mind or for applying the mind?
* For promoting change in society or for maintaining the status quo?
* What is the nature of a good life and societal values that education should lead people to?
* What is the nature of man himself who is the subject of education?
* What is the nature of society that owns education to attain social needs and values?

Philosophy creates education and education consumes philosophy. Philosophy provides the taste education has and education gives the many facets in philosophical analysis.

* 1. **Concept of Education**

The fact of education implies the process by which a child becomes a man, attains maturity by developing his capacities and his aptitudes (autonomization). It also implies the transmission of knowledge or cultural patrimony from one generation to another. The word education comes from the Latin educere, which means to ‘to extract from’ or ‘to make it come out from’. To educate means to extract or awaken something which is already in someone. But J.J Rousseau (French Philosopher) distinguishes a child from an adult when he intimates that there is nothing to extract from the child, but something to transform, develop and to make grow.

For Oliver Reboul, the term comes educare which signifies to make grow, raise, teach and form. The action of ‘raising’ reminds us of a mother raising the child or an animal raising its young ones. Such action is neither intended nor programmed. To teach on the other hand is an intended and programmed educative action. Thus, raising, teaching and forming constitutes the key moments of that human learning. The first intimates the necessity of searching in the Socratic Method, what is already in the subject of education. The second indicates the difference between the nature of a child and an adult and that development is not automatic, but in a context of liberty between the educator, the learner and the educative act.

## 20.7 Why study Philosophy of education?

A question that has lingered in many people’s minds is, why should we study philosophy? Have you ever thought about this question? Let us answer this question in detail. Here are some thought out answers.

* It helps educators develop the ability to think clearly and link education to humanity and society
* Philosophy does not provide all answers but a means of enquiry and see beyond ourselves.
* It helps teachers to analyse problems and seek alternatives solutions to them.
* Studying philosophy of education enables teachers recognise the philosophical perspectives of educational theories and practice according to the changing society.
* Knowing how to ask and interpret philosophical questions helps teachers build their educational philosophies and defend their philosophical views.
* Philosophy frees the teacher’s imagination and controls his intellect to apply his mind systematically to issues of education that have been clarified and refined. He will become an effective teacher.
* Personal educational philosophies and schools of philosophy help teachers plan goals, curricular focus and perceived roles.

## 20.8 Philosophical Foundations of Education

Now, turn your attention to philosophical foundations of early childhood education. You will realise that many philosopher educators share a proper relationship and influence of education and society. This section of the unit will discuss western perspectives of the philosophical foundations of Education. Here are some of them.

**Greek foundations of Education**

In ancient Greece, education pursued the goal of developing good people who would serve the society. It was more of playing a utilitarian role.

1. Plato’s (427-347 BC) school was known as the Academy. In his curriculum, he insisted in general education for both boys and girls which had to begin so early. All education must lead to virtue cultivation like wisdom, courage, temperance and justice. The acquisition of knowledge should be without compulsion but, by the play method.

There are three social classes in the nation: tradesmen, artisans, and farmers, form the lower class. Public officials (guardians)form the middle class and rulers form the upper class. When philosophers who have recognised the ‘Idea of the Good’ rule the nation, an ideal nation is realized. For Plato what brings people closer to the world of ideas is education. Only philosophers become the ruling minority. The purpose of education is to build an ideal nation, with the idea of the Good embodied.

1. Aristotle (384-322 BC) maintains that the senses are the essential avenues of knowledge and valid sources of truth. The true aim of education is the attainment of happiness through perfect virtue and the right kind of character. Ethics is needed in politics and it gives moral qualities which the educator produces in the young. Education should be under the control of the state and not private hands to ensure proper supervision. Education should promote physical health and lead to good morals even at elementary level. For him, the question is whether education should lead to insertion into one’s culture or prepare each one for a particular profession. Children should learn liberal subjects suitable for citizens and illiberal subjects (arts and craft). But all subjects should be included not just for a particular profession, but for man’s intellectual life.

## 20.9 Roman Education

Roman elementary stages lasted for 5 years where children were taught reading, writing and simple arithmetic. For Quintilian (35-125 AD), let the first instruction be in the form of play. He established a school of oratory in Rome that produced sages as well as statesmen. Good speech or perfect oratory is the paramount educational aim that produces men of integrity and character. Children’s individual differences must be recognised for effective learning through play or activities. For him, education starts from the cradle and careful thought should be given to the choice of infant’s nurses. He recommends moderation in discipline, the use of incentives; social value and competition. The ideal teacher must have a benevolent disposition of a parent and act like one. He should be free from moral faults and respond readily to children’s questions.

