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NONFORMAL EDUCATION AND THE DEVELOPMENT OF
SELF-RELIANCE: THIRD WORLD EXPERIENCES
AND IMPLICATIONS FOR URBAN
AFRICAN-AMERICANS

A Dissertation Presented
By
COLDEN MURCHINSON

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment of
the requirements for the degree of
DOCTOR OF EDUCATION

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NONFORMAL EDUCATION AND THE DEVELOPMENT OF SELF-RELIANCE: THIRD WORLD EXPERIENCES AND IMPLICATIONS FOR URBAN AFRICAN-AMERICANS

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By

COLDEN MURCHINSON

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George E. Urch, Chairman

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DEDICATION

I dedicate this work to my son, Jonathan, who at the age of eight, when this work was in progress, possessed the wisdom, understanding, patience, and perception far beyond that expected of his age. It was these outstanding characteristics which he manifested that allowed me to complete this work. For this and to him I am grateful.
Educational equality cannot be achieved, if society holds out educational opportunities to one sector of the population only, . . . excluding adults.

Julius K. Nyerere, 1967
ACKNOWLEDGMENTS

While acknowledgments are necessary, they are tricky at best, for we run the risk of overlooking some of those who may have made a significant contribution directly or indirectly. So, I start out by acknowledging the help received from those many people whose names may not be included here, and I trust that they will understand that their names are in fact included in spirit if not in print. Having said that, I would like to express my gratitude to those persons whose names and faces I do recall. The list is long but necessarily so.

I would like to acknowledge the help rendered to me by my committee, George Urch, David Kinsey, and Mufaro Hove, throughout the conceptualization, the writing and the rewriting of this work. I am equally grateful to them for the cooperation, support, and guidance they extended to me to bring this work to fruition.

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in Kenya and Tanzania, without whose cooperation I would not have been able to do the quality and quantity of work for this dissertation during my stay in East Africa.

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I conclude by extending my sincere gratitude to my entire family, both nuclear and extended, for believing.
ABSTRACT

Nonformal Education and the Development of Self-Reliance: Third World Experiences and Implications for Urban African-Americans

May 1977

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A critical analysis of the nonformal approach to education and the development of self-reliance in new nations leads this study to suggest that the approach to nonformal education coupled with the idea of self-reliance may prove useful to the African-American learner population in urban America and therefore should be considered by urban educational planners in designing models for African-Americans.

In this conceptual framework, the experiences of three selected nonformal education models, whose aim was to help their learner population to become self-reliant, was described and analyzed. The three models were: the Village Polytechnic Movement in Kenya, East Africa; the Nonformal Education Project in Ecuador, South America; and the Adult Education Program in Tanzania, East Africa. This examination focuses on and compares major trends and highlights of the
respective responses of nonformal education in seven crucial issue areas: the goals of education, that is, their existence, origins, collective and/or individualistic emphasis and meaning with regards to knowledge; the kind of education, that is, curricula and methods; the amount of education, that is, lengths, sequence of learning, and the number and kind of learners; the resources of education, that is, human and material resources; the financing of education, that is, national expenditure and sources; and the organization of education, that is, planning and evaluation, distribution of responsibility and coordination.

From this examination emerge a number of tentative conclusions. For the sake of convenience they may be grouped as answers to the primary question raised in the Introduction of this work. The question was:

What are the most important considerations that might be gleaned from a study of selected nonformal educational programs that deal with self-reliance, that might prove useful in planning to meet the educational needs of African-Americans in urban United States?

A first conclusion emerging from this study would seem to be that there is a need for an examination of the purpose of education for African-Americans in general and for African-Americans in urban America, specifically. An attempt was made in this study to show that there is a great discrepancy between the purpose of education as it is related to the goals of national development and the purpose
of education as it is related to African-Americans.

Another conclusion emerging from this study would seem to be that there is the need for more of an overt commitment on the part of the federal government to the African-American community in general and more specifically to their educational needs. The role of the federal government could be broadened to include such elements as: a more effective assessment of needs of the African-American urban community with a closer relationship between urban needs and the needs for national development; a more effective evaluation plan of the adult education programs that are already in existence in urban areas to determine new directions for old and new planning. Programs for urban African-Americans came into being after a "crisis" situation in urban areas, rather than the result of meaningful planning. These types of programs' life expectancy was usually short-term, rather than becoming an on-going part of national developmental planning. Other elements would be: a more effective system of coordination to maintain consistency, and a greater commitment on the part of the private sector of society. The federal government could play a role in creating interest within the private sector and by maintaining direct linkage with the private sector.

Another conclusion emerging from this study would seem to be that there is the need for some other type of
educational delivery system: a delivery system that provides a "liberating" process and general benefits for the African-Americans not a system that simply provides training skills needed for employment.

Another conclusion emerging from this study would seem to be that there is the need for an educational process that would help people to achieve self-reliance. Education must liberate both the mind and the body of man.
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INTRODUCTION

Statement of the Problem

As the new nations of the world design, implement, develop, and evaluate their national developmental policies and plans, naturally the role and effects of education are also taken into consideration. This process leads to a closer scrutiny of education, its role, its effect, and/or value as it relates to the overall developmental plans of new nations.

Until recently, there were certain basic assumptions about education and its role, which were in large measure considered to be universal. Generally speaking, it was believed that education played a role in three major developmental areas: economic, political, and social. It was generally assumed that education was a major factor, if not the major factor, in eliminating ignorance, fear and servility. In relation to "economic development" it was believed that education moved nations from an "uncivilized" or traditional way of life to a "modern," twentieth century way of life. This belief also saw the role of education as being that of providing the knowledge, values and skills necessary to achieve
This "economic growth or development."\(^1\)

In regard to political development it was generally assumed that education played a major role by enlightening the citizens of a nation so that they could participate in the politics of a nation intelligently. In terms of social development it was assumed that education provided the citizens of a nation with the necessary equipment, skills, and knowledge to assume the new roles that would emerge with an expanding range of occupations, necessary for growth and development.

Implicit in all of these assumptions and this type of thinking is the idea of development which follows along the lines of formal education with its institutions and organizational structure. Also implied are values of Western industrial nations and a belief that the necessary steps toward this Western type of development are accelerated by using schools to develop the types of knowledge and skills which have proved useful in Western nations.\(^2\)

New nations of the world, which until recently labored under these types of assumptions, called for improvements and efficiency in such areas as school management, teacher training, curriculum and financing, and for bringing

\(^1\) For example, see James R. Sheffield, "New Perspectives on Education and International Development," *Teacher College Record* 76:4 (May 1975).

\(^2\) See ibid.
schools more closely into the economic and social sphere.

This approach to education has now come under attack and has been challenged by those who have argued that education, as it is practiced generally, has tended to hinder rather than to promote development. Ivan Illich, one of those opposed, proposed that the European adaptation of schooling might be the wrong solution, that the problem of education needed to be looked at from a perspective other than that of putting people in schools. Paulo Freire developed and successfully used a method of teaching literacy that involved helping people to become aware that their acceptance of their status as illiterates and as failures was a major block to their becoming literate and liberated.

These authors, among others, held the view that educational systems based on the European concept of education contributed to the enrichment of a small minority and to the exploitation of the majority. They also believed that this system depended too heavily upon international economics and international academic standards and values. This situation, they claimed, was due to the fact that countries adopted and maintained school systems which were, by nature of their structure, hierarchical and exclusive. This type of system

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they viewed as having created several types of problems. First, it tended, on the one hand, to create an elite group while, on the other hand, it restricted the majority of the people to values which they could never attain. Secondly, it was seen as a system that alienated the majority of the people from their own cultural and physical roots.

In light of these perspectives, education planners and leaders of governments began the search for other solutions to the problem of schooling. Men such as Ivan Illich and Paulo Freire were among the forerunners in this area. China and Cuba sought to provide education that would better prepare their people with skills necessary for their countries' national developmental plans. Iran and Indonesia, among others, developed special cadres within their own educated elite to provide educational services to those in need. The United Nations, in a global effort to bring more useful and relevant education to all people, approved the concept of a United Nations University in 1973. This search for other solutions to the problem of schooling gave rise to increased interest in the idea of the nonformal approach to education.

This revolutionary force of criticism of the European based educational system has stimulated widespread and beneficial rethinking about the purposes and process of educa-

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The impact of such has been experienced even in more developed nations of the world. The content and mode of education that generally have been associated with the European concept of education have not met the needs of the present atomic age. There is increasing evidence that this has been the case in urban areas within the United States. This concern has led urban educational planners to begin a search for a more effective design to best meet the educational needs of the urban community.

According to the literature, nonformal educational models have been meeting with some success in developing nations of the world. Paulo Freire's\(^6\) method of teaching literacy in South America, the Mobile Trade Training Units in Thailand,\(^7\) and Iran's Literacy Corps\(^8\) are but a few of the examples. All of these nonformal models, in their attempts to develop, have utilized the concept of self-reliance.

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\(^6\)Freire, *Pedagogy of the Oppressed*.

\(^7\)Department of Vocational Education, Mobile Trade Training Units, the Vocational Promotion Division, 1969 Report (Bangkok, Thailand: The Department of Vocational Education, 1969).

Purpose of the Study

Based on a review of the literature, the nonformal approach to education has met with some success where applied in developing nations. The purpose of this study is to look at three specific nonformal educational models and to attempt to determine the roles they have played in helping people to meet educational needs and to achieve self-reliance.

The first case study selected for the study is the Village Polytechnic Movement in Kenya (East Africa). This movement was selected as a case study because it was designed primarily to address the needs of the young school leavers in Kenya. It was also selected because of a personal interest on the part of the author. The author had traveled to Kenya to study the Village Polytechnic movement.

The second case selected for the study is the Adult Education program in Tanzania (East Africa). This program was selected because of the fact that it was designed to address the learning needs of that segment of the adult population that did not possess any type of marketable skills. Like the Kenya case, the Tanzania case held personal interest for the author and the author had traveled to Tanzania to study the Adult Education program.

The third case selected for this study is the Ecuador case in Ecuador, South America. The Ecuador case, like the Tanzania case, was designed to address the learning needs of
the adult population. This case, too, held a personal interest for the author; however, it was not visited personally as were the above two.

In regard to the case studies, the study will address a primary question and several implementing questions. The primary question is: What are the most important considerations that might be gleaned from a study of selected non-formal educational programs that deal with self-reliance, that might prove useful in planning to meet the educational needs of the United States' urban population? The implementing questions will be: What are the dimensions of self-reliance and to what extent are they needed in urban America? What ideas are suggested from a study of the Village Polytechnics in Kenya, East Africa? What ideas are suggested from a study of the Adult Education program in Tanzania, East Africa? What ideas are suggested from a study of the Ecuador project in Ecuador, South America? And, which of the items suggested in the case studies might prove useful to urban educational planners in urban America?

Significance of the Study

It has become clear to urban educational planners that the method of teaching currently in use has failed to design specifications for success in urban areas. The increasing drop-out rate among teenagers in urban areas, the increasing unemployment rate among the urban population, as
well as the results of standardized tests are but part of the evidence that has led to the conclusion that urban children's reading ability falls further behind the longer they remain in school. This then is dramatic testimony that there is need for new strategies. There is a critical need for substantial upgrading of the quality and quantity of education received by urban American populations. What is needed is a good basic program including adult education that respects and takes account of the minority ethnic cultures and values, but does not use them as an excuse for evading complexities of an industrial society in a space age. It is, then, the intention of this study to provide insights and ideas that might prove useful to those urban educators who are in search of an effective design to best meet the educational needs of the urban community.

Clarification and Delimitation

In a study of this nature, one of the limitations is the availability of literature. While there are many reports and government documents on educational development, they are not always accessible to an outside scholar. The author has purchased or read the vast majority of the documents of which he is aware that are pertinent to this study. There may be some reports that are unknown to the author, and there are a few documents which he has not been able to see.
The author has visited some Village Polytechnics in Kenya and some Adult Education Learning Centers in Tanzania. Extensive visits to these centers have not been possible, nor has the author been able to visit as wide a variety of Village Polytechnics and Adult Learning Centers as he would have liked. Conversations and interviews with people familiar with the Village Polytechnic Movement in Kenya, the Adult Education Program in Tanzania, and the Ecuador Project in Ecuador, and the literature on these three programs, have been sufficient to partially offset the lack of first-hand experience.

This study will operate under the following assumptions:

1. That all people have a desire to become self-reliant if given the opportunity.

2. That there are aspects of nonformal educational programs that may lend themselves more readily to the concept of self-reliance than those of formal education.

3. That while these case studies have different variables, that these variables are constant enough to serve as a reference point for the United States urban population.

4. That the readers of this work are aware of and have knowledge of the African-American urban community, the educational systems therein and the research that has been compiled in relation to the above.
Definition of Terms

The working definitions important for this study are those of nonformal education, self-reliance, United States urban population, and human resource.

One of the most important terms for this study is nonformal education. A review of the literature helps one to conclude that a definition of nonformal education is difficult at best. Included in the definition offered by those authors who are struggling with a definition is a focus on the learner rather than the teacher; an observation that it is open-ended rather than closed; and a statement that its curriculum and methodology differ depending upon the situation. For the purpose of this study, nonformal education will be defined as that which provides learning experiences for the clientele that formal education does not reach, and which usually deals with those aspects of the curriculum not generally found in formal education.

The second most important term for this study is self-reliance. After a careful search of the literature that addresses the concept of self-reliance it has become apparent to the author that a definition has not been offered. Julius Nyerere, one of the leading scholars on the subject, in his Education for Self-Reliance, defined the

role of education in Tanzania. In so doing he spoke of what people should be like after having been exposed to the educational process.

They [the people of Tanzania] have to be able to think for themselves, to make judgments on all the issues affecting them; they have to be able to interpret the decisions made through the democratic institutions of our society, and to implement them in the light of the peculiar local circumstances where they happen to live.\textsuperscript{10}

He later added:

The education provided must therefore encourage the development in each citizen of three things: an enquiring mind; an ability to learn from what others do, and to reject or adapt it to his own needs; and a basic confidence in his own position as a free and equal member of the society, who values others and is valued by them for what he does and not for what he obtains.\textsuperscript{11}

Nyerere also added still another dimension, that is, a sense of togetherness, of cooperation and of commitment to the total community.

In spite of the fact that these passages were not intended to be definitions of self-reliance, it is obvious that implied in each is, in fact, a definition.

Paulo Freire,\textsuperscript{12} another leading scholar in this area of study, did not offer a definition either. Rather, he introduced the idea of "conscientizacao" which he identified

\textsuperscript{10}Ibid., p. 8.

\textsuperscript{11}Ibid.

\textsuperscript{12}For a more in-depth study of this concept, see, Paulo Freire, "Cultural Action for Freedom," Harvard Educational Review (May/September 1970).
as a developmental process which is divided into three distinct but interrelated stages of consciousness.

The concept then seems to be two-fold: reliance for self and reliance for others. For the purpose of this study, self-reliance is a concept which, when coupled with an effective process, affords one the opportunity to acquire a level of independence for both the inner and outer self. Hence, a state of being, a way of life. However, it should be understood that once a degree of self-reliance has been achieved by an individual he can then help others to begin the process.

Another important term for this study is that of the United States urban population. Sociologists, anthropologists, and other social scientists who have studied the complexities of urban life within the United States have adequately documented the fact that the population of urban areas is as diverse and complex as urban communities themselves. The mass migration trends from European countries, as well as from other parts of the world, brought many people of many ethnic origins into the United States. These in turn helped to develop massive and productive metropolitan areas on both the Eastern and Western shores of the United States. Because of these varying populations within urban areas, it becomes necessary to identify one segment of such populations for study purposes. For the purpose of this study the African-Americans within urban areas in America have been select-
ed. This is not to say, however, that the ideas that are generated by this study are exclusive to that segment of the urban population.

The fourth most important term for this study is human resources. The term human resource, like that of non-formal education, has many meanings and uses. In some respects it includes the potential of people which takes into account capacities of people and their environment. In this study a more specific definition has been borrowed from Frederick H. Harbison.

Human resources are the energies, skills, and knowledge of people which are, or which potentially can or should be, applied to the production of goods or rendering of services in an economy.¹³

Design of the Study

The study will address the primary and implementing questions as a means for examining the case studies. In each case study the considerations will be:

1. The goals of education; that is, their existence, origins, collective and/or individualistic emphasis and meaning with regard to knowledge;

2. The kind of education; that is, curricula and methods;

3. The amount of education; that is, lengths, sequence of learning, and the number and kinds of learners;

4. The resources for education; that is, human and material resources, plant;

5. The financing of education; that is, national expenditure and sources; and

6. The organization of education; that is, planning and evaluation, distribution of responsibility and coordination.

This study will also utilize a set of assumed skills necessary for self-reliance. They are:

1. A set of salable vocational skills;
2. A body of relevant knowledge;
3. A set of viable communication skills;
4. A set of operative psychological skills; and
5. A set of current survival skills.

Research Procedure

This study is based on an analysis of information collected in five ways:

1. From library materials: the services of the public libraries, university libraries, and libraries of Institutes were utilized in search for materials. The public libraries in Nairobi, Kenya, and Dar-Es-Salaam, Tanzania; the libraries of the University of Nairobi, the University of Dar-Es-Salaam, and the University of Massachusetts in Amherst; the libraries of the Institute of Education in Nairobi; the Institute for Development Studies at the University of Nairobi; the Institute for Adult Education, Dar-Es-Salaam. Also the Resource Center, Center for International Education, University of Mas-
2. From personal interviews: a questionnaire was designed, pilot tested, redesigned and then used in the field. This questionnaire was used as a means for gathering data relative to the study (see Appendix A). Personal interviews were conducted on different levels: (a) those government officials whose responsibilities were directly related to the life of the programs in their respective countries; (b) the conceptualizers and designers of the programs; (c) the administrators of the programs; (d) the "teachers" in the programs; (e) the students of the programs; and (f) the evaluators of the programs.

3. From personal conversation with people who have or are living and/or working in Africa and South America, especially in the Republics of Kenya, Tanzania and Ecuador. In many instances people in this category had had direct contact with the programs used as case studies. In other instances they had knowledge about the educational situations and needs in developing nations in general and the Republics of Kenya, Tanzania and Ecuador in particular.

4. From personal observations during on-site visits made by the author during his stay in Kenya and Tanzania. An invaluable amount of material was collected by this method. It afforded the author to see beyond that which was written in reports and papers.

5. From a study of government documents. In spite
of the limitations and restrictions placed upon documents belonging to governments this procedure afforded a tremendous amount of information. Some documents were "for sale," others belonged to the agency which had participated in some phase of the programs, and still others could be reviewed on the premises of some governmental office.

Chapters

In Chapter I the dimensions of self-reliance and the degree to which these dimensions are needed in urban areas within the United States will be addressed.

In Chapter II an exploration of the case study of the Village Polytechnics in the Republic of Kenya will be undertaken to elicit some ideas that might be suggested for possible use in educational planning in urban America.

In Chapter III, an exploration of the case study of the Adult Education Program in the Republic of Tanzania will be undertaken to elicit those ideas that might be suggested for possible use by educational planners in urban United States.

In Chapter IV, an exploration of the case study of the Ecuador Project in the Republic of Ecuador will be undertaken to elicit those ideas that might be suggested for possible use by educational planners in urban United States.

Chapter V will examine and analyze those ideas sug-
gested in the case studies that might prove useful to urban educational planners in urban America.
CHAPTER I

THE CONCEPT OF SELF-RELIANCE WITH IMPLICATIONS FOR URBAN AMERICA

This chapter will explore the concept of self-reliance, and an attempt will be made to determine the implications that might prove useful in urban America.

Through a careful examination of the available literature related to self-reliance it becomes apparent that the works of two philosophers require close examination. They are Paulo Freire and Julius Nyerere, the President of the Republic of Tanzania. Both authors gained world-wide recognition because of their work which in many instances helped to create a basis for development in developing nations. Nyerere is most noted for his thinking in "The Arusha Declaration,"¹ "Education for Self-Reliance,"² "Ujamaa: The Basis for African Socialism,"³ and "Socialism and Rural Development."⁴ President Nyerere is a thinker. He is also a teacher. He explains the philosophy he has adapted, and the

²Ibid., pp. 267-90.
⁴Ibid., pp. 106-43.
policies he is advocating, in simple language.

Paulo Freire gained world-wide recognition through such works as: *Education for Critical Consciousness*,\(^5\) *Pedagogy of the Oppressed*,\(^6\) and "Cultural Action for Freedom."\(^7\) Freire was a teacher. He envisioned education for all the people. He did extensive work in adult education during his tenure at the University of Recife, where he coordinated the Adult Education Program of the Popular Culture Movement, which set up "circles of culture" (discussion groups) in slum areas and encouraged popular festivals and performances. He continues his efforts through the World Council of Churches in Geneva, Switzerland.

"The Arusha Declaration," "Education for Self-Reliance," "Ujamaa" and "Rural Development" were documents set forth by President Nyerere providing a coherent and comprehensive statement of both attitude and intentions. They clearly defined a set of principles, set forth guiding principles, and identified a process for implementation.

The first document for examination is "The Arusha Declaration." It is a document which set forth a doctrine


outlining the principles and policies to provide guidance during the developmental stages in Tanzania. The principles were laid down in the Tanganyika African National Union (TANU) Constitution and they are as follows:

Whereas TANU believes:
(a) That all human beings are equal;
(b) That every individual has a right to dignity and respect;
(c) That every citizen is an integral part of the nation and has the right to take equal part in Government at local, regional, and national levels;
(d) That every citizen has the right to freedom of expression of movement, of religious belief, and of association within the context of the law;
(e) That every individual has the right to receive from society protection of his life and of property held according to law;
(f) That every individual has the right to receive a just return for his labour;
(g) That all citizens together possess all the natural resources of the country in trust for their descendants;
(h) That in order to ensure economic justice the state must have effective control over the principal means of production; and
(i) That it is the responsibility of the state to intervene actively in the economic life of the nation so as to ensure the well-being of all citizens, and so as to prevent the exploitation of one person by another or one group by another, and so as to prevent the accumulation of wealth to an extent which is inconsistent with the existence of a classless society.

Now, THEREFORE, the principal aims and objects of TANU shall be as follows:
(a) To consolidate and maintain the independence of this country and the freedom of its people;
(b) To safeguard the inherent dignity of the individual in accordance with the Universal Declaration of Human Rights;
(c) To ensure that this country shall be governed by a democratic socialist government of the people;
(d) To cooperate with all political parties in Africa engaged in the liberation of all Africa;
(e) To see that the Government mobilizes all the resources of this country towards the elimination of poverty, ignorance and disease;

(f) To see that the Government actively assists in the formation and maintenance of cooperative organizations;

(g) To see that wherever possible the Government itself directly participates in the economic development of this country;

(h) To see that the Government gives equal opportunity to all men and women irrespective of race, religion, or status;

(i) To see that the Government eradicates all types of exploitation, bribery and corruption;

(j) To see that the Government exercises effective control over the principal means of production and pursues policies which facilitate the way to collective ownership of the resources of this country;

(k) To see that the Government cooperates with other states in Africa in bringing about African unity; and

(l) To see that the Government works tirelessly towards world peace and security through the United Nations Organization.8

"The Arusha Declaration" clearly defined the priority as rural development, and while the guiding principles were socialist in nature they were rooted in African communal traditions. The means were to be found in the political and administrative agencies and in the efforts of the people.

The document became a declaration of intent. "It stated the goals towards which TANU will be leading the people of Tanzania."9 It marked the beginning of what Nyerere saw as "a very long and probably extremely hard

9Ibid., p. 91.
struggle."\(^{10}\) It encouraged people to commit themselves to a particular quality of life and it set forth a purpose for their activities. The declaration also "set forth a philosophical framework for implementation socially, economically, and politically."\(^{11}\)

The second major document to be examined is *Ujamaa: The Basis for African Socialism*.\(^{12}\) This document created a philosophical framework which provided a basis for development in Tanzania. A process was initiated that would dismantle the political, economical, and social systems that had been erected by and for the colonist and forced upon Africans. An attempt was also made to reassemble the traditional, African customs. The selection of words was of utmost importance. They were selected not only for effective meanings but to help create attitudes as well. The word UJAMAA was chosen with such care.

Ujamaa was viewed by Nyerere as "an African word [that] emphasizes the African-ness of the policies we intend to follow."\(^{13}\) Its literal meaning is "family-hood" and it was selected by Nyerere to help "bring to the mind of the people the idea of mutual involvement in the family as we

\(^{10}\) Ibid.

\(^{11}\) Nyerere, *Freedom and Socialism*, pp. 4-6.

\(^{12}\) Nyerere, *Ujamaa*

\(^{13}\) Nyerere, *Freedom and Socialism*, p. 2.
know it." In traditional African society there was a sense of community everyone was a worker and contributed his or her fair share towards the well-being of the community. Within a community there was an over-riding sense of community. People took care of the community which in return took care of the people. There was no individual aspiration to large personal wealth for the purpose of exploiting or dominating one's fellow men.

Ujamaa then set the tone for a traditional African socialism or Tanzanian form of socialism. It called upon the Government to reestablish traditional African customs, for example, landholding. In the traditional sense any member of society was entitled to a piece of land provided that he put it to productive use. Ujamaa also called upon the people to regain their former attitude of mind, their traditional African socialism, and to apply it to the new societies that they were to build. Ujamaa, then, may be viewed as a deliberate attempt on the part of Tanzanians to design their own future utilizing those African foundations that had been laid prior to the colonial period.

Nyerere said:

We have deliberately decided to grow as a society,

14Ibid., p. 4.

15Notes for this section were collected from Nyerere, Ujamaa: Essays on Socialism.
out of our own roots, but in a particular direction, and towards a particular kind of objective.\textsuperscript{16}

A third document is "Education for Self-Reliance." This document set forth a foundation and created a process for education in Tanzania for Tanzanians. It suggested several steps that were necessary for Tanzanians in their search for self-reliance vis-a-vis education. First, it raised the question as to the purpose of education. It suggested that people consider what education should be doing in Tanzania. In response, it suggested that the educational system encourage and foster such social goals as living and working together for the common good.

The educational system of Tanzania must emphasize cooperative endeavour, not individual advancement; it must stress concepts of equality and the responsibility to give service which goes with any special ability. \ldots \textsuperscript{17}

The document also suggested that the educational system should equip people with such basic skills as the ability to think independently, the ability to assess and make judgments on issues, and the ability to implement some action related to the above. In order to accomplish these skills it suggested that each person be equipped with three basic things: "an inquiring mind; the ability to learn from others; and the ability to reject or adapt."\textsuperscript{18}

\textsuperscript{16}Nyerere, Freedom and Socialism, p. 2.

\textsuperscript{17}Nyerere, Ujamaa: Essays on Socialism, p. 52.

\textsuperscript{18}Ibid., p. 53.
Secondly, this document examined the purpose of education in any given society and attempted to show that all societies share some common educational goals, be they Eastern, Western, or pre-colonial African societies. The purpose of education, formal or informal, was viewed as the transmission from one generation to the next of the accumulated wisdom and knowledge of the society; and the preparation of young people for their future membership in the society, and for their active participation in its maintenance or development. The differences in educational systems in different kinds of societies in the world were seen as organizational; however, in the content and the societies themselves, the purposes of education were seen to remain the same throughout the world.

Nyerere's view was developed by showing relationships between pre-colonial African education and that of European societies. That is, in the African societies, people learned by living and doing; the home and elders played an important role in transmitting their history, customs, and traditions from one generation to the next. Through these customs people were taught to conform, and were taught the values of their society.

In European societies, the educational structure was seen to be more formal; however, the purpose remained the same: "to prepare young people to live in and to serve the

19Ibid., p. 45.
society, and to transmit the knowledge, skills, and values and attitudes of the society."²⁰ Nyerere concluded that "wherever education fails in any of these fields, then the society falters in its progress, or there is social unrest as people find that their education has prepared them for a future which is not open to them."²¹

Thirdly, this document examined the purpose of colonialist education in Africa and showed some of the effects that this system had on Africans. The colonial education did not transmit the values and knowledge of the African societies, but rather made a

... deliberate attempt to change those values [of the Africans] and to replace traditional knowledge by the knowledge from a different society. Colonial education induced attitudes of human inequality, and in practice underpinned the domination of the weak by the strong, especially in the economic field.²²

The process that Africans were put through in order to effect this change was seen as a "revolution." And it was suggested that a "revolution" would be necessary in order to bring Africans back to the traditional ways. This, then, brings us to the fourth point raised by this document.

This document addressed measures taken to abolish and/or modify what were seen as the three most glaring faults

²⁰Ibid., p. 46.
²¹Ibid., p. 49.
²²Ibid., p. 47.
of the educational inheritance.

[First,] . . . the racial distinctions within education were abolished. [Secondly,] . . . there has been a big expansion of educational facilities available, especially at the secondary school and post-secondary school levels. [Third,] . . . we have taken action to make the education provided in all our schools much more Tanzanian in content.23

A thorough examination of the present educational system was called for, and a serious look at the question: "What is the educational system in Tanzania intended to do--what is its purpose?"24 In a search for an answer to this question, Nyerere proposed that a look be taken at the kind of society that Tanzania expected to build. Three principles were offered as a foundation for a society. They were: (1) equality and respect for human dignity; (2) sharing of the resources which are produced by joint efforts; and (3) work by everyone and exploitation by none.25

The fourth document that should be closely examined is "Socialism and Rural Development."26 This policy paper was issued by President Nyerere in September, 1967. It called for the establishment of "UJAMAA Villages." These villages were to be cooperative communities in which people lived together and worked together for the good of all. It

23 Ibid., pp. 48-9.
24 Ibid., p. 49.
25 Ibid., p. 50.
also analyzed the meaning of socialism for Tanzania with particular interest for the rural areas.

In the way of analyses, this document focused on the traditional concept of the Ujamaa living. The basic assumptions were examined; the inadequacies of that system were pointed out and an objective of that system was offered as well as some implications for the traditional kind of development. In relation to the concept of Ujamaa in the present and future, an examination was made of Tanzania as it must develop, and the Ujamaa socialism in practice was discussed. There was also a discussion of a process for moving Tanzania from theory to practice, a step-by-step transformation, a discussion of a distribution of returns, a discussion of some of the special problems that must be encountered in the entire process, as well as of the role of the central government in this phase of development.

First, this policy paper pointed out the basic assumptions or principles of life upon which the traditional Ujamaa living was based. There were three such assumptions, the first being that of "love" or "respect." This was seen as a recognition of mutual involvement in one another.

Each member of the family recognized the place and the rights of the other members, and although the rights varied according to sex, age, and even ability and character, there was a minimum below which no one could exist without disgrace to the whole family. Even the most junior wife in a polygamous household had respect due to her; she had a right to her own house and in relation to her husband, and she had free access to the joint products of
the family group. There was also due to her, and from her, a family loyalty.27

The second principle of the Ujamaa village was related to property. All of the basic goods were held in common and shared among all members of the village.

There was an acceptance that whatever one person had in the way of basic necessities, they all had; no one could go hungry while others hoarded food and no one could be denied shelter if others had space to spare.28

While the economic level of one person could never get too far out of proportion to the economic level of others, there was not complete equality. The social system was such that some individuals and some families could acquire more than others, but in time of need necessities were made available to all.

The third principle that the traditional Ujamaa village was based upon was the fact that everyone had an obligation to work.

The work done by different people was different, but no one was exempt. Every member of the family, and every guest who shared in the right to eat and have shelter, took it for granted that he had to join in whatever work had to be done.29

Second, it discussed some of the inadequacies of the traditional system. In spite of the fact that the traditional Ujamaa system was based on the three above listed prin-

27 Ibid., p. 338.

28 Ibid.

29 Ibid., p. 339.
ciples of life, there were in fact inequalities. These were attributed to two basic factors. The first of these was the acceptance of one human inequality; that is, that women were regarded as having a place in the community which was not only different, but inferior as well.

By virtue of their sex, they [women] suffered from inequalities which had nothing to do with their contribution to the family welfare.30

The second factor that prevented traditional Ujamaa society from developing into the kind of life that present-day Ujamaa is attempting was that of poverty. The presence of poverty was caused by "ignorance" and the scale of operations. It was believed that both of these factors could be resolved without any major effects to the validity and applicability of the three basic assumptions upon which the Ujamaa concept was based.

The objective of socialism in Tanzania as offered by President Nyerere is:

To build a society in which all members have equal rights and equal opportunities; in which all can live at peace with their neighbors without suffering or imposing injustice, being exploited, or exploiting; and in which all have gradually increasing basic level of material welfare before any individual lives in luxury.31

In order to develop such a nation President Nyerere proposed that, as in the traditional society, the three basic

30Ibid.
31Ibid., p. 340.
principles of life be applied with additions. These additions were the knowledge and instruments necessary for the defeat of the inequalities that existed in the traditional society.

One of the major priorities for Tanzania was then to increase the productivity and the quality of life in the rural sector of the nation. A call was made for improvements in the area of agricultural techniques, education for better health, increased cooperation in production, marketing and consumption of goods, the training of administrators and planners as well as the increased involvement of the people in their own plans. There were two kinds of skills paramount to the developmental process, technical skills and ideological skills. Both kinds of skills were needed in order to foster development.