The Christian View of Education in the Middle Ages was influenced by scholasticism of Thomas Aquinas and St Augustine. In the Christian society, education aimed at cultivating people who would live the Christian ideal. The image of the ideal medieval person was that of a ‘religious person’ who would love and respect God, while loving his neighbours. Strict education was given, especially in monasteries, to attain a perfect spiritual life, with the virtues of purity, honest poverty, and submission. The purpose of this education was to cultivate people to become good and to prepare them for life after death.

## 20.10 European Education

The view of education in the Renaissance Age in Europe was based on humanitarian world view, which valued human dignity, came into being, overthrowing the God-centred world view, which regarded obedience and abstinence as virtues. Desiderius Erasmus (1466-1515) was the main representative of that new, humanistic education. He asserted that the purpose of education is to teach people, who were originally free, to attain the complete development of their human nature and to acquire a rich individual culture. The ideal person was an ‘all-round man of culture,’ whose mind and body are harmoniously developed. Erasmus’ idea of the return to the original human nature was John Locke (1632-1704), Johann A. Comenius and Jean Jacques Rousseau (1712-1778).

**Comenius’ View of Education**

For Comenius, the ultimate purpose of human life is to become united with God and to obtain eternal bliss in life after death, with life here on earth being the preparation for life after death. He advocated the necessity of three kinds of education: intellectual education, moral education, and religious education.

**Rousseau’s View of Education**

Rousseau wrote an educational novel entitled ‘Emil’ claiming that ‘God makes all things good; man meddles with them and they become evil.’ Therefore, he insisted on educating children in a natural way. He asserted that, since man possesses an inherent ‘natural goodness,’ his ‘nature’ should be developed as it exists originally. Education as advocated by Rousseau, aims to develop people naturally through eliminating factors that obstruct the development of their natural gifts, such as indoctrination by established culture and by moral and religious teachings.

**Kant’s View of Education**

Immanuel Kant (1724-1804) said that man is the only being who needs education and that man only become man by education. According to Kant, the mission of education is to develop people’s natural gifts in a harmonious way and to cultivate those who can act freely while following moral laws. Also, Kant asserted that education should not aim at adjustment to any particular society; rather, it should aim, at the perfection of humankind. He also said education must be cosmopolitan.

On the other hand, Kant said that human beings have a radical evil in their nature. According to him, evil comes into being when moral law is subordinated to self-love. For Kant the ideal image of a human being is that of a ‘good man,’ and the purpose of education is to perfect human nature of humankind as a whole, thereby establishing everlasting international peace.

**Pestalozzi’s View of Education**

Johann H. Pestalozzi advocated education in conformity with ‘nature’ and sought to liberate human nature, or the noble nature inherent in people. He also held that education starts from maternal love in the family. Pestalozzi said there are three fundamental forces forming human nature, namely, mental power, heart power, and technical power. These three correspond to mind, heart, and hand. According to him education of the mind is education of knowledge, education of the heart is moral and religious education, and education of the hand is the education of technique. He advocated the education of the ‘whole man’ centred on love and faith. The aim of education was to cultivate human nature and build a moral and religious nation and society.

**Froebel’s View of Education**

Friedrich Froebel (1782-1852) followed Pestalozzi and further systematized Pestalozzi’s view of education. According to Froebel, nature and humans are unified by God and move according to God’s law. Divine nature constitutes the essence of all things, and the mission of all things is to express, reveal, and develop such a nature. Therefore, people should manifest in their lives the divine nature inherent within them, and education should guide people in that direction.

Froebel emphasized the importance of child education and family education. Froebel’s basic position concerning education was that the place to develop children in a natural way is the home, where the parents are the teachers. Like Pestalozzi, he emphasized the role of the mother. He asserted that kindergarten is a necessary supplement to family education and became the founder of the kindergarten.

**Herbart’s View of Education**

Johann F. Herbart (1775-1841) systematized pedagogy as a science. In doing so, he incorporated ethics and psychology into pedagogy, whereby he established the aim of education from ethics and the means of education from psychology.

First, following Kant, Herbart considered a ‘good man’ to be the image of the ideal person, and the ‘cultivation of moral character,’ the goal of education. Next, he pursued the method of education, proposing that what forms the foundation of human spiritual life is presentations in mind: by cultivating the circle of thought, or a collection of presentations, a person’s moral character can be cultivated. In other words, he advocated building moral character through teaching knowledge. Herbart pointed out the importance of instruction in the formation of representations, and explained the process of instruction: preparation, presentation, comparison, integration, and application.

**Dewey’s Theory of Education**

John Dewey (1859-1952) advocated instrumentalism, asserting that the intellect is a tool useful for behaviour and that thinking develops in the process of a person’s effort to control the environment. According to him education consists primarily of transmission through communication and education is a constant reorganising or reconstructing of experience. This transmission should be achieved through the medium of the environment rather than directly from adults (teachers) to children. Through such education, society develops. What Dewey intended to achieve was a kind of practical, technical education aimed at the reconstruction of society.

**Activity**

Take a moment and look at the following questions or statements and try to answer them.

1. What is the meaning of education?
2. Identify and discuss the branches of philosophy.
3. What is the meaning and importance of philosophy of education?

**Reflection**

In this unit, various aspects of Philosophy of Education have been discussed in detail. Itemise the value of philosophy in your own life and that of your children in yourclassroom.

**20.11 Summary**

This unit has defined the meaning of education in general and has given the types of education. It has itemized the value, meaning and importance of philosophy of education. It has further given details of various philosophical views of different philosophers.

# 

# UNIT 21.0: MAJOR SCHOOLS OF PHILOSOPHICAL THOUGHT

## 21.1 Introduction

There are several school of philosophical thought that influence education and human life. It is important that you take time to read and understand these schools. The broad categories of philosophical thought (metaphysics, epistemology, ethics, logic and aesthetics) yield the questions by which we derive a school of philosophy which defines reality differently.

**Specific outcomes**

By the end of this unit, you are expected to:

1. Demonstrate knowledge on various schools of philosophical thought.
2. Demonstrate ability to apply existentialism in the classroom.

**Time frame**

This unit will take you two hours.

**Content**

## 21.2 Idealism and education

**Definition and meaning of Idealism**

The main tenant of idealism is that ideas and knowledge are the truest reality. Many things in the world change, but ideas and knowledge are enduring. Idealists believe that ideas can change lives. The most important part of a person is the mind. It is to be nourished and developed. Proponents include: Socrates, Plato, Descartes, Kant, Hegel and many more.

**Aims of Education**

* The purpose of education is to contribute to the development of the mind and self of the learner.
* It emphasises intellectual activities, moral judgements, aesthetic judgements, self-realization, individual freedom, individual responsibility and self-control in to achieve this development.

**Education outcome:** a literate person with good moral character in order to better serve society. The school has responsibility to find and to train future leaders.

**The concept of student**

* The idealistic pupil is characterised by that admirable trait, the will to perfection. Whatever he does, he does as well as he can.
* He is ambitious to deserve honours in scholarship.
* He wants to grow in knowledge and wisdom, to appreciate the aesthetic things in life to deserve approbation, and to be a worthy person.
* He strives for perfection because the ideal person is perfect.

**The concept of teacher**

* The teacher must be excellent, in order to serve as an example for the student, both intellectually and morally.
* Demonstrate moral excellence in personal conduct and convictions.
* Exercises great creative skill in providing opportunities for the learners’ minds to discover, analyse, unify, synthesize and create applications of knowledge to life and behaviour.
* Serves as a living ideal model for the student by teaching through example and guidance the lifelong habits of patience, tolerance and perseverance towards a goal. He thus represents, to some degree, what the student can become.
* In teaching, teacher’s role is to be a skilful questioner who encourages students to think and ask more questions in an environment suitable for learning.

**The curriculum**

* The ideal curriculum teaches children to think.
* Teachers should help students to explore texts for ideas about the purposes of life, family, the nature of peer pressures, and the problems of growing up.
* Idealists believe that ideas can change lives: classical literature, history and biographies can be used and explored to help solve problems in today’s world.