Paulo Freire is another scholar whose philosophy of self-awareness deserves careful review. He introduced the idea of "conscientizacao" which he identified as a developmental process which is divided into three distinct but interrelated stages of consciousness. Those stages are magical, naive and critical. In the magical stage or level individuals conform to the situation (oppressive) in which they find themselves. A behavioral pattern is then developed based on a feeling of powerlessness and actions are divided between passive acceptance of events and/or active appeasement of the powers that be.
On the naive level of consciousness, the oppressed people define the "system" or superstructure as being sound and see the oppressors as being corrupt and evil and as those who violate the laws and norms of the system. This level is subdivided into two levels. On the first sublevel, the oppressed places the blame for the violations on himself and his peers. He plays the role of "host" to the oppressors by engaging in self-guilt and projects violent acts upon his own kind. There is a period of denial of self and an acceptance of the "self" or behavioral patterns of the oppressor. Freire described this as "playing host to the oppressor" and he listed eight ways in which the oppressed perform their roles:

(1) They accept, rather than reject, their role as oppressed.
(2) They identify with the aspirations and values of the oppressor.
(3) They accept the opinions which the oppressor holds of the oppressed.
(4) They deify the oppressor, endowing him with magical powers beyond their own reach.
(5) They see themselves as a "thing" owned by the oppressor.
(6) They express aggression against their own kind, denying their ability to strike out against the oppressor.
(7) Having established a world order in which they are helpless and dependent upon the oppressor they oppose any change which might threaten his ability to protect them.
(8) They sanctify the entire relationship by making God responsible for the world, and men mere instruments of his will.

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32 Paulo Freire, Cultural Action for Freedom.
33 Ibid., p. 32.
On the second sublevel the oppressed identifies an individual or a specific group among the oppressors as the oppressor and blames that person or group for the violation of laws.

On the level of critical consciousness the oppressed has learned to identify the "system" as the oppressor, rather than himself or his peers, individuals or specific groups among the oppressors as being the oppressor. The oppressed sees the "system" as a coercive set of norms which govern the oppressed and the oppressor and sees the need for "change." The "change" process begins with a denouncing of the oppressor's ideals and gives rise to an increased sense of self-worth and powerfullness on the part of individuals and the group. The oppressed begin to think and perceive on a different level which extends beyond their immediate situation into a global context.

From this new level of thinking and perceiving emerge new behavior patterns. The critical individual begins to seek a new life's role. He identifies new models and relies on self and community resources in seeking new resources. He demonstrates a willingness to take risks, to become independent and demonstrates a sense of commitment and assumes the responsibility that accompanies it. This new approach to problem-solving, an approach in which dialogue among peers replaces polemics, allows the oppressed to formulate actions from which a change, liberation, can result. The aim of
"conscientizacao" as Freire saw it, was to alter the relationship between the oppressed and the oppressor. He maintained that a deepened consciousness of their situation leads men to apprehend that situation as an historical reality susceptible of transformation.

Freire described that which he saw as a silent culture for the oppressed. In order for a people to liberate themselves from their state of oppression it was necessary for a sufficient number of those people to break this "silent culture" and demand their freedom. This behavior would come about after a sufficient number of the oppressed people had passed through the levels of consciousness.

Freire mentioned that in order for people to bring about some type of change in themselves, in relation to his theory, it was necessary to create a different type of learning environment. The "teacher" was replaced with a coordinator; the lecture was replaced with dialogue; the "pupils" were replaced with a group of participants; and the "alienating syllabi" were "broken down" and "codified" into learning units.

To illustrate his points and to give a more comprehensive perspective, Freire shared with his readers one of his experiments. The experiment was held at the University of Recife in Recife, Brazil, and was aided by the Service of Cultural Extension, a division of the same university. The participants or students of this study were classified as
being "totally illiterate" and revealed a certain "fatalism" and "apathy" in regard to their problems. The project rejected the hypothesis of a purely mechanistic literacy program and instead considered the problem of "teaching adults how to read in relation to the awakening of their consciousness." Some of the major purposes of the study were: to help the participants move themselves from the naive to the critical level of consciousness; and at the same time to teach the participants to read.

We wanted a literacy program which would be an introduction to the democratization of culture, a program with men as its subjects rather than as patient recipients.

In a previous project conducted by Freire the participants had engaged in "culture circles," which utilized the group debate approach. The intent was to elicit topics from the participants, create a dialogue for clarification purposes or to seek action arising from that clarification.

In the Recife project an attempt was made further to provide a program which itself would be a creative act, with the capability of causing other creative acts, one which would motivate participants to the level of search and invention.

A careful examination of Freire's philosophy of liberation reveals certain central themes that remain con-

34 Freire, *Education for Critical Consciousness*, p. 43.
35 Ibid.
stant. For example, the role of man is not only to be in the world, but to develop a relationship with the world; that through creative acts, man brings about a cultural reality which adds to the natural world; and that man's relation to reality results in new knowledge for man. Freire disregarded the notion of absolute ignorance and pointed out that a relation between man and reality exists for all men. The level of such a relation may depend upon one's ability to perceive, to know, even if the knowledge is an opinion. Involved in the process of perceiving are causal factors or "links." The more precisely one grasps true causes the more critical one's understanding of reality will be.

When one reaches this level of perceiving he has come close to what Freire called the critical level of consciousness. For at this level, one submits causes to analysis.

Naive consciousness sees causality as a static, established fact, and thus is deceived in its perception; considers itself superior to facts, in control of facts, and thus free to understand them as it pleases.

Critical consciousness represents things and facts as they exist empirically, in their causal and circumstantial correlations.

Magic consciousness, in contrast, simply apprehends facts and attributes to them a superior power by which it is controlled and to which it must therefore submit. It is characterized by fatalism, which leads men to fold their arms, resigned to the impossibility of resisting the power of facts.36

One of the primary objectives of Freire's teachings

36Ibid., p. 45.
was that of providing people with means by which they could supersede their magic or naive perception of reality by one that was predominantly critical. By so doing, people could then assume positions appropriate to the dynamic climate of the transition. He suggested that a means for doing such rested:

(a) In an active, dialogical, critical and criticism-stimulating method;
(b) In changing program content of education;
(c) In the use of techniques like thematic 'breakdown' and 'codification.'

From a careful survey of the four documents that dealt directly with the concept of self-reliance and a philosophy that dealt with the concept of liberation, the following elements can be considered necessary for the development of self-reliance.

1. The ability to think for oneself;
2. The ability to inquire, investigate, to perceive, in part and in total;
3. The ability to make judgment and pass judgment;
4. The ability to interpret decisions, to organize, to process, to feedback;
5. The ability to reject and/or adapt, to organize, to implement;
6. The ability to rely upon one's self, a basic confidence in self;
7. To have a sense of accountability to self and community;
8. To have a sense of intelligent, organized hard

\[37\] Ibid.
work for self and for a larger community;

9. To have a sense of organizational structures, and to have an organizational sense;

10. To have a sense of self-direction and the ability to direct others; and

11. The ability to relate and communicate with others.

These elements are necessary both for a person, who is in the process of becoming self-reliant, and for a community of people becoming self-reliant.

In the next part of this chapter consideration will be given to the question: to what extent are the elements of self-reliance needed in urban America? In order to look at the extent to which the ingredients of self-reliance are needed in urban areas within the United States, several statements need to be made regarding the history of American education and its function for African-Americans.

The argument is being put forth here that the purpose of education for European-Americans and the purpose of education for African-Americans were in fact different. The purpose of education for African-Americans in the northern states was designed by European-Americans to meet specific needs of the north, and in the southern states, European-Americans did likewise.

Martin Carnoy maintained that in the southern states, education for African-Americans "depended on the social and economic utility that education was believed to have for the class of white persons in control of southern political
and economic structures."\textsuperscript{38} And, when this control was in the hands of "radical" northern humanitarians, education for African-Americans was "designed to liberate them [African-Americans] from a slave society and bring them into a modern industrial 'meritocracy,' in which their race would not be a factor in the social role they played."\textsuperscript{39}

The function or purpose of education for African-Americans, then, has changed many times to fit the needs of political groups, almost never to fit the needs of African-Americans, since the Civil War. Before the end of the "reconstruction" era the new economic function of the African-American as a tenant farmer was taking place. In the southern states, planters were in political control and education for African-Americans took on a new function. "It was considered an unnecessary evil in a system where workers were tied to the land."\textsuperscript{40}

In the northern states, white industrialists saw African-Americans as a "stable, docile industrial labor force which could be exploited more efficiently than whites and could also be an instrument for exploiting white workers."\textsuperscript{41}

Again, the function of education for African-Americans was


\textsuperscript{39}Ibid., p. 272.

\textsuperscript{40}Ibid.

\textsuperscript{41}Ibid., p. 273.
changed and they were trained to do primarily manual and skilled-manual labor.

The statement being made here is that the purpose of education for African-Americans, as defined by the white power structure, has its roots in slavery and that it has been changed to meet the needs of the white power structure. Formal schooling began for most African-Americans during re-construction and those attitudes derived from the slave era have affected such schooling until the present.42

The peculiar circumstances surrounding the social control of the Negro population lent themselves to rationalizing the protective measures taken by the white population on the ground that Negroes were incapable of being educated in a formal sense and the institution of chattel slavery formed the best training ground for the limited capacities of the race. As the institution of chattel slavery dictated the type of education, or training, given to Negroes in ante-bellum days, it left an indelible stamp upon the attitudes which were to be social forces in determining the reaction of the whites to the education of Negroes in the future, after the institution itself had been abolished.43

Many efforts have been made on the parts of African-Americans to bring about some change in the attitudes of European-Americans regarding the control of or the definition of the role of education for African-Americans. Few, if any, basic changes have been made. A look at some crucial peri-


43 Bond, pp. 20-1.
ods in the time line from slavery until the present helps one to see some of the reactions of the European-Americans to change efforts by African-Americans.

Some historians believe that during the "reconstruction" period African-Americans did play some role in deciding the king of schooling they received and the kind of function they wanted to play in the planning of their education. However, the African-Americans were later used by the northern and southern politicians as a part of their many compromises. Continuous efforts were made only to be frustrated by such tactics as the Jim Crow era, the Separate but Equal period, integration and the era of community control. All these are seen as acts on the part of the political system to maintain African-Americans in a colonial status within the United States. In spite of this African-Americans continued their thirst for independence.

By the early 1960s, it seemed to some that "the elimination of racism in the United States was proceeding without requiring a radical restructuring of the entire society." The civil rights movement, among other efforts, brought about some new civil rights laws, hundreds of thousands of African-Americans moved to the North in search of a "better life," and other indicators pointed to the idea that changes were in fact being made. However, despite the

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new civil rights laws, the War on Poverty, and other efforts, it was soon realized that no basic changes were being made. Racism has been as persistent in the United States in the twentieth century as it was in previous centuries. The industrialization of the economy led to the transformation of the black worker's economic role from one of agricultural sharecropper and household servant to one of urban industrial operative and service worker, but it did not result in substantial relative improvement for blacks.45

In review, the point that has been made is that the purpose of education for African-Americans was designed by the power structure to meet specifics of the power structure. And, that there was a difference in this purpose which was closely related to geography and socio-economic conditions. As African-Americans migrated from rural southern areas to urban northern areas, these educational differences left those migrating into urban areas ill-prepared for that geographical area. The human resource development needs of the migrants were great, while the facilities to meet their needs were meager or did not exist.

Niles Hansen46 showed a close relationship between rural poverty and the urban crisis. Among other things, he maintained that people migrate from rural poverty-stricken areas to urban areas with no skills or with those skills that are not in demand. He suggested that there is a short

45 Ibid., p. 68.
supply of supporting services, such as counseling for the migrating family before and after moving, aid in finding housing, and financial assistance during the transition period. Hansen further argued that while there is a high degree of interest from government officials, economists, and other social scientists in recent years, there still exist problems in the areas of manpower development and in rural to urban transitions. Kain maintained that:

To the extent that the metropolitan North is closely intertwined with the rural South through the forces of migration, these factors become pressing problems for that region, too. To the extent that the southern migrant, ill-prepared for urban life, becomes a problem of the metropolitan North, the improvement of the rural South is in the North's self-interest. Moreover, if southern poverty leads to underinvestment in human capital, the consequences may well be felt to a greater extent in the more industrialized North than in the rural South.47

Both authors seem to have agreed that there is a direct connection between southern migration and urban poverty. And, that the development in human resources has been hampered by poor educational facilities. And, most authors seem to have agreed that efforts must be made to upgrade the quality of human resources in both North and South.

If there is a direct connection between southern migration and urban poverty, it would seem to follow, then,

that there is need of a learning system to assist in the eliminating of such. This study suggests that the nonformal approach to education be considered as one approach to this problem, since it has met with some success in developing nations and is considered to be a necessary part of education for self-reliance.

Why nonformal education and self-reliance then becomes the question. The first part of the question is "what is nonformal education." While there is not a definition of nonformal education, a look at several may present a broader and clearer rationale for such programs. Philip Coombs defined nonformal education as:

All organized systematic educational activities carried on outside the formal educational system, designed to serve specific learning needs of particular groups in the population, either as a supplement or follow-up to formal schooling, or in some instances as an alternative or substitute.48

Rather than offering a definition, Coombs and Ahmed suggested that the relationships between formal and nonformal be examined. They concluded that:

Informal education as used here is the life-long process by which every person acquires and accumulates knowledge, skills, attitudes, and insights from daily experience and exposure to the environment— at home, at work, at play; from the examples and attitudes of family and friends; from travel, reading newspapers and books; or by listening to

the radio or viewing films or television. Generally informal education is unorganized and often unsystematic; yet it accounts for the great bulk of any person's total lifetime learning--including that of even a highly "schooled" person.

Formal education as used here is, of course, the highly institutionalized, chronologically graded, and hierarchically structured "education system" spanning lower primary school and the upper reaches of the university.

Nonformal education as used here is an organized, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population; adults as well as children. Thus defined nonformal education includes for example, agriculture extension and farmer training programs, adult literacy programs, occupational skill training given outside the formal system, youth clubs with substantial educational purposes, and various community programs of instruction in health, nutrition, family planning, cooperatives and the like.  

Brembeck, in lieu of a definition, offered several points about what it (nonformal education) is, what it is not, and what it can become:

1. Nonformal education can be valid, high quality education for imparting "life," skills and knowledge. It is not a third-rate formal education.

2. It is education designed to reach large numbers of people where they live and work. Its objective is to impart useful knowledge, skills, and recreation without removing people from their normal environments and responsibilities.

3. Nonformal education can be highly diverse in organization, funding and management. It can emphasize local initiative, self-help, and innovation on the part of large numbers of people and their local institutions. Every successful learner can become in some degree a teacher.

4. It is education designed to pay its own way through

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increased employment, productivity, and social participation.

5. Its objective is to make learning a national, life-long learning experience, compatible with the interest of individuals and communities for all economic levels of society.50

What should be noted here are the central themes that seem to be a common denominator for each of the authors: meaningful, life related skills, rather than outdated, un-related skills; mobile learning experiences, rather than in a given place and time; large groups, rather than a se- lect few. Brembeck also offered for us some goals of non- formal education:

... to bring education to people who are not be- ing reached by the formal educational establishment; to provide education at lower cost; and/or to direct educational objectives towards goals that are more practical or more closely related to the learner's needs within their society.51

He saw three factors as paramount in designing an instru- mental framework for effective learning:

1. The relationship of the planned educational goals to the social values of the learners (what they see as important for satisfactions in life);

2. Accommodation of the pedagogical expectations of the learners (how they expect to be taught); and

3. Accommodation of the cognitive style of the learners (through what mental processes, strate- gies and meditation do they learn?).52


51 Ibid., p. 112.

52 Ibid.
Why Nonformal Education?

During the 1960s, education in the world was given a new perspective and new considerations. It became a vital prerequisite for economic development rather than simply an expensive social service. There was a rapid expansion of formal education that was often equated with national progress. However, by the end of that decade, the population in general began to raise serious questions about some previously held naive assumptions regarding schooling, education, and progress. Schools then came under harsh criticism for a host of social problems such as the growing unemployment of school leavers at several different levels, the inability of urban schools to meet the demands of an accelerated urban migration and by those segments of society who viewed themselves as having been bypassed by so-called development in the past.

This new level of consciousness that was reached by the people helped them to begin to examine and measure education in some terms other than by economic indicators. A much broader and more humanistic view of education was taken and people began speaking in terms of a life-long educational process and diversification of learning opportunities. In many urban areas within the United States, the concept of community control was conceived, developed and exercised. On some levels people were aware of the fact
that while schools were supposedly preparing children for college most of their children became school leavers long before the college age. Consequently, they concluded that schools were not in fact preparing their children for college or for life.

This new awareness on the part of adults also led many inner city adults to design a behavior pattern more in keeping with this new awareness. This pattern gave rise to such programs as Model Cities, para-professional programs, and the like, whose purposes were to address the needs of adults. These new views were considered by some as being more consistent with humanistic concerns and with improving the quality of life of the poorest groups in society. Some authors (see Ronald Paulston and Gregory LeRoy53) would lead one to conclude that nonformal educational programs were created by two groups in particular, one being those people seeking to alter socioeconomic relations with the dominant social segments, the second, being those pressing to revive and maintain their ethnic identity and resisting acculturation. These programs are defined as "liberating" and are viewed as having been planned rather than as historical accidents.

These 'liberating,' nonformal educational programs are not historical accidents. Rather, they alone, by advancing competing ideologies in marked contrast to the conformity of school, having uncontestably contributed to numerous collective efforts seeking and affecting significant changes in social structures and social relations.\textsuperscript{54}

There are some authors, Paulston, Robert Allen, and Kvaraceus, who are of the opinion that nonformal or quasi-nonformal education is already in existence in urban as well as in other parts of the United States. These programs have been used by African-Americans as well as other minorities in a variety of ways to bring about social change and cultural awareness. Many of the programs that have been used by African-Americans grew out of the civil rights struggle of the 1950s and 1960s.\textsuperscript{55} They provided training in such areas as leadership, literacy training, voter registration training, and other programs during the civil rights movements of that period of time. Also included are such programs as the Black Muslim schools and other community-based programs seeking separate rather than integrationist ends, and the educational programs for inner-city children initiated by the Black Panthers. In most instances, these programs came into being as a direct rejection of the formal education that represented mainstream values and biases and did not address the needs of a particular community.

\textsuperscript{54}Ibid., p. 569.

\textsuperscript{55}Ibid., p. 593.
In other words, the formal system did not prepare the children for life, but rather maintained them in holding patterns until they were old enough to be processed out of the educational system. In most instances this meant also being processed out of the system because these little people later became big people with no salable skills. In many instances, these efforts were undercut by poverty, feelings of helplessness and opposition from more established institutions and citizens.

While the above listed programs were initiated by individuals or small private concerned groups, Robert Allen pointed out a series of cooperative programs that can be listed under nonformal. He listed several large private corporations such as Lockheed Corporation, Ford Motor Company, and General Motors as having developed their own programs. He also listed what may be considered as private-training-consulting firms. These firms are hired by big business to teach the low-level workers of their respective firms how to read, write, spell, and do simple arithmetic. These subjects are taught with a direct relationship between subject matter and the work situation. In this category are organizations known as the "Board for Fundamental Education" and MIND, Inc. These organizations provide services for such large corporations as IBM, Proctor and Gamble,

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Crown Zellerbach and Chrysler. Allen concluded, among other things, that in many ways this type of training program performs a socialization process very much like that of public schools: "of shaping and programming individuals to fit into slots in the economy and society at large." 57

Allen pointed out that one of the primary concerns of African-Americans is that those programs provided by private corporations are small in nature and have only limited impact at best.

Just to bring the black jobless rate down to the unemployment rate for whites would require finding jobs for some 350,000 unemployed blacks. In an economy which is generating new jobs at the rate of 1,500,000 per year, this may not seem like too difficult a task. But it must be borne in mind that only a very few of these jobs will be open to the average unemployed black for reasons having more to do with technological advancement than racial discrimination. And in the event of a recession, even these openings will disappear. 58

The foregone discussion can help one to see that there have been some types of nonformal or quasi-nonformal educational programs in existence for African-Americans in urban areas, and that these programs have been financed in part by three different sources: small private concerned groups, large corporations, and the central government. It is also clear that the aims and purposes of these programs differed depending upon the sponsors and that the effects also dif-

57 Ibid., p. 235.
58 Ibid., p. 237.
ferred for the same reason. It can be seen, then, that non-
formal education may be conceived as being superior to
traditional schooling because it is need-oriented and there-
fore utilitarian. It can be more productive in that it
seeks to reduce the emphasis placed upon the relationship
between an authoritative teacher and a passive learner.
It also tends to increase the positive self-image of
people who are accustomed to a paternalistic system.

Nonformal education is often see as having
four roles, as seen in relation to traditional schooling:

1. It can complement schooling through extra-
curricular activities;

2. It can supplement through civic services, cor-
porations, farm schools, and correspondence
courses;

3. It can replace schooling in youth settlement
programs, radio clubs, rural animation pro-
grams, etc.; and

4. It can provide training or education for those
adults who did not receive schooling at an ear-
lier stage in their lives.

In short, the concept of nonformal education can embrace
and provide a learning environment for a total community.

Nonformal education appears to be a viable way
of providing those African-Americans with marketable
skills. The following case studies, which have met with
some success in their respective countries, will be exam-
ined to determine the role they have played in helping
people to meet educational needs and to achieve self-reli-
ance; and, to see if there is any utility for African-Americans in urban United States.
CHAPTER II

CASE STUDY: VILLAGE POLYTECHNICS IN KENYA, EAST AFRICA

In 1963, the National Christian Council of Kenya's Annual Youth Leaders Conference met in Nairobi. The primary focus of this conference was the problem of growing unemployment among youths in the rural areas of Kenya and the steadily increasing number of primary school leavers with little hope of employment. This problem was viewed as a grave one for both the school leavers and the country. During this conference, a resolution was passed asking that the problem of employment and training of primary school leavers be investigated. In order to accomplish this aim, help was elicited from church groups, government leaders, the Kenya National Union of Teachers, and from religious and social workers among the young. A joint effort then produced an Interim Report in July, 1964, that drew public attention to the needs of school leavers.

In 1966, another conference was held which highlighted the problem of growing unemployment among youth in the rural areas of Kenya and the steadily increasing number of primary school leavers with little hope of employment. Following this conference the National Christian Council of
Kenya published a report entitled *After School What?*.\(^1\) This publication did not limit itself to the training of youth, but rather called attention to some of the basic causes underlying the primary school leaver problem. The issues raised, the examination of these issues, and the conclusions offered helped to create the philosophical underpinnings for the Village Polytechnics.

The first issue that the report examined was the one it felt to be basic to the problem itself: the problem of population. With the annual population growth rate of over 3%, Kenya might increase its number of primary school leavers from the 149,000 who sat for the Kenya Primary Examination in 1965 to almost twice that number in 1980 (if the estimated 80% attendance could be achieved by that time).\(^2\) Of these leavers John Anderson showed that 32% remain without employment or opportunity for further training.\(^3\) In answer to this particular aspect of the leaver problem the report urged that

\[\ldots\text{ an annual growth rate [in population] of substantially below 2\% would be a rate which would permit rapid economic growth in excess of population growth. This would mean an age group born in 1970,}\]


becoming 16 in 1986 of about 330,000 instead of 400,000 children.  

The second issue examined was that of job possibilities not only for teenagers from 17 to 18, but for the Kenyan population as a whole. The study led to the conclusion that it would become necessary to achieve a target of at least 85,000 wage or self-employment jobs a year, apart from self-employed farmers, to break the problem of teenage unemployment. It was also believed that if this target was not reached the results in human terms as well as political terms would be disastrous.

This target did not include those teenagers in farming—which then left still another question: "Will it be possible to find an outlet for the remaining teenagers in farming?" The conclusions that grew out of an examination of that question were: (1) that in general there would be sufficient land to earn a living if land was distributed properly; (2) that much hinged on the speed with which the "agricultural revolution" progressed; (3) that if there was a real cash reward for work and if there was an "enlightened" and "progressive" adult climate of opinion, young people might then be willing to work on family farms; (4) that "youth farms" be

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5 Ibid., p. 6.

6 Ibid., p. 7.
developed in those areas where land was plentiful; (5) that
the use of irrigation schemes and resettlement projects be
utilized; and (6) that primary schools assume some of the
responsibility of preparing people for farm life.

The third issue examined was whether a policy of
"Back to the Land" could be sustained. The report concluded
that "community development"\(^7\) has a great role to play in
mobilizing the human resources of the nation and thus a bet-
ter way of life for all the people of the nation.

With the issues of population, agriculture and tech-
nology serving as a backdrop to the school leaver problem,
the report then focused its attention specifically on the
problem of what it identified as "the Gap." The "Gap" was
defined as that period after primary school and before the
leaver was old enough for work or for further training. In
answer to this specific problem the report recommended that
a system of Village Polytechnics be established. The Poly-
technics would be simple, low-cost, post-primary training in-
stitutions to provide primary school leavers with the skills
necessary for employment or self-employment in the rural
areas. One of the primary aims of the Village Polytechnics
would be to provide training for people in the rural area,
with skills needed in the rural areas. It was hoped that
this idea would encourage community development both through

\(^7\)Ibid., p. 23.
employment and by keeping skilled people from migrating to urban areas. The report emphasized, however, that the Village Polytechnics were only one way of resolving the school leaver problem: "the ultimate solution of the primary school leaver question lies in the rapid, overall balanced development of the economy of the country as a whole." ⁸

Before the report was officially released, in March, 1966, the first Village Polytechnic had begun. In September, 1966, the idea of the Village Polytechnic was again discussed at the Kericho Conference on Education, Employment and Rural Development in Kenya. The Conference focused on two specific goals: that the project be interdisciplinary and oriented towards policy formation. From this Conference emerged the suggestion, put forth by Fordham, Sheffield, and others, ⁹ that a system of Village Polytechnics be set up on an experimental basis.

In 1969, the Government recognized the basic need for rural areas in relation to agriculture. It also accepted the basic philosophy and methodology of the National Christian Council in their experimental work of training young people to effectively play an increasing role in the area of rural development. The Government then called for further studies. These studies gave rise to specific recommendations

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⁸ Ibid., p. 94.

and subsequently to a governmental statement of policy on the Village Polytechnic programs, which placed particular emphasis on the economic aspects of youth development.10 The policy statement stressed the need to close the gap which had developed between the increased opportunities for primary school education and the limited opportunities for further training and employment.

The Ministry of Cooperatives and Social Services, assisted by the International Labour Organization and the Institute for Development Studies, University of Nairobi, drew up a comprehensive plan based on the conclusions of their research and using the terms of the 1970-74 Development Plan as guidelines. The policy is composed of six major parts:

1. The development of an integrated national network of approved Pre-Vocational Youth Training Projects, incorporating Village Polytechnics previously assisted by the National Christian Council of Kenya, Senior Youth Centres or other voluntary agencies' projects, which meet the policy objectives.

2. The support of local initiative and management as the basis for successful project development was recognized by Government by the provision of Grants-in-Aid, particularly for staff training and salaries, equipment and trainee follow-up for approved projects.

3. The establishment of a Kenya staffed administrative and advisory service, based in the Youth Development Division of the Department of Social Services with Kenyan Youth Training Officers and an efficient administrative back-up to allow for a flexible program in the local areas. The Kenyan

Youth Training Officers would be recruited at a level commensurate with their responsibilities, trained in their specialized function as youth training and employment experts, geared to contribute to the solution of two major and related national problems, the primary school leaver problem and rural development.

4. The establishment of a Centre for Research and Training as the driving force behind a national survey of the present employment patterns of young people in the rural areas of Kenya and the occupational opportunities for them which might be expanded in low-cost short courses. Assistance would also be given in the survey and coordination of individual projects to further the local needs of each area. The Centre would also look into levels of village technology, undertake staff training and upgrading centrally, regionally and at the project site and also carry out curriculum revision.

5. The coordination of the Pre-Vocational Training Programme with other important initiatives in the rural employment, rural training and youth development fields including such programmes as the Rural Industrial Development Programme, the National Christian Council of Kenya Village Polytechnics, the 4-H Club programme, the National Youth Service, the programme of the Ministry of Education and the Ministry of Home Affairs and the activities of the National Youth Council in mobilizing the thinking of young people in Kenya. This would be undertaken by the National Youth Training Committee with the participation of voluntary agencies working in related fields at the discretion of the Committee. The purpose of approved pre-vocational training projects is to help primary school leavers of 16 years and above to learn how to exploit their talents and opportunities for the benefit of the rural communities in which they live, and to develop income earning opportunities for themselves by individual, group, or cooperative action.

6. The monitoring of social, cultural, recreational and welfare aspects of youth work through the control by the Youth Development Division of grants-in-aid to voluntary agencies and the participation of the Youth Development Division in the deliberations of the National Youth Council.11

11 Ibid., p. 22.
For administrative purposes, the Village Polytechnic Programme is housed in the Ministry of Cooperatives and Social Services. However, there is a National Coordinating Committee, a national body for the coordination of the programs. Its members are derived from the various Ministries within the Central Government, the National Christian Council of Kenya, and other voluntary agencies in Kenya. There are two sub-committees, the Project and Finance Committee and Research and Training Committee. The Center for Research and Training has the responsibility of village technology development, curriculum development, occupational surveys, agriculture development, community education, and women's education. There are also Provincial Village Polytechnic Committees at the provincial level. Their members are a representation of the people in the Province who deal with matters at that level.

The Goals of Education

The goals of education within the Village Polytechnic are clearly defined. It could be argued that the goals grew out of the needs of the specific student population to be serviced. And, while several different authors have used different terminology they all have tended to agree, if not to say the same thing in a different way. John Anderson saw the aim of the Polytechnic as "education for self-employment." To him this meant, "providing the young people with skills, un-
derstanding, and values which will lead them, even when permanent wage earning roles cannot be found for them, to look for other worthwhile occupations in the rural areas."\textsuperscript{12} In the Youth Development Programme's newsletter, the major aim of the Village Polytechnic was, "to prepare young people [primary school leavers] for work in their home areas and to develop rural areas."\textsuperscript{13} They also saw this aim being achieved by developing skills and attitudes among young people (primary school leavers) that would enhance their earnings and savings in the rural areas. The authors of \textit{After School What?} viewed the major aim of the Village Polytechnics as being "to train in the rural areas for rural development."\textsuperscript{14}

John Anderson cited several goals of education in his article "The Village Polytechnic Movement."\textsuperscript{15} (1) To remain small, serving the needs of relatively small areas or locations. (2) To afford the students the opportunity to actually run the Polytechnics. He saw this as a learning experience in decision making, problem solving, and in sharing. (3) To provide assistance with practical agricultural instruction and to make use of experiments already be-


\textsuperscript{14} National Christian Council of Kenya, \textit{After School What?}.

\textsuperscript{15} Anderson, "The Village Polytechnic Movement," pp. 3-4.
ing carried out by other Polytechnics.

He also saw the Village Polytechnic Movement meeting the following goals: (1) provide young people with skills and knowledge, designed to help them find worthwhile occupations in the rural areas; (2) bring the harambee drive for post-primary education more closely into line with basic rural development needs, by offering an alternative to, or at least some adaptation of, the largely academic harambee schools; and (3) act as an agency for mobilizing youth into local community services to help with special self-help projects.

Leach, in a paper where he put forth some perspectives on the Village Polytechnics, saw the objectives of the Polytechnics in general terms as being "the training of school leavers for rural self-employment." More specifically, he saw one of the most important objectives of the Village Polytechnics as being "to provide an opportunity for simple training to the very large number of primary school leavers who cannot find employment and for whom there are no places in other educational or training institutions." Yet, still another objective was set forth by Winans, Ministry of Economic Planning and Development, who said, "the problem is providing the appropriate kind of training for

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17 Ibid., p. 7.
self-employment in the rural areas where we shall surely expect most of the population to continue to live." He then went on to say,

... the Village Polytechnics also offer another opportunity and another chance. That is to teach and to demonstrate through their students the advantages of rural self-reliance. Self-employment, the improvement of the skills of the individual, the creation of a better life through the development of a well-run small business, are all goals the Village Polytechnics are intended to achieve.

Preceding the Village Polytechnic Movement, the Government showed great concern about the growing number of unskilled young men migrating to the urban areas. This influx added to the already existing problem of unemployment in urban areas. A campaign was launched by the Government to get young people to return to their native land and to seek employment there. It was hoped that the Polytechnic Movement would play an important role in achieving this goal.

The Source of Goals

The educational goals for the Village Polytechnics stem from a variety of sources. The first source, however, that is most likely to be looked at is the National Christian Council of Kenya (N.C.C.K.) and other church groups. The N.C.C.K. is credited with having been the first agency to voice concern with the problem of school leavers.

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18 Ibid., p. 11.
19 Ibid.
"The National Christian Council of Kenya prepared a report entitled *After School What?* which resulted in the starting of the Village Polytechnics by the National Christian Council of Kenya in 1968."\(^{20}\) The second source is other national church groups and local church influence. The first Polytechnic was based on the Anglican Mission site and the second was developed as an arm of an already existing N.C.C.K. Christian Rural Training Center.\(^{21}\) In both cases, church staff and facilities were available, and it was due in large measure to the church support and initiative that these sites were developed. Attempts were made in both instances to elicit local support and voluntary helpers.

Another source to examine for the source of educational goals is those agencies that responded to N.C.C.K.'s initial requests for aid in dealing with the problem of school leavers. These agencies were: the Kenya National Union of Teachers officials, government officials, social workers, and others who were concerned with the problems of youth in Kenya.