**Instructional methodology**

* All thinking begins with a thesis (opinion) where all points of view are looked at.
* It isdialectic, a process where ideas are put into battle against each other, with the most significant idea winning the battle.
* Knowledge can be attained through skilful questioning.
* Idealists’ education involves teaching the whole rather than its parts.
* The idealist is not concerned with turning out students with technical skills but to have a broad view and understanding of the world in which we live.
* Teaching methods focus on handling ideas through lecture, discussion, and Socratic dialogue (a method of teaching that uses questioning to help students discover and clarify knowledge)

**Common criticisms of this philosophical school**

* **Sets unobtainable goals**- ifperfection is unreachable there is very little desire on the part of most to become perfect.
* **Ignores the Physical Self:** the body cannot be ignored. To try to separate mental activity from the physical and to try to place ideas in a realm unrelated to the existent world becomes nothing more than an exercise in futility.
* **Deemphasizes experience-** many ideas cannot have meaning apart from experience. To deny the validity of this experience is to make the universe sterile.
* **Leads to totalitarianism:** itdiscourages the progress of science and our modern discovery.

## 21.3 Realism and education

According to Realism, the external world of objects is not imaginary. It really exists. According to realists, the external world is a solid reality, whether known or unknown to man. Reality is already in existence and in the invention of man. It exists independently of being known to perceive by, or related to mind. Man can only comprehend it, through senses. One should dip below the surface to know the reality. Proponents include: Mills, Comenius, Russell, Locke, Rousseau and many more.

Its main tenets (beliefs) are:

* Realism believes in the world which we perceive to be real.
* Realists believe in the present life.
* Knowledge is real and can be assimilated by the human beings.
* The realists distinguish between ‘appearance’ and ‘reality.’

**Realism and aims of education**

* The aim of education should be teach truth rather than beauty, to understand the present practical life.
* To prepare the practical man of the world.

**Realism and curriculum**

* Classical literature should be studied.
* Physics, psychology, sociology, economics, ethics, politics, history, geography, agriculture, languages and art should be studied.

**Realism and methods of teaching**

* Education should proceed from simple to complex and from concrete to abstract.
* Students to be taught to analyse rather than to construct.
* Vernacular to be the medium of instruction.
* The order of nature to be sought and followed.

During teaching, realists argue that:

1. Repetition is necessary for retention.
2. Individual’s experience and spirit of inquiry is more important than authority.
3. No unintelligent cramming. More emphasis on questioning and understanding.
4. Methods of scientific thinking (Inductive)

**Realism and the teacher**

* The teacher must full mastery of the knowledge of present life.
* He must guide the student towards the hard realities of life and the world around.

A teacher should always keep in mind:

1. Re-capitulation is necessary to make knowledge permanent.
2. One subject should be taught at one time.
3. No pressure or coercion be brought upon the child.
4. The practice of cramming should be given up.
5. The uniformity should be the basic principle in all things.
6. The entire knowledge should be gained after experience.

**Realism and the child**

Realism in education recognizes the importance of the child. The child is real unit which has real existence. He has some feelings, some desires and some powers.

* Child can reach near reality through learning by reason.
* Child has to be given as much freedom as possible.

**Realism and school organization**

* School organisation would be based on the real needs of society.
* The opening of science classes in every school is must.
* School is the mirror of the society. It is a miniature form of society and it presents the real picture of the society.

**Realism and discipline**

* Discipline is adjustment to objectivity. It is necessary in order to enable the child to adjust himself to his environment and concentrate on his work.

## 21.4 Pragmatism and education

**Definition of Pragmatism**

Pragmatic means dealing with matters according to their practical significance or immediate importance. The origin is Greek ‘pragma’ meaning ‘work’. Its major proponent is John Dewey.

**Educational aims of pragmatism**

* Pragmatists believe that the aims are always determined by individual not by any organization or structure.
* The aim for education is to teach children to be comfortable in their learning environment: the environment is not a preparation for life but life. Educators should thus know the things that motivate and interest children and plan accordingly.

**The concept of student**

* The student is an experiencing organism capable of using intelligence to resolve its problems.
* The student is a whole organism constantly interacting with the environment. The school is both a part of this environment and a special manmade environment designed to provide the best possible educative experience to the learner.
* The whole organism which is the child consists of the biological child, and the social child. The experiencing organism that is the learner brings to school with him all the meanings, values and experiences that constitute his personality.

**The concept of teacher**

* The role of the teacher is important in successfully educating children.
* The teacher must capture the child’s interest and build on the natural motivation that exists.
* Teachers need to vary their teaching methods to accommodate each individual learning style because not all children learn at the same pace or at the same point.
* Teacher should organise knowledge and relate it to current experiences.
* The teacher, for the pragmatist, is a member of the learning group who serves in the capacity of helper, guide, and arranger of experiences.
* The pragmatic teacher does not abdicate responsibility. Uses child centred approach not free style.