Another source to examine is the local people who formed management committees and obtained help from local government officials and the Department of Community

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\(^{21}\) Anderson, "The Village Polytechnic Movement," p. 3.
Development. "In the development of further Polytechnics, whilst the same general pattern of outside church support, particularly financial support, has been maintained, there has been a very significant change in the process of initiation."²² "The tendency is for the initiative for the establishment of Village Polytechnics to come more and more from the local church."²³ "[P]eople less directly connected with the church have played key roles in developing a wider basis of support than that of one particular church."²⁴

The Kind of Education

In order to look at the kind of education offered in the Village Polytechnics it might prove helpful to look at the following questions: (1) What education or courses are offered in the Village Polytechnics?; and (2) What are the teaching methods?

One of the primary reasons that gave rise to the conceptualization and formulation of the Village Polytechnics was that the formal educational system was not meeting the needs of a large portion of the school age population in Kenya. "The formal education system only caters for a

²²Ibid.
²³Ibid., p. 4.
²⁴Ibid., p. 6.
fraction of the population in any relevant age group. 25

As educational planners searched for an alternative to meet the specific needs of school leavers, they were also in search for another style of learning. Waniala envisioned the Village Polytechnics as being "not just another school," but rather suggested that it was an "apprenticeship" aimed at meeting "local needs." 26 These needs were envisioned to be, perhaps, in improved methods of agriculture; small establishments, such as bakeries; in a new demand for new buildings; and/or in needs for improved water supply schemes. These new schemes demand new knowledge and skills and as this is supplied, by the students at the Village Polytechnics, they improve their earnings as well as improve the levels of services for a community. Based upon the needs of a local community, the Village Polytechnics, then, design the courses to be offered. They offer a variety of training courses such as carpentry, masonry, agriculture, tailoring, home economics, child care, plumbing, bee-keeping, bakery, and motor mechanics. The training is geared to the specific needs and the available opportunities of the particular areas.


The program of each Village Polytechnic is decided upon locally according to an appraisal of local needs and with the aim of achieving local economic self-reliance.

Essential to the ideology of the Village Polytechnic Movement is the building of inter-dependent communities, and at seminars organised for Village Polytechnic directors a money game is played which demonstrates how the money within a village should circulate within the village and not be drained off by the towns.27

There are those who believe that the original intent of the designers of the Village Polytechnics, in relation to instructions, was to focus on small-scale farming. This purpose would have enabled young people to assist their parents in farming their small holdings more scientifically and profitably. In the early stages of development, technical courses were introduced and later came to dominate the curriculum. More recently, a number of academic courses, especially English, have been introduced.

As can be seen, the intention is to relate courses to requirements in each geographical area. Consequently, there is no uniformity, in relation to curriculum, among the Village Polytechnics.

The Amount of Education

In looking at the amount of education the following questions will be considered. How many shall be educated? Who shall be educated? In what sequence shall they be educated?

While planners for the Village Polytechnic Movement do not appear to have thought in specific terms of how many would be educated in the Polytechnics, they were aware of some of the total statistics for the nation as a whole.

That 65% of Kenya's population was under the age of twenty-five;

That only 60% of the young people between the age of six and sixteen would receive primary education;

That in 1975 there were 220,000 primary school leavers who had completed Standard VII;

That only 25% of the primary school leavers had a chance of secondary schooling;

That by 1980 there would be 3,000,000 people with a Standard VII education or better;

That in 1970 two people with a Standard VII education or better were competing for one job available in the towns or in government;

That by 1980 six people with a Standard VII education or better will be competing for one job available in the towns or in government;

That there are too few jobs in the towns, but yet young people and their parents think they can do the impossible with a good education;

That the majority of the young people must find jobs in the rural areas;

That the Youth Development Programme can never help
all young people, but it must help some.\textsuperscript{28}

Waniala pointed out that of the 170,000 boys and girls who left primary schools in 1970, about 100,000 found themselves in "the Gap." That, in 1975, according to the C.P.E. results, 216,333 primary students sat for the examination, in preparation for the secondary school places in government or government-aided schools. In 1974, 220,000 sat for the same examination and of this number only 27,000 were awarded formal secondary school places in government or government-aided schools. It was expected that about 27,000 of the total number of pupils who sat for the examination in 1975 should expect to get Form I places in secondary schools in 1976.

The remaining 190,000 students would then be processed out of the formal school system and become members of "the Gap."\textsuperscript{29} Leach, of the Ministry of Economic Planning and Development, in an attempt to place the Village Polytechnic Movement into "perspective" placed the number of young people to be involved in training in any given year to be in the neighborhood of 100,000 to 120,000.\textsuperscript{30}

When the initial planners for the Village Polytech-

\textsuperscript{28} Ministry of Housing and Social Services, How To Instruct in a Youth Development Project, Nairobi, 1976, p. 6.

\textsuperscript{29} These notes and figures were derived from E.A. Waniala, "The Village Polytechnic Movement in Kenya."

nics began to address the question, "Who shall be educated?" they looked first at the "unschooled" in Kenya. The "unschooled" were those children who had not completed Standard VII, either because they had never been in attendance in school or because they had dropped out in the course of their primary education.

Resources of Education

Judging from the available literature on the Village Polytechnics one can conclude that little attention has been given to teachers or instructors at the Village Polytechnics. In one of David Court's publications that deals with the Village Polytechnics he suggested that the area of training of instructors be investigated. He maintained that

... the quality of skills acquired by trainees is an important determinant of Village Polytechnic performance and a research need related to this is a brief study of the background and training of Village Polytechnic instructors and an attempt to identify factors related to high levels of instructional competence in various specified courses. Part of this study might well be an attempt to evaluate the role of the volunteer instructors of Village Polytechnics.31

How to Instruct in a Youth Development Project, a handbook for instructors in Village Polytechnics, set forth the roles of the instructors. They are:

a. To prepare Work Programmes;
b. To attend at all times when responsible for the instruction of trainees;
c. To keep records of attendance and progress of trainees, and records of fees, tools, and training materials;
d. To teach not only a skill, but also the uses of that skill, including the necessary business requirements that go along with its use, e.g., pricing, marketing, etc.;
e. To assess the present and future requirements of the Work Programmes for which they are responsible in terms of buildings, tools, equipment and finances;
f. To be responsible for the discipline and moral growth of the trainees committed to their care;
g. To supervise work done by trainees on individual contracts or in work groups;
h. To supervise extracurricular activities for trainees' development or community service as required; and
i. To give every possible assistance to learners.

The instructor who is also the manager has the following additional duties:

a. To be responsible for the day-to-day operation of the Project;
b. To review with the Management Committee the Training Programme of the Project in relation to work opportunities and the level of skills required;
c. To access the requirements of the project in terms of staff, buildings, tools, and finances;
d. To be responsible for the preparation and submission of Estimates, Budgets, Financial and Audited Statements according to the prescribed

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33 Ibid., p. 9.
regulations;
e. To administer the funds of the projects, to keep a proper Cash Book and to supervise Instructor's Financial and Stores Records;
f. To delegate authority to other staff and to hold regular staff meetings;
g. To be responsible for the selection of trainees;
h. To supervise the activities of staff and trainees and to take disciplinary action when necessary, according to laid down procedures; and
i. To keep Project records on learners.  

Instructors also have a role in management of the Projects:

a. Sits on the Management Committee;
b. Attends weekly staff meetings;
c. To act when the manager is absent;
d. Keep financial, stores and trainee records, prepare budgets, and administer certain funds; and
e. Responsible for preparing trainees for work.  

Basic to all instructors' activities is planning--because work programs must be related to local conditions. Since all Village Polytechnics are local in control there are no national standards per se. Therefore, it becomes necessary for each instructor to prepare and revise his own work program. Three major questions then become paramount for teachers: "How to prepare for training," "What and how the trainees must learn," and "How to assess the performance of the instructor and his trainees?" In an attempt to effectively answer these questions instructors are provided with different kinds of assistance. First, printed materials in the form of instructor's resource books address these ques-

34 Ibid., pp. 9-10.
tions as well as others. Explicit instructions are given as to planning, for example. Models are given for the teacher's use. Second, instructors attend workshops and try new techniques. These new techniques are then recorded and sent to various Polytechnics for their use.

The staffing of the Village Polytechnics has gone through several changes since the beginning of the Polytechnics. Originally the projects were staffed by church members or volunteers. In most instances they were the pioneers who initiated the program and who were willing to do much of the work for little pay. Following the commitment made to the Village Polytechnic movement, especially in a financial sense, teachers who had received training and a certificate from the Polytechnic Institute became more available to the Village Polytechnic movement. The Government also provided technical advice to projects and supervision of projects. However, it has always been the responsibility of the local community to encourage children to attend the training projects, and to see to the day-to-day running of the projects.

The most valuable resource of the Village Polytechnic seems to be first that of the local community. For, it is the community who must accept the idea of the Village Polytechnic, and in many instances it is the responsibility of the community to finance, in large measure, the projects. The second greatest resource is that of the pupils and staff.
themselves. For, it is the responsibility of the staff and pupils to acquire contracts from local merchants in order to supply the merchants with goods that the Village Polytechnic produces. The third greatest source is that of the central government and other agencies who help provide some type of direct aid.

The Organization of Education

The organization of the Village Polytechnic originated within the National Christian Council of Kenya and other concerned agencies and individuals. However, the organizational patterns now stem from the Ministry of Cooperative and Social Services. A national policy set the course for such. Based within the Youth Development Division of the Department of Social Services is a National Administrative and Advisory Committee. This committee has as its members Youth Training officers with an efficient administrative "back-up" to allow for flexible programming in local communities. There is also a Research and Training Center whose responsibility is to conduct surveys of existing employment patterns of young people in the rural areas with the hopes of gaining some indication of future occupational opportunities. A National Youth Training Committee is responsible for coordinating the Pre-Vocational Training Program and other major efforts in the rural employment, rural training, and the youth development fields. This integrated
national program of youth training was officially adopted and launched in 1972, and became a part of the Special Rural Development Project, with financial and technical support.

Beyond this level, Village Polytechnics were allowed the flexibility necessary to design programs to meet the needs of respective communities. The approach is nonformal and efforts have been taken to prevent formalization. New methods are constantly being sought and they are varied. For example, when conditions permit, students may be assigned to work with an old craftsman in the village to acquire specific skills; the use of the "home farm" is highly desirable; and the use of models and audio-visual materials is encouraged.

At times the services of other teaching agencies and institutions are utilized to give the Village Polytechnic students broader experiences. There are cooperative links with the local public schools, and the 4-H Club program.

Cost of Education

The original plan for financing a Village Polytechnic called for a large measure of "self-help" on the part of the immediate community. However, it was soon discovered that the construction and operation of a project of such magnitude could quite often overtax the "self-help" resources available within a local community. Because of this, then, the National Christian Council and other concerned
agencies contributed to the financial responsibilities of the Village Polytechnic. The Council also acted as a financial channel for international and local donors, such as the World Council of Churches and the Motor Mart Trust. When the National Government assumed responsibility for the movement they also assumed in part the financial responsibility. The National Government provided grants-in-aid to those programs that met the Government's requirements for such purposes as staff training and salaries, equipment, and trainee follow-up. In addition, financial support was received from local authorities, "self-help" units, collections at local churches, and fees paid by trainees. Efforts were also made to generate income through the sale of items made by trainees at the Village Polytechnics.

Summary

A 1966 report of the National Christian Council of Kenya entitled After School What? focused attention on the hundreds of primary school leavers who had little hope of securing even minimal wage employment or further education, and who were unprepared in knowledge and skills or aspirations for the rural environment in which they lived. The report gave rise to the term "Village Polytechnic" to describe the kind of post-primary training institutions needed to prepare rural youth for self-employment.

The Village Polytechnics are a community based opera-
tion designed to meet the needs of local communities. The Central Government, as well as other agencies and organizations, offer advice, research, and some materials and financial support. The movement is seen as a new approach to education and self-reliance in that it is in keeping with the new approach to development. The development of a community, a nation, is planned and then training is provided to meet the needs as specified in the plan. Heretofore, this operation was in the reverse.

CHAPTER III
THE ECUADOR PROJECT

The Ecuador Project grew out of the concern of members of the Center for International Education, School of Education, University of Massachusetts at Amherst and a group of Ecuadorians and Americans who were connected to a United States Agency for International Development in Quito. Through informal discussions, this group realized that one of their major concerns was the dissatisfaction with the ineffectiveness of the present educational system. This group was also motivated by such philosophers as Freire and Illich. These concerns then led to the conceptualization of the "Non-formal Education Project in Ecuador."

The Republic of Ecuador has a population of about eight million. It is attempting to create an economic independence; however, like most other Latin American countries it is struggling to do so. Ecuador is an agricultural society and depends largely upon a limited number of crops, such as coffee, cocoa and bananas for economic support. A large segment of the population is uneducated. "Twenty-seven percent of rural children never begin school and approximately eighty percent of those who do begin school leave before completing the obligatory six year primary cur-
riculum."¹ Fewer than 17% of the total population reach secondary level in their educational structure. Fewer than 8% completed the requirements for high school graduation.

The Republic of Ecuador was aware of the long-term effects of the lack of educational opportunities on the people and on the Republic's development process. Education was then conceived as a state affair and attempts were made to develop a national value system for the population and to prepare the population for a functional role in the national life of Ecuador.² To reach these goals the government then allocated 25% of its national budget to the Ministry of Education. It became clear to some students of education that the present educational system was not meeting the objectives as outlined by the Republic. It was also clear that if these objectives were to remain national priorities some adjustments were essential.

Equipped with this vital information the conceptualizers of the Ecuador Project were of two opinions: that some adjustments were needed and that one such adjustment might occur in the formal educational system. They then proposed to design a non-formal experimental educational


²Notes taken from "Non-formal Education in Ecuador," a paper of the Center for International Education, School of Education, University of Massachusetts, Amherst (1971).
project that would focus upon those needs that the formal system did not address.

The Ministry of Education was in search of an educational program that would be both educationally sound and appealing to the rural people. In previous experiences the adult programs had experienced great drop-out rates on the part of their participants and this had become a great concern for the Ministry. The Ministry endorsed the University of Massachusetts project and assumed the primary responsibility for such. Within the Ministry, the Massachusetts Project had two counterpart departments: the Department of Adult Education, whose responsibility was to coordinate the entire adult education program; and the National Audio-Visual Service which was responsible for materials production with the Ministry. Both of these agencies developed and maintained regional centers in the various regions of the country.

The Purpose of the Project

The purpose of the project was to "ameliorate this [lack of educational opportunities] situation by developing methods of non-formal education that will be useful for those outside the formal system of schooling." The staff of the Center for International Education at the University

3 Center for International Education, Non-formal Education Project, Ecuador.
of Massachusetts proposed to create and field test a range of non-formal educational techniques using local Ecuadorian institutions to implement and support techniques in field situations. The reasons for such a project were:

1. Lack of opportunities in the formal education system for rural population; e.g., some 27% of rural children never begin school; of those who do begin school, some 80% 'desert' before completing the obligatory six-year primary curriculum.

2. Expressed need of communities and organizations involved in nonformal education and training for better methods of education; e.g., the education officer of Fenecooparr in Los Rios has offered a virtual carte blanche for testing of educational techniques and methodologies which promise to make his education efforts more effective; one of the leaders of the Indian community of Llana Grande has expressed a strong desire to help develop educational methods to aid his community in working together towards greater efforts in their transport cooperative and chicken-raising project; other organizations have reacted similarly when questioned as to their interest in the possibility of improving the effectiveness of their work through the use of new methodologies.

3. Development potential of nonformal methodologies; behavioral objectives included in this proposal are intended as part of development strategies espoused by a variety of organizations, touching on the critical factors of information, evaluation, motivation, and problem solving. These factors are perceived as critical to the success of development efforts. 4

The goals of the project were to:

1. Explore mechanisms to extend educational opportunity to those presently outside the formal educational system;

2. Create materials and processes which would operationalize some emerging tenets of nonformal education;

4 Ibid.
3. Experiment with delivery systems that would reach remote campesino communities in rural Ecuador;
4. Provide learning materials to rural communities with the purpose of inculcating literacy, numeracy, and communication skills;
5. Explore the formation of a complementary national network of learning situations and training educational facilitators in rural Ecuador; and to
6. Conceptualize and consolidate the three year activities of the project in a documented form that will enable interested institutions to learn from the activities and experiences of the project.5

Kind of Education

The kind of educational methods that were utilized in the Ecuador Project were varied. It would appear that the planners were aware that this "new approach" to education (non-formal) also required some new methods or a variety of methods. The first year of the project was devoted to creation of and experimentation with methods. Some of those methods were:

1. Field Task Assignments: a simple way of increasing communication and providing support in feedback to individuals who have participated in intensive learning situations, but who, after returning to their communities, find it difficult to communicate with the learning center.
2. Correspondence Courses: home-study packages designed to transmit learning without the necessity of teacher presence.
3. Learning Activity Packages: a form of communication to the student that contains instructions for activities leading toward specified skills or information, so that each student is permitted and encouraged to work at a rate, in a style,

5Ibid.
and at a level that is commensurate with his abilities and learning style.

4. **Micro-Teaching**: a teacher training device which utilizes a scaled-down practice lesson in which the teacher teaches for short periods of time (5-20 minutes) to a small group of students (4-10) on some specific topic in his teaching field. The practice lesson is then followed by a short (10-20 minute) critique of the teacher's performance provided by any combination of the following principles: an experienced teacher, the students in the lesson, and/or a television video-tape recording of the lesson. The critique is ideally followed by a re-teach of the same teaching skill and a second critique. The purpose of the micro-teaching is to change the teacher's perception of his own teaching.

5. **Strength Training**: a systematic means of focusing on the individual strength and weakness of personality. It is a means of training, to prepare individuals to work in particularly difficult and challenging situations, for which they have not otherwise been prepared. It attempts to explore a personality, identify and reinforce the positive aspects and at the same time identify and enhance the weaknesses.

6. **Use of Posters and Simple Visuals**: an attempt to create an awareness of social issues through the use of visuals.

7. **Radio as Participatory Device**: a method in use in many countries to extend education to a large rural population.

8. **Theater**: a means of communicating social and educational content to mass audiences.

9. **Situational Exercise**: a form of simulation or drama which provides the learner with a difficult, yet appropriate, situation in which he must act as he would in such a situation. It requires actual performance rather than intellectualization about what one would do or ought to do. It differs from role playing in that the trainee is not told to be a particular kind of person or to behave in a given way.

10. **Role Playing**: another simulated drama which attempts to increase the trainee's understanding of difficult, yet relevant, situations which he might encounter. It differs from situational exercises in that all the roles are written prior to the exercise, and each individual must play a role different from his own personality. Consequently, he is required to learn how that other
individual behaves under difficult situations, and hopefully acquires a deeper understanding of his problems and responses.

11. **Mini-Courses**: attempts to reduce the emphasis placed upon educational continuity by traditional schooling structures. It operates on the assumptions that different individuals require different preparation and different prerequisites to learn from the same experience. Mini-courses offer the learner small, highly directed, and highly specific learning opportunities, separated from semester and year long commitments to one teacher and one subject.

12. **Programmed Instruction**: a generalized system of learning utilizing 'scheduled reinforcement' at short intervals designed to lead the learner easily and smoothly through the learning of a concept or skill. It is based on an individual's interaction with a specially designed text, or machine, which first provides the learner with some information, and then reinforces the learner on the basis of his response.6

The University of Massachusetts had agreed to: develop a number of non-formal education methodologies which were feasible for use by existing Ecuadorian institutions; implement selected methodologies with not fewer than four institutions including the Ministry of Education, with an ongoing evaluation system designed to provide both current as well as terminal evidence of program impact; make these methodologies available to other interested Ecuadorian agencies and to provide support for their efforts; and devise and test various training procedures needed to introduce these methodologies and use the supporting materials.7

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6 Notes and/or direct quotations for this section were borrowed from ibid., pp. 1-12.

7 Ibid., p. 16.
After an array of methodologies had been made available, a process was designed to assist: (1) in the selection of that method which best met the needs of a given institution or learning situation; (2) in the training and adaptation of that method to the special needs of a learning situation; and, (3) in the evaluation of that implemented method.

The Amount of Education

In order to look at the amount of education received by those who participated in the Ecuador Project the most feasible starting point is the hypothesis developed by the project staff:

... that the level of effectiveness of campesino community members would be increased to the extent that they would better utilize the already existing processes of non-formal education, and take advantage of the action promoted by the facilitators being trained under the program.\(^8\)

They defined these terms as follows:

**Effectiveness**: the individual's inclination and capacity to influence and transform his own environment.

**Non-formal Education**: the information and instruction that one receives apart from the formal school system such as primaries, high schools, universities, and traditional literacy centers.

**Facilitators**: people from the community itself, trained by the program, who are not teachers in the

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traditional sense but serve as resources that promote, catalyze and stimulate learning through using the nonformal education processes.9

Based on the above hypothesis, the project sought to stimulate community-based decision and demand systems, . . . in which people become aware of themselves as resources and begin to develop 'survival skills' required to interact with agencies: (1) the ability and willingness to approach appropriate sources of information or materials; and (2) techniques to get a reasonable hearing from organizational representatives, politicians, and educators.10

In order to implement these ideas the facilitator idea or model was born. This idea set the following change objectives:

1. Increase campesino's self-confidence;
2. Obtain more active participation by women in community decisions;
3. Develop the desire and ability to take advantage of existing resources without waiting for everything to come from other strata, chance, or destiny;
4. Increase campesino's aspirations;
5. Encourage development of community and personal planning, oriented to taking action and solving all kinds of problems;
6. Increase community collaboration, between community members and with facilitators;
7. Promote community participation;
8. Promote greater participation in family and community decision making;
9. Promote use of dialog by the campesino as a basic element in all the informal processes;
10. Increase the number of functional literates, people that not only can read and write but also can use information and at times question it;
11. Promote reading of newspapers and magazines and listening to the radio;

9 Ibid., p. 61.
10 Ibid., p. 62.
12. Promote possession of newspapers and magazines in homes;
13. Promote concern for obtaining more information about topics that interest them and for knowing where to get the information;
14. Promote better sanitary habits;
15. Promote greater concern for a better diet;
16. Work towards less paternalism;
17. Work towards reinforcement of internal leadership; and
18. Work towards greater shared leadership.\textsuperscript{11}

Based upon criteria designed by the Project staff, communities were selected to participate in the Project. Those communities then selected three or four facilitators using criteria set forth by the Project. These facilitators then received training from the Project staff and returned to their respective communities to "teach." During their training period they were provided information about:

1. Health, hygiene, nutrition;
2. How to obtain information for use in decision and action;
3. Effective utilization of information;
4. How to separate useful from non-useful information; and
5. How to use to their advantage the existing political and legal system.

Training in:
1. Functional literacy;
2. Working in groups;
3. Communication;
4. Problem solving; and
5. Critical thinking.
Also dealt with was:
1. Establishment of goals;
2. Planning; and
3. Strategy for prediction of obstacles and progress.\textsuperscript{12}

\textsuperscript{11}Ibid., pp. 63-64.

Following their training sessions facilitators then returned to their prospective communities and utilizing the base already set by the Project created additional interest in the Project and started classes. The participants in the classes were self-selected based primarily upon their interest and motivation. The class sizes, the duration of classes, and the projects within given classes varied depending upon the interest and needs of the participants. Hoxeng, in his "Community Sketches" has described each community project and in so doing has given some idea of the length and composition of classes.

The following are examples of Hoxeng's "Community Sketches" which will give a description of the sizes of some of the communities, the classes, and some of the projects that were developed.

Community: El Rosario
Population: 500
Facilitators: 2
Classes: At the outset, over 40 regular participants. Classes were suspended after about three months, subsequently restarted, with regular attendance of about 25. Facilitators assisted by teachers from nearby communities one or two nights a week; arithmetic assistance from facilitator's 12 year old son. Wide-ranging discussions, good participation.
Community Development: Obtain school for community; lengthy discussions with authorities resulted in authorization of project.

Community: Punachisac
Population: 800
Facilitators: 4 (one terminated by no-confidence vote taken in class)
Classes: Attendance since the beginning has ranged between 35 and 50 regular participants; classes had in the
evenings; lasted about ten months. Participants were most active. Facilitators claimed that about two dozen people moved from total illiteracy to basic command of words and numbers.

Community Development: Running water; weekly visits to Hydraulic Resources Authority over a period of months resulted in approval of the request, but the community was the major funding source. Electricity; six visits to the Electric Company ended in negative results.

Repair of community; 120 people working together in a "community workday" made necessary repairs. Creation of town council; three community meetings and four trips to the Ministry of Social Welfare resulted in approval of the request for a town council and in definition of the town limits.

Community: Sigualo
Population: 690
Facilitators: 2
Classes: Ten to fifteen participants on a regular basis.

Community Development: Community drainage project; fifty participants completed the work in one day. Bridge renovation; after clearance from the provincial council and the teniente politico, the community purchased wood and began work on replacing a "narrow" and "unsafe" bridge.¹³

Resources of Education

In looking at the resources of education for the Nonformal Education Project it becomes necessary to look at both the human resources as well as equipment and materials. Human resources include teachers, administrators, and/or those who help teachers.

The Ecuador Project made concentrated efforts to avoid the "teacher" concept. Instead they introduced the idea of a facilitator. Facilitators were defined as:

¹³Ibid., pp. 81-107.
People from the community itself, trained by the program, who are not teachers in the traditional sense but serve as resources that promote, catalyze, and stimulate learning through using the nonformal education process.\textsuperscript{14}

Facilitators were trained and assisted by the Project staff. The Project staff demonstrated a basic philosophical viewpoint that "people can learn from each other and that education doesn't necessarily require someone labeled 'teacher,' by utilizing non-professionals."\textsuperscript{15}

This idea of a cafeteria of learning opportunities, then, allowed rural Ecuadorians the opportunity to select those aspects of learning that appealed to them. Central to all of the learning was the idea of functional learning, that is, knowledge and skills were directly related to the learner's daily living.

Organization of Learning

In looking at the organizational structure of education consideration will be given to the procedures and machinery of organization.

The Ministry of Education was directly responsible for the Ecuador Project. However, within the Ministry were two departments that worked in close cooperation: the Department of Adult Education and the National Audio-Visual Ser-

\textsuperscript{14}Etling, p. 61.

\textsuperscript{15}Hoxeng, p. 19.
vice. The Department of Adult Education was responsible for the coordination of the entire Adult Education program in Ecuador. The National Audio-Visual Service was primarily responsible for materials production within the Ministry. These two departments organized and developed regional centers that served as linkages and direct avenues within rural areas. The University of Massachusetts then worked in conjunction with the Ministry of Education and its two departments. There were also direct relationships with the Ministry of Defense and the Ministry of Health as well as with local organizations, private and public, and agencies.

Beyond the regional offices of the two departments within the Ministry of Education the organizational structure differed depending upon circumstances within given situations. One of the basic premises of the Project was to integrate education into daily life experiences of its learner population. In an attempt to accomplish this, efforts were made to work with or through noneducational institutions to reach learners. Through the utilization of this approach it was hoped that a decentralization and generalization of learning opportunities would be realized. Examples of such would include: the lobbies of hospitals, the waiting rooms of physicians, the market place, government offices, and of course, on-the-job training.
The Cost of Education

The cost of any such project that deals with human beings must be divided into two categories: human and financial.

The financial cost of the Ecuador Project was derived from two primary sources and one secondary source. The primary sources were the United States Agency for International Development and the Central Government of Ecuador. The secondary source was that of the local communities in which sub-projects were developed.

The human resources were immense. All of the people concerned and/or related to the Project gave dearly.

Summary

The Non-formal Education Project in Ecuador grew out of the concern of a group of educators who were: grappling with the problem of development at the most local level; who were motivated by such philosophers as Paulo Freire and Ivan Illich; who were committed to trying a significant educational alternative; and who were concerned with the impact of their efforts on the individual lives of people in the rural areas of Ecuador and the world. The Project was conceived, developed and operated on two basic values: the role that Ecuadorian themselves would play in the Project, that is, staffing and participation; and the
selection of Ecuadorians for staff positions who were themselves products of the communities in which the Project was developed.

The Project was defined as a series of sub-projects loosely linked together by a common staff and a corresponding similarity of basic philosophy concerning goals, staffing and process. The Project life span was three years and was divided into three focal areas: creation and experimentation with methods; identifying and testing of delivery mechanisms; and the consolidation and summarizing of experiences. Dominant to all this were two general programmatic thrusts, that of creating and testing an approach to working with village facilitators and adapting materials and methods to be used by the Adult Education staff of the Ministry of Education.
CHAPTER IV

THE TANZANIA CASE

Following a meeting of the National Executive Committee of the Tanganyika African National Union (TANU) in Arusha in 1967, the Arusha Declaration was published. Historically, this document will long be remembered for it marked the turning point in the politics of Tanzania. The Declaration created an ideological framework for the country. It introduced qualifications for leaders in Tanzania and outlined measures of public ownership. The Declaration also made explicit that major means of production and exchange must be controlled by the peoples of Tanzania. It also introduced the concept of "Self-Reliance."

The Goals of Education

On first examination of the available literature related to education and the goals of education in Tanzania, it is revealed that there exists a clearly formulated set of national goals of education. These goals are viewed by some students\(^1\) as also providing the guidelines for national

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development. One of the basic sources for such goals is found in *Education for Self-Reliance*. Hatch maintained that "an explicit and articulate educational philosophy and design like that set forth in *Education for Self-Reliance* is an unusual occurrence."² Gillette, in his work, maintained that while the goals for formal education are clearly stated, goals for non-formal education exist on the conceptual and operational levels, but are stated sectorally.

To summarize, it seems that clearly stated goals for formal education exist, both at the operational and conceptual levels, and as regards global long-term and medium-term planning. On the other hand, goals for non-formal education, while existing at both conceptual and operational stages, tend to be stated sectorally, for medium and short-term programs, while being noticeably absent or deemphasized in global long and medium-term goal statements.³

Another policy paper, "Socialism and Rural Development," ⁴ created the foundation for the establishment of Ujamaa villages throughout the country. These villages were to be voluntary in nature, with the formulation of such coming from village members utilizing the democratic process. The role of the National Party and/or Government was


to be that of counseling and advising. The response to this new policy was encouraging. Thousands of Ujamaa villages were started. However, the peasants were in need of leadership and education. This need then gave rise to a nationwide campaign for Adult Education.

Education [the President said] applied to everyone without exception. It applied to those who have never been to school as well as those who have attended secondary schools or the university. . . . Education is learning from books, from radio, from films, from discussions about matters which affect our lives and especially from doing things. . . . In our traditional society we did not have schools as we have now. But we learned from our parents and other elders about the society we live in. . . . What is important and what is still valuable is that education in our traditional societies was part of life, and that is how it should be, even these days.5

The introduction of this campaign reemphasized the importance of education in general and focused attention on the importance of adult education specifically. It also made clear that the objectives of Adult Education and those of Ujamaa were in fact one and the same. It also clarified the fact that, "Tanzania cannot achieve its socialist aims of mass participation and shared responsibility in leadership and nation-building activities without educating its adults as well as its youth."6


6 Ibid.
Tanzania, then, began to move in the direction of providing some form of planned education for every citizen. This required the development of a re-thinking process for those educational planners who had thought primarily in terms of education for young people. This new process began the movement towards that which is known as a "nation-wide learning system." It also gave rise to an "ideology of Adult Education. That is, the Role of Adult Education in Socialist Development, the Aims and Objectives of Adult Education and the Nature of Adult Education."\(^7\) This ideology then became the foundation for the literacy campaign that was proclaimed by the President of Tanzania in his 1971 New Year's speech to the nation. In this speech a wider concept of Adult Education was offered and note was taken of the fact that Adult Education went beyond literacy, "For literacy is just a tool; it is a means by which we can learn more, more easily."\(^8\)

\(^7\)Budd Hall, *Adult Education and the Development of Socialism in Tanzania* (Dar-Es-Salaam: East African Literature Bureau, 1975), p. 61. For a development of these topics see Section 5, "The Ideology of Adult Education," in *Adult Education and the Development of Socialism in Tanzania*.

\(^8\)Ibid., p. 61.
Goals of Education

The origin of the goals of education, as well as Adult Education, in Tanzania, can be found in the Arusha Declaration. However, the goals for Adult Education, in more specific terms, can be traced to the President's New Year's Speech to the Nation in 1970, the year he designated as "Adult Education Year." In that speech, he listed the objectives of Adult Education as:

1. To shake people out of their resignation and to realize what they can do for their communities and themselves.
2. To provide people with the skills necessary to bring about change in their environment.
3. To foster nation-wide understanding of the policies of socialism and self-reliance.\(^9\)

About two years following the 1970 New Year's Speech, these objectives were outlined in more detail by the Directorate of Adult Education within the Ministry of National Education:

1. To mobilize the rural and urban masses into a better understanding of our national policies of socialism and self-reliance.
2. To provide leadership training in various aspects of life at all levels.
3. To eradicate illiteracy.
4. To give knowledge and skills in agriculture and rural construction, health and home economics that will raise the people's productivity and standard of living.

\(^9\)Ibid., p. 62.
5. To provide follow-up education for primary and secondary school leavers with the view of settling in Ujamaa villages.