**Curriculum framework**

* Any educative experience is the subject matter of the pragmatists’ curriculum: any experience contributing to growth.
* The curriculum is learner-centred. In changes and shifts as the needs of the learners vary.
* Pragmatists see subject matter as an arbitrary and wasteful system to which all learners have been forced to conform. They rejects this system in order to center the subject matter on the problems and needs of the learner.

**Instructional Methodology**

* The project method is the most common.
* Classroom discussion in a free and open atmosphere is encouraged, as well as individual problem solving research.
* The curriculum for the pragmatic philosophy supports a connection between knowledge and experience. It is important for children to connect the two so that learning can become meaningful.
* Pragmatic method is rooted in the psychological needs of the students rather than in the logical order of the subject matter.

## 21.5 Naturalism

Naturalism as a philosophy of education was developed in the 18th Century.

* Naturalism is based on the assumption that nature represents the wholeness or reality.
* It also states that the key to understanding nature is through the senses.
* Sensation is the basis of our knowledge of reality. It denies the existence of anything beyond nature, behind nature and other than nature such as supernaturalism.

**Naturalism and Organization of Education**

Naturalism as a philosophy of education has exercised a great influence on the theory and practice of education.

* It denounces all external restraints and condemns all necessary formalities.
* In the naturalistic system of education there is no place for classrooms, text-books, timetables, curriculum, formal lessons or examinations.
* The teacher has to play the role of acquainting children with their natural environment. External discipline is altogether out of place. The only discipline is the discipline of natural consequences.
* Naturalism believes that good education can only be possible through direct contact with nature.
* Naturalism attaches less importance to the existence of formal schools and text-books because it hinders the natural development of children.
* According to Rousseau everything is good as it comes from the hands of the author of nature, but everything degenerates in the hands of man.
* Rousseau also argued that nature is the only pure, clean and ennobling influence. Human society is thoroughly corrupt. Therefore, man should be freed from bondage of society and should be enabled to live in the state of nature.
* Human nature is essentially good and it must be given fullest opportunities for free development in a free atmosphere.
* Children should be educated in an atmosphere of freedom from imposed restriction and interferences.

**Naturalism and Curriculum**

* Naturalists emphasize the study of sciences dealing with nature such as physics, chemistry, Biology and Botany.
* They also give importance to the study of language and mathematics. Naturalism gives a very insignificant place to spiritualism or study of religion in the curriculum.
* Spencer says that all activities should be classified in order of their importance and priority should be given to the activities which minister self-preservation.
* Rousseau advocates negative education. He defines negative education as one that tends to perfect the organs that are the instruments of knowledge before giving them this knowledge directly. The child should be left free to develop his body and senses. He gives great importance to sense training as he believes senses are the gate ways of knowledge. According to naturalists, a child’s nature, interests and needs provide the basis of curriculum.
* Naturalists’ methods of teaching focus on the principle of individual differences which means that every child has a unique capacity to acquire knowledge and also the pace of learning is unique. So the school should have respect for personal diversity and should cater to the varied and different interests of the child.
* Naturalists advocate such methods of teaching that offer the child an opportunity for self-education, self- expression, creative activity and integrated growth in an unrestrained freedom.

**The Role of the Teacher**

* According to naturalists a teacher is the observer and facilitator of the child’s development rather than the giver of information, ideas and ideals or molders of character.
* In the words of Rousseau, a ‘teacher is a setter of the stage, a supplier of material and opportunities, a provider of an ideal environment, a creator of conditions under which natural development takes place. Teacher is only a non-interfering observer.
* Naturalists are of the view that a teacher should not be the one who stresses books, recitation and massing of information in literary form rather he should give emphasis on activity, exploration and learning by doing.
* According to Rousseau, a teacher should not be in a hurry to make the child learn. Instead he should be patient, permissive and non- intrusive. Demonstrating great patience the teacher should not allow himself to tell the student the truth but rather must stand back and encourage the learner’s own self-discovery. The teacher is an invisible guide to learning.