6. To provide continuing education to professionals at various stages in the form of seminars, evening classes, in-service training programmes, correspondence courses, and vocational training.¹⁰

The strategy employed to reach these goals comprises the following main elements:

1. The Primary Schools with their teachers are to be used to reach the adults and educate them in the methods of modern agriculture, hygiene, etc., while at the same time instructing them in the elements of socialism and self-reliance. Various ministries and institutions should cooperate on this level.

2. The teachers and students of secondary schools, the University, colleges, and other institutions of higher learning are required to play their role in the national effort for Adult Education:

   a. By making, where possible, new institutions into Centers of Adult Education with an Adult Education programme included in their extracurricular activities;

   b. By helping to teach adults at the neighboring Primary School Centers;

   c. By teaching literate adults who wish to improve in their jobs;

   d. By cooperating in certain education courses run by other bodies, especially in towns; and


3. Rural District and National Training Centers and Private Vocational Schools are to provide resi-

¹⁰ Hall, Adult Education and the Development of Socialism in Tanzania, p. 64.
dential courses of varying duration, i.e., leadership courses for different aspects of rural life and follow-up education for school leavers.

4. The Institute of Adult Education, Kivukoni College and the Colleges of National Education should continue with the training of leaders and of adult educators.

5. Correspondence education and a mobile library service will help to make educational materials available throughout the country.  

Kind of Education

In order to gain a deeper understanding of the kind of education (curriculum and methods) that is offered in Adult Education, it would behoove one to look at the philosophical foundation of Adult Education. It was put forth in the President's 1970 New Year's Speech to the Nation and again reviewed in the 1971 speech.

For as I said last year, Adult Education is something that never stops. Whatever level of education we have reached, we can go on; there is always something new to learn. And if we have not begun to learn about the modern world, we can begin now. For education is like a big hill which climbs to the skies and gives a view over the surrounding countryside. And all of us can climb at least some of the way up, so that all of us can gradually extend our vision, and learn more of the things which affect our lives, or which can be made to help our lives. In fact, we are like the people of older times who used to climb the nearby hill or tree if there was no hill, to see what was passing, or what was approaching them, so as to be ready to welcome the guest, or

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to protect themselves against invaders. We who live in the twentieth century world, in which the activities of all the countries affect all the others, need to go on climbing this hill so as to get away from the danger of the floods, to get away from the disease and misery we live in, and to take advantage of all mankind's knowledge for our own welfare.  

This passage, then, helped to create an ideology in Tanzania which seems to have a certain power, a certain significance in structuring experiences, educational as well as otherwise. In this ideology, the power of ideas, the ideas of freedom and equality, are interpreted as being central to the mobilization of the people. This structural ideology of development helps in the creation of a sense of collectivism and aids in the definition of the role of individuals. This is clearly manifest in the field of Adult Education and helps to establish the kind of education.

Adult Education in Tanzania has gone through several phases. The first campaign for Adult Education was seen by Hall as "the education and mobilization of the population in the Independence Struggle." The second was the development of an Adult Education College which played an important role in training leaders for the development process. The

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13 Hall, Adult Education and the Development of Socialism in Tanzania, p. 43. For a discussion of this, see Section 4, pp. 43ff.
document, "Ujamaa--The Basis of African Socialism," placed more emphasis on the role of Adult Education in development. This document spelled out a development plan which in effect also spelled out the kind of education to be offered.

The plan called for village level field staff to work with the 7,500 village development committees training for community leaders in all aspects of local development, building thirty district training centres, assisting self-help projects with materials and advice, mounting campaigns for increased productivity, sponsoring health campaigns, eradicating illiteracy in the nation, and training senior community development workers.

Literacy teaching was the major activity of the development plan. The types of courses offered were:

1. Agriculture
   a. Farmers' course in general agriculture;
   b. Bee-keeping;
   c. Training in the use of ploughs;
   d. Training in the use of farm implements;
   e. Special courses on specific subjects in relation to crop cultivation and animal husbandry.

2. Health
   a. Prevention of disease;
   b. First aid in the house;
   c. Rural sanitation;
   d. Better house building.

3. Local Government
   a. Training councilors, committee men, etc.;
   b. Training of junior staff of local government.

4. Cooperative and Community Development
   a. Courses for members of primary societies;
   b. Courses for leaders of village development committees;

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15 Ibid., p. 18.
c. Village building courses;
d. Courses for women;
e. Courses in sports, games, etc.

5. Trade Courses
a. Courses for village shopkeepers;
b. Courses for village craftsmen.

In search for an answer to the question, "how to teach the 3R's meaningfully and, at the same time, prepare follow-up reading materials which will interest and keep neoliterates from falling back into illiteracy?" educational planners searched for methodologies that were wide in scope and varied in approaches. One such approach was the use of radio. Radio Tanzania broadcast daily over several channels programs in Swahili, English, and/or Gujarati, with a direct educational approach. They aimed at explaining or teaching the audience new procedures and methods, or giving information on subjects within the general sphere of community development activities.

Another approach was to utilize materials that belonged to the adults themselves, such as traditional stories told by tribal elders. In some instances, groups or classes were held, posters were used, and the adults themselves were involved. Almost always, the method utilized the adult's regular way of making a living. For instance, if a farmer was to be taught to read and write, farming would become the tool by which he learned to read and write. An adaptation of Paulo Freire's method of teaching literacy was also used. Two more organized institutions also played important roles in
the National Education System: Kivukoni College and the Institute of Adult Education. Kivukoni College "provide[d] residential courses of liberal education for men and women whose formal education had been limited by lack of opportunity." Courses were offered to town and district leaders, union officials and cooperative movement personnel. There was also a field-experiential component to the courses. The Institute of Adult Education "provided part-time and full-time courses for Adult Education students in subjects and methods appropriate to a university." In short, then, the kind of education provided may be summarized as education for rural development, cooperative education, agricultural education, health education, and workers' education.

Amount of Education

A review of the literature that deals with Adult Education in Tanzania leads one to conclude that there is a clear philosophy of Adult Education. It emphasizes the need to provide functional education that will improve the lives of the masses. The philosophy also includes political education for creating political consciousness. Education, then, is seen as being central to the development process, and the entire population is seen as the heart of development in

16 Hall, Adult Education and the Development of Socialism in Tanzania, p. 54.

17 Ibid., p. 56.
Tanzania.

Particular emphasis has been put on the provision of education for that segment of the population not in schools. People enroll in "learning groups" and classes studying such things as political education, literacy, rural construction skills, agriculture, and disease prevention. The content of such courses is very closely correlated to the on-going daily living experiences of the students. The basic purpose of these courses is to increase participation in decision making and to reduce income inequalities. The duration of the courses is open-ended, since education is viewed as, "learning about anything at all which can help to understand the environment we live in, and the manner in which we can change and use this environment in order to improve ourselves."\textsuperscript{18}

This view does not specify who should learn and when they should start or stop learning. It creates the understanding that learning is a lifelong process and that living, learning, and working cannot be separated.

In a country dedicated to change, we must accept that education and working are both parts of living and should continue from birth until we die. If we are to make real progress in 'Adult Education,' it is essential that we should stop trying to divide up life into sections, one of which is for education and another, longer, one of which is for work--with occasional time off for 'courses.'\textsuperscript{19}

\textsuperscript{18}Julius Nyerere, \textit{Freedom and Socialism}, p. 4.

\textsuperscript{19}Julius Nyerere, "Tanzania Ten Years After Independence," report by the President of TANU, 1971.
The Arusha Declaration pointed out that the resources of Tanzania are land and people. And, that in order to bring about the proposed developmental plan the entire population had to be aware of the needs, priorities, and resources for their own development and the development of their nation. This idea coupled with the life-long educational process helps one to see the need for continuous training and upgrading of skills.

Resources of Education

Educational leaders in Tanzania receive their training at different training centers. This depends, in large measure, on the level at which they are leading.

Kivukoni College, one such example, offers courses for leaders. At some point, every leader in Tanzania takes part in courses at the College. It has also been the model for other leadership education centers both in Tanzania and in other parts of Africa. Since its inception the College has remained closely related with the political party and has produced or trained many leaders for the Party. Another such example is the Rural Development College. The primary purpose of this college is to orient high level leaders in the various ministries to the process and practice of rural development. The College offers short term residential courses in rural development with major emphasis on practical skills. The rationale for the practical skills is that all
officers should not only have the content, but should have the methodology as well. In other words, rural extension officers are also teachers. The College also serves as a field work coordinating center for students.

Another training source is the National Institute of Productivity, whose role is that of training, consultancy, and research in the various fields of management and workers' education. Seminars are offered in human relations, personnel and administrative management, salesmanship, marketing management, productivity statistics, supervision and evaluation of job performance.

Still another source is the Institute of Adult Education. The Institute has been involved in training in several ways. It has provided worker education and provided training seminars for voluntary teachers of adults. "In 1971 over three hundred voluntary teachers were trained. They in turn taught other workers in their factories."\(^{20}\) And, finally, there is the Technical College to provide training of middle and upper level technicians.

What this implies, then, is that these institutions have played an important role in the training of leaders, educational as well as others, who have become trainers of others.

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\(^{20}\) Swedish International Development Authority Mission to Tanzania, Adult Education in Tanzania, a report by the Swedish International Development Authority Mission to Tanzania, November 1970, p. 10.
This process has developed into what might be called a national system of training, brought about by three basic sectors of the nation. One, called Development Agents, comprises industries, private agencies, volunteers, workers, and functioning ministries and institutions. The second, existing formal educational structures, is centrally administered by the Ministry of National Education. And, the third sector consists of new institutions and agencies developed for Adult Education.

Organization of Education

Judging from the literature one might conclude that there exists in Tanzania an elaborate administrative structure. This structure provides the mechanism for planning, implementation, and supervision, starting from the national level to the "school" or learning center. These levels are: the National Advisory Committee on Education; the Regional Adult Education Committee; the Divisional Adult Education Committee; the Ward Adult Education Committee; and the School Committee. At all of the above levels, the committees include a broad spectrum of representatives of authorities, institutions, and bodies such as TANU, the Ministries of Agriculture, Health and the like. The committees are charged with such responsibilities as to initiate, plan, and organize Adult Education programs, to maintain good attendance, and to ensure that teachers are recruited and that materials are
supplied. A trained Education Officer in Adult Education is charged with the responsibility for all activities related to Adult Education in the division, district and region. There is, within the Ministry of National Education, a division of Adult Education. This division is headed by the Director of Adult Education whose responsibility is to coordinate. Under his directorate are four sections: Design and Coordination, Functional Literacy, Workers' Education, and Inspection and Evaluation. The Institute of Adult Education plays a major role in the promotion of Adult Education through research, publications, training, seminars, organization of mass campaigns, and in coordinating the initiating evaluation projects.

In an attempt to reach the learner population various methods are employed. One of these is the Correspondence Courses. This program is run by the National Correspondence Institute which is within the Institute of Adult Education. The purpose of the courses is to enable literate people to continue their learning process at their own pace in the field of their choice or interest. Such courses as Political Education, Kiswahili, English, Math, and Bookkeeping are offered. Another such is the Community Education Centre. This is a program whereby the primary school becomes a focal point for the educational needs of the community rather than serving as a detached place for the learning of children. The intent here is to provide a place, the primary school,
in the community where the ideas of life-long education can be realized. A third such method used to reach the learner population is the radio. Radio Tanzania broadcasts daily over several channels in English, Swahili, and Gujerati. There are two types of programs. One is aimed at explaining or teaching new procedures and methods, or giving information on subjects within the general sphere of community development activities. The other is less specific in its objectives and includes such programs as talk shows on various subjects.

Financial

The available literature that deals with Adult Education in Tanzania affords little and scanty at best information regarding the actual financing of Adult Education. This is in part due to the fact that, like the ideology of Adult Education, the cost is part of a national movement. It is an integrated national effort rather than an isolated endeavor. However, it can be concluded that the primary sources for Adult Education are the National Government, International Organizations, and the Tanzanian people themselves. Of a total national budget of about 375 million (figures for 1975-76), the normal education budget is 30 million dollars of which ten percent is allocated to the Ministry of National Education for Adult Education. It should be said, however, that this amount cannot be considered as expendi-
ture, because Adult Education is part of the budget of each of the ministries and of some other organizations as well. And, it becomes virtually impossible to place a cost value on the human and psychological aspects of the program.

Shengua and others have maintained that the cost of the Adult Education program has been met by a "large percentage of the national budget and also donations from friendly countries."\textsuperscript{21} The international organizations that have made donations are the German International Development, the German Adult Education Association, the Swedish International Development Agency, and UNESCO. In terms of human and psychological priorities, many people have given of their time and talents without receiving cash allowances. They were classified as voluntaries. Regular school teachers also have participated in the Adult Education classes as teachers without receiving additional pay. And, companies have been required to sponsor classes for their workers, usually consisting of one hour per day. Through this network, then, the budget of the entire national structure of development has been involved.

COST\(^*\) OF ADULT EDUCATION PROGRAMS UNDER THE MINISTRY OF NATIONAL EDUCATION

<table>
<thead>
<tr>
<th>Source of Income</th>
<th>Fiscal Year</th>
<th></th>
<th></th>
<th></th>
<th></th>
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<tr>
<td>Govt.</td>
<td>8,480,500</td>
<td>9,271,800</td>
<td>20,880,567</td>
<td>39,465,983</td>
<td>37,883,190</td>
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<td>Donors</td>
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<td>7,700,000</td>
<td>33,831,732</td>
<td>53,531,732</td>
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<tr>
<td>Total</td>
<td>8,480,500</td>
<td>9,271,800</td>
<td>32,880,567</td>
<td>47,165,983</td>
<td>71,714,922</td>
<td>169,513,772</td>
</tr>
</tbody>
</table>

\(^*\)Tanzania Shillings.

Summary

Tanzania is one of the new nations of the world that made a deliberate attempt to bring about a change in its educational, socio-economic, and political structures and to institute a new developmental process. This new developmental process was based upon two guiding principles: the ideology of "Ujamaa" which combined indigenous values and socialism; and a principle which was derived from the relationship between the Tanzanian people as free beings, and their willingness to build a better life for the majority of the people by utilizing the land.

The Arusha Declaration was the major force that defined the basic values of the future society which Tanzania built. This, then, called for a restructuring of the educational system to encourage new attitudes and new values. Hence, "Education for Self-Reliance" created a framework for a new educational process.
CHAPTER V
THE CONCEPT OF SELF-RELIANCE AND THE
IMPLICATIONS FOR USE IN URBAN AMERICA

In the preceding chapters a look has been taken at three selected case studies. In this chapter an attempt will be made to address the primary question utilizing data from the case studies. The primary question is: What are the most important considerations gleaned from a study of the cases which might be useful in planning to meet educational needs of African-Americans in urban United States?

In an attempt to answer the primary question, attention will be devoted to those considerations that appeared to be central to the three case studies. The central themes are:

1. The need for a restatement of the purpose of education in light of the intended effect of this education on the development of the people and the nation;

2. The role that the Central Government has played in each of the case studies;

3. The need for a new approach to education combined with a new delivery system;

4. The need for an educational system that considers the learning needs of adults as well as the learning needs of young people; and

5. The need for an educational process that helps people to achieve self-reliance.

The first central theme to be considered is the need
for a restatement of the purpose of education in light of the intended effects of this education on the development of the people and the nation.

In Tanzania, a restatement of the definition and purpose of education was in fact called for by President Nyerere himself. He raised the question, "What is the educational system in Tanzania intended to do; what is its purpose?" He saw the purpose of education as "to transmit from one generation to the next the accumulated wisdom and knowledge of the society, and to prepare the young people for their future membership of the society and their active participation in its maintenance or development."2

A great deal of importance was attached to education as an indispensable instrument for change. The redefinition of education embraced the whole population and extended beyond the four walls of the formal school where only a select few were granted permission to enter. Inclusive in the purpose was an investment in human resources. This was a clear break from the European-styled education system that had prevailed in Tanzania.

In Kenya, the need for a restatement of the definition and purpose of education was recognized by the National

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2Ibid., p. 45.
Christian Council of Kenya. In 1963, the Youth Department of the National Christian Council passed a resolution at the Annual Youth Leaders Conference to set up a study on the employment and training of primary school leavers. In 1964, a preliminary report was published and in March, 1966, a final report was issued entitled *After School What?*. One of the primary concerns of the N.C.C.K. was that of primary school leavers.

Following independence the Kenyan Government adopted almost in total the British system of education that had been in operation during the colonial period. In this system, an overwhelming majority of Kenyan children were leaving school during or at the completion of their primary schooling. The big question was what were these young people to do with their young lives and how could Kenya grow and develop as a nation if the majority of its young people were allowed to become school leavers and remain outside the system.

The National Christian Council of Kenya, through its own efforts and through the support of other social agencies, focused attention on the problem of "school leavers." The literature relating to this problem has not stated a specific purpose or definition, but it can be concluded that the purpose included such elements as preparing young people for a more productive life and to become self-reliant. Once the

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purpose grew and gained in momentum it was embraced by other agencies including the Central Government, who cooperated in the starting of a Village Polytechnic village.