## 21.6 Existentialism

* Existentialism can be described as a philosophy of existence. It is a philosophy that is concerned with human beings in their concrete existence, with human beings as thinking, feeling, and acting individuals.
* It is concerned with concrete experiences of the individual , the quality of life that a human being has and with a person trying to find his or her own place and the meaning of his or her own society, in the world or universe. It is concerned with living here and now rather than human beings in the abstract.
* Existentialism focuses on the **existence**of the individual. Existentialists emphasize that people are responsible for defining themselves. To exist is to choose, and the choices people make define who they are.
* According to the existentialist point of view, people have two choices: they can either define themselves, or they can choose to be defined by others. The existentialist believes the only “truth” is the “truth” determined by the individual. Individuals determine for themselves what is meant by such terms as ***right, wrong, beautiful, ugly,true, false****,* and the like. The major existentialist philosophers are Jean-Paul Sartre, Albert Camus and Maxine Green.

**Existentialism and Organization of Education**

* In existentialist philosophy, education is not meant to adjust the learner to their environment or to integrate them into society. The adjustment and integration should be done by the individual and the task of education is to enhance the students’ ability to decide correctly.
* Education is meant to help individual learners to develop their initiative, to help them search and discover themselves as individuals and to cultivate self-reliance as a key character.
* The curriculum has to be what is available in the learner’s cultural environment. In fact, it is not the content of the curriculum or what is taught that is important, but rather the way that or how it is taught. The objective of every type of discipline or form of education is to enable the child to absorb and assimilate knowledge into their individual self and use their stock of knowledge in making their personal decisions. Hence, the existentialists advocate for the subjects in the social science that will furnish with knowledge of the way other people behave or relate to one another in their society. They also argue that science and technology will be useful for survival in this technological age.
* Existentialism is in support of the Socratic Method of teaching because that involves activity. It is a joined search by the teacher and the pupil for knowledge through the use of dialogue. It is a method that accords recognition to the learner.
* Role- play and drama is another good method because it enables learners to imagine themselves in the role they are playing and so have what is called a vicarious experience of the situation.

**Role of a Teacher in Existentialism**

* Existentialists state that the best teacher is the home and the parents of the learner, because it is in the home that the children are fully accepted whatever might be their individual mental deficiencies or physical deformities.
* Therefore, a teacher is second best and he or she should bring her or himself to as close as possible to the position of parents.
* A teacher must accept the child as a unique personality that has some ability in a certain direction. A pupil is an open possibility, a developing person full of potential. The task of a teacher is to make pupils realize some of this potential, to help them discover what these are and how to achieve them.
* A teacher must be a counselor and a guide. The ultimate aim of a teacher should be to make the student independent and self-reliant, capable of making their own individual decisions and courageous enough to act on them and accept full responsibility of their actions.
* A teacher must also be cautious of his /her assessment and evaluation because assessment can determine the amount of learning taking place. A careless assessment can destroy the individual pupils.
* A teacher should avoid emotive words such as dull, non-entity, fathead etc. when dealing with individual pupils. A teacher should confine him/herself to remarks that are positive since the pupil is the future of their generation is in their hands.
* A teacher must also allow freedom of opinion and discussion in a classroom. Pupils must be allowed to exercise their freedom of expression, and the teacher must create classroom atmosphere that is tolerant and free of fear or threats against opinions that may be offered by the pupils.
* Also important in existentialism is that the existentialist classroom, students determine what they need to study, be guided, of course, by the teacher. The idea is for students to come to their own understandings. Because every student is different, no single set of learning outcomes is appropriate for all students.
* Teachers and the school lay out the topics that are considered appropriate for the students at each grade level to study, and the students make their own meaningful choices.
* The teacher is a facilitator, working with each student to help him or her find appropriate materials and the best methods of study.
* The teacher is a resource-one of many resources that also include other students, books, great works, contemporary works, the Internet and other technological resources, television programs, newspapers and magazines and other people.
* In the existentialist classroom, students do many different things and study many different topics at the same time. For example, in a science class, a group of three or four students might be dissecting a frog, using models, manuals, and drawings to guide their work; another group might be watching a video on the human circulatory system (using headphones); and yet another group might be recording the observations they had previously.

**Activity**

Take a moment and look at the following questions or statements and try to answer them.

1. Discuss various schools of philosophical thought in detail.
2. How can you apply existentialism in the classroom?
3. Which philosopher’s ideas are more appealing to you and why?

**Reflection**

In this unit we have discussed different philosophical schools of thought. Identify one school of philosophical thought and discuss how it applies to Zambian Education provision in public and private schools.

## 21.7 Summary

This unit has discussed various philosophical schools of thought and shown how these apply to the curriculum, the teacher and the child.

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