In Ecuador, the need for a reappraisal of education grew out of the concern of educators, who had been influenced by such philosophers as Freire and Illich. The idea was later embraced by the Central Government. The fact that the Central Government accepted, in principle, the idea of the project was an indication that it too was accepting the need for a redefinition of education and a new statement of the purpose of education in Ecuador.

The educational situation for African-Americans is in large measure similar to that of the three case studies. Some sociologists, historians, and educators have offered evidence to support the theory that African-Americans are being educated in a colonial system. Patterson said, "If we analyze the function of colonial education as being in large part a subordinating process, it is possible to conclude that African-Americans have been victims of educational colonialism." What this suggests is that vast differences existed between the development of education for European-Americans and for African-Americans. "The white was educated

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to become a community citizen, to be productive and to earn his living. The black was educated to serve the white community as an enslaved person or as a free man, to accept a role of a subordinate to the white in every facet of his life."

Since African-Americans remain in a colonialized state it would appear that a restatement of the definition and purpose of education is in order. Carnoy pointed out that "only in the first phase of this period—reconstruction—did blacks have anything to say about the kind of schooling they got or the kind of function they wanted to take in the planning of their education." He further pointed out that

When the control was in the hands of the 'radical' northern humanitarians, blacks received an education designed to liberate them from a slave society and bring them into a modern industrial 'meritocracy,' in which their race would not be a factor in the social role they played. Even before the short period of Reconstruction was over, however, the new economic function of the black as a tenant farmer was taking place. When political control of the economy went back to the planters, education for both blacks and whites stagnated.

If the human resources of African-Americans in urban America are to be developed then a restatement of the definition and the purpose of education is called for. The point has been made that the United States has already wasted

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7 Ibid., p. 272.
generations of African-Americans' talent and it can hardly afford to waste another if the nation is to continue to grow, develop, and maintain its position as a world leader.

Utilizing a quantitative measurement, the range of wasted resources can be shown statistically. Studies have indicated that up to the second grade, the reading ability of children from low-income homes is about the same as the reading ability of children who come from middle-income homes; however, after the second grade, a gap develops that increases with time. The children from the middle-income homes show an increase in their reading ability while the children from the low-income homes show a marked decrease. Clearly, this is an indication of wasted human resources in the sense that a promising ability has not been allowed to develop because of environmental conditions.

Another example of wasted talent is that of the drop-out rate in high school. In 1960, according to the Census, only 22 percent of African-Americans were high school graduates. While there may not be only one reason for this, it clearly indicates that because of the lack of opportunity for further education there has been some loss of human potential.  

In an examination of the purpose of education for African-Americans one part of the question then becomes: Is

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Ideas used to develop this section were gleaned from William Kvaraceus, Poverty, Education and Race Relations (Boston: Allyn & Bacon, 1967).
the purpose of African-Americans to maintain those sections of the inner-city that they have been relegated to; or, is it to develop human potential for usefulness in the development of America.

In Tanzania the reexamination process led the people to the idea of "life-long" education which led to a new approach to education. While Kenya does not appear to have reached the same level in its educational developmental process, it does appear that an approach is leading to what may become known as "total education." At the moment it would appear that while Ecuador has begun an educational developmental process, it has in fact just begun.

These three countries had educational systems which in large measure were meeting the needs of a small majority of their populations. They became aware of the necessity to begin an examination process of that system in terms of who was being serviced, how many were being serviced, for what purpose were they being serviced, and to what extent would the educational system have an impact on the nation and the developmental process. It is apparent that a similar examination is necessary in the United States in relation to its African-American population and to the developmental process of this country.

The second central theme to be considered is the role that the Central Government played in each of the case studies.
The national governmental structure seems to have been the pacesetter in Tanzania, with the President himself spearheading the process. A political decision seems to have preceded all attempts at major education reform thereby setting the stage for such changes. In this regard, several key documents were prepared. First, there was the Arusha Declaration which helped to create an ideology for development; Education for Self-Reliance, Socialism and Rural Development, and TANU Party Guidelines helped to create a procedural structure. These documents attested to the level and depth of commitment on the part of the national government and helped to weave and interweave education into the national developmental pattern.

To further demonstrate a commitment and the importance of adult education to the total developmental structure, an infrastructure was designed by the national government. Until 1969, adult education was the responsibility of the Ministry of Regional Administration and Rural Development. That year a Directorate of Adult Education was established in the Ministry of National Education Headquarters. Adult education officers were trained and placed in the field in the districts and regions. Adult education committees were formed on all levels with functional powers as the Subcommittee of the Development and Planning Committee at all levels. The purpose of such committees was to plan relevant programs throughout the country and to motivate the people
for participation in the programs.

The Kenyan national government made its commitment to the new approach to education after attention had been called to the problem of the school leavers by the National Christian Council of Kenya. The concern for and need of a restatement of the goals of education grew out of the concerns of the National Christian Council and other concerned groups and organizations.

After three years of concern on the part of the National Christian Council the central government assumed the primary responsibility for the Village Polytechnic Movement. It was developed into a system of operation and became an ongoing part of the governmental structure. The Government recognized the need for a change in the rural areas and instituted further studies that expanded and extended the efforts of N.C.C.K. These studies led to specific recommendations and subsequently to a governmental policy to promote Village Polytechnics. This policy placed particular emphasis on the economics aspects of youth development. It stressed the need to close the "gap" which had developed between the increased opportunities for primary school education and the limited opportunities for further training and employment. The governmental policy then led to the development of a comprehensive plan developed by the Ministry of Cooperatives and Social Services with the assistance of the International Labour Organization and the University of Nairobi's Insti-
tute for Development Studies. This plan was based on research conducted by these agencies and used the 1970-74 Development Plan as guidelines.

The educational development process has been launched. The Government is presently embarked upon a nationwide campaign to reexamine the purposes of education in Kenya. President Kenyatta has appointed a committee to conduct a search into the already existing educational system, the needs of the nation in terms of development, and the needs of the people in terms of development as a nation and as a people. One concept that has been introduced, by one committee, is the idea of a "total education." This concept, as envisioned by the committee, would embrace all of the different approaches to education and hopefully integrate them into a nationwide delivery system. While the central government was not the initiator of this new purpose of education, it can be seen that the central government did in fact become involved and subsequently played an important role.

The situation in Ecuador is similar to the preceding studies in that the primary responsibilities for the projects were housed in the National Ministry of Education. Within the Ministry itself were two counterpart departments, the Department of Adult Education and the National Audio-Visual

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9 The notes for this section were derived from the author's personal involvement with the Institute for Adult Education in Kenya. The involvement included attending seminars and meetings directly related to the educational process.
Service. The former was responsible for the coordination of the entire Adult Education program and the latter was responsible for materials production within the Ministry. Both of these agencies developed and maintained extensive outreach and linkages into the regions. Both the Department of Adult Education and the National Audio-Visual Service operated regional offices which took their efforts closer to the people.

The Ecuador Project was financed in part the first two years by outside agencies, however, in the last year of the project financing became the sole responsibility of the Ecuador Government.

In urban United States there have also been efforts and interest in nonformal or quasi-nonformal educational models. They were sponsored by both private and government agencies. A brief description of such programs was included in Chapter I. In addition, Kvaraceus gave a description of still others. Among other things, he pointed out that:

Civil rights groups, social service organizations, unions, and government, recognizing that 'yesterday was too late,' are busy salvaging human resources: the unemployable, the school drop-out, the underemployed.\(^\text{10}\)

He also pointed out that since traditional societal institutions have seemed helpless and inoperative for racial minorities in large cities new programs have been instituted. He offers as evidence such programs as the Job Corps, VISTA, and Com-

Community Action Programs, such as Harlem Youth Opportunities, Unlimited (HARYOU).

Allen pointed out several programs that were financed by corporations and private agencies. Among them were Lockheed Corporation, International Business Machines, Proctor and Gamble, and Chrysler. He discussed the success that these corporations had with their training programs. Sheffield also described some nonformal or quasi-nonformal educational models that were operative in urban America. The ones that he described were under the auspices of private or public organizations or concerned groups.

While there is no doubt that some, if not all, of these various programs have met with some success, it is apparent that there are some missing links. The different authors have tended to agree that one of the missing links is in the impact that is made on the total African-American population in urban America. This point was made by Kapengi when he pointed out that:

Although certain programs such as O.I.C. (Opportunities Industrialization Centers) have become successful in recent years, they can only be considered to be remedial, short-term measures. They certainly cannot be considered solutions to this complex problem.

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12 Sheffield, Education, Employment, and Rural Development.
Kapengi called for a revamping of the American educational system and a re-evaluation of educational requirements by employers. There seems to be some agreement that there has existed a void between that which people were being trained for and that which employers were expecting from their prospective employees, and that people were trained for jobs that were in fact obsolete. What appears to be a missing link of paramount importance is some type of coordination.

In the three cases studied there were several agencies concerned with and involved in the educational developmental process. And, like many other peoples of the world, they had begun to question and challenge the validity of the existing educational patterns. This challenge led to a heightened awareness of such pressing social problems as economic inequality, elitism, and the fact that the existing educational process and delivery system was not meeting the needs of an overwhelming majority of their respective populations. They were also aware of the general outcomes of a national development plan when a large proportion of the population was illiterate. This then led to a search for alternatives.

The most dynamic changes in the educational delivery systems of the three case studies came about in Tanzania. Basic structural changes were brought about within the superstructure to accommodate this new delivery system. It has already been said that Adult Education in Tanzania was in-
terwoven into the National Developmental Plan and that the two are inseparable. The new educational delivery system in Tanzania is an example of how effectively these two developmental processes are interwoven.

The educational delivery system and the national developmental pattern began with directives issues by President Nyerere. In order to continue this pattern, different links were instituted by and in cooperation with the various agencies within the Government. In Adult Education for rural development, the idea of Ujamaa created the foundation for development. In order to implement this idea two organizations were directly responsible: the Political Education Department of TANU and the Ujamaa Village Department of the Rural Development Division of the Prime Minister's office. These two agencies created a host of secondary agencies to provide proper linkages between themselves and the rural population. Among these were such agencies as: rural training centers who took identified leaders from the Ujamaa villages, gave them training in leadership, and returned them to their respective villages; Cooperative Education Centers, who provided correspondence courses for those involved in the cooperative movement; rural training centers for integrated rural development programs; agriculture extension agents; and the Union of Women in Tanzania, whose primary purpose was to bring the educational level of women up to the level of men.
There were also efforts made directly by ministries to help create the Adult Education delivery system. For example, the Ministry of Agriculture published a monthly newspaper filled with practical information for farmers; the Ministry of Health created a health education unit with a staff specialized in such areas as mother and child care, nutrition, dentistry, community health and general health. This staff was responsible for training health education officers, school teachers, rural medical aids and extension officers in other ministries. They were also responsible for producing radio programs and audio-visual aids in health. Kivukoni College and the Institute for Development Management were also instrumental in training individuals for responsible leadership.

While Adult Education for workers was part of the same delivery system there were, in some instances, other agencies involved in its delivery process. A Presidential Circular created the foundation for Workers' Education. This circular called for the establishment of a Workers' Council. It also called for all factories, government offices, TANU affiliates, and the institutions of the East African Community to implement on-site programs in worker education.

In order to bring about some coordination and implementation, the National Institute of Productivity was created. It was primarily responsible for organizing and carrying out education in various subjects which were then
distributed to the various industries. The National Industrial Training Programme established a program in electricity, building, auto mechanics, fitting, welding, and plumbing. And the Technical College provided training for middle and upper level technicians. On the level of the learners, knowledge and skills were delivered through many different types and forms: through group discussions, seminars, group radio listening and discussion; demonstrations of various kinds as well as many other forms. The purpose of the community primary schools was redefined. They became the community learning centers where learning for all community residents took place.

The delivery systems in Kenya and Ecuador have not been as well defined or as interwoven into their national development processes as has been done in Tanzania.

In Kenya, a national policy which became a part of the 1970-74 Development Plan began the delivery system. It called for the integrated national network of approved Pre-Vocational Youth Training Projects, incorporating all Village Polytechnics previously assisted by other agencies. The primary responsibility of the Village Polytechnic was placed in the Ministry of Cooperative and Social Services, within which was established an administrative and advisory service. Centers for research and training were created to conduct surveys of present employment patterns of young people in rural areas and to help determine possible occupa-
tional opportunities. The National Youth Center was charged with the responsibility of coordinating the Pre-Vocational Training Programme with other important initiatives in the rural employment, rural training and youth development fields. The local Village Polytechnics were given the freedom to design and implement programs that best met the needs of their learner population. While the curriculum and methods varied from polytechnic to polytechnic, they were designed to be task-oriented.

In Ecuador, the roots of the educational delivery system were in the Ministry of Education, and within the Ministry were two departments: the Department of Adult Education and the National Audio-Visual Service. Beyond this, there were regional centers which reached directly into the local communities. There was also cooperation within and between ministries other than the Ministry of Education, including the Ministry of Health and the Ministry of Defense, as well as other agencies such as religious and military organizations, and private development groups. As in the other two cases, the curriculum and methods varied depending on the needs of the learner population.

In these three cases, it has been seen that the educational delivery systems formally used were not reaching a large portion of the learner population. That while the three cases dealt with their respective situations differently, there are some similarities in each of the cases as
well as some differences.

The fourth central theme to be considered is the recognition of the need for an educational system that considers the learning needs of adults as well as the learning needs of young people. The role of adult education in the development of nations is gaining in recognition. The importance of adult education has been recognized among development planners, economists, and educators who, in return, have called for a readjustment in planning priorities in order to emphasize this importance. W.A. Lewis has suggested that "expenditure on bringing new knowledge to peasant farmers is probably the most productive investment which can be made in any of the poorer developing countries." Other concerned planners of development have concluded that the destiny of developing nations is in the hands of adults, not the children, and suggestions have been made to create effective lines of communication with the adult population. It has also been realized that a nation involved in the developmental process can ill afford to wait a generation to mobilize its rich human resources. These ideas have been transmitted to other planners and the world at large through international conferences on planning, by authors who have dealt with the subjects and other concerned people.

One such conference was held in Kericho, Kenya, in

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14 W.A. Lewis.
September, 1966. Among other things, this conference concluded that "a more significant contribution to rural development can be made by a much strengthened, more clearly thought-out and effectively coordinated educational service to adults than by alterations in or expansion of the existing system of primary and secondary schools."15

Philip Coombs, in his works, has on the one hand noted that in developing nations, the percentage of the resources allocated to nonformal education is minute in comparison to the total allocation for education. On the other hand, he has recognized the growing interest and concern for out-of-school education, especially in the rural areas.16

In Tanzania, President Nyerere said as he introduced the Five Year Plan to the Parliament in 1964 that, "First, we must educate adults. Our children will not have an impact on our own development for five, ten, or even twenty years."17 President Nyerere went even further to show his commitment to adult education by declaring 1970 as Adult Education Year. He asked that during this year every citizen dedicate himself to learning that which he did not know and to teaching those who did not know that which he knew.

15 Sheffield, Education, Employment, and Rural Development, p. 22.
17 Nyerere, Freedom and Socialism, p. 86.
The President was aware of the high level of illiteracy among the Tanzanian population. He also knew that in order to involve the masses of the people in revolution it would be necessary to eliminate or to control the rate of illiteracy. The importance of adult education in Tanzania, then, could not be overemphasized. It was necessary that the objectives of adult education and those of Ujamaa be one and the same, for Tanzania could not achieve its socialist aims of mass participation and shared responsibility in leadership and nation-building activities without educating its adults as well as its youth. Hall suggested that one way of studying the present position of adult education in Tanzania is to focus on the links which have been developing between adult education and other forms of development activities. They are:

1. The development of the rural areas (95% of the population);
2. The steady improvement of existing agricultural practices;
3. The elimination of exploitation of man by man;
4. The narrowing of the gap between the 'haves' and the 'have-nots';
5. The spread of economic and social equality through Ujamaa villages; and
6. The reliance for development on these resources which can be available in Tanzania: Land, Hard Work, Good Policies, and Good Leadership.18

This framework for Tanzania was viewed as being important because it was these links which were crucial in pulling together the entire field of education for a socialist, egalitarian society.

18 Mhaiki, The Integration of Adult Education in Tanzania, pp. 10-11.
The Ecuador Project that was discussed earlier was merely one of several attempts made by the Central Government to provide an educational system for adults. The Ecuadorian Government appealed to such international organizations as UNESCO for assistance in developing and carrying out experimental work-oriented Adult Literacy projects. Attempts were also made to achieve these ends by drawing heavily upon the methodology of Paulo Freire.

The Kenyan case was not directly connected to the Adult Education movement in Kenya. The Village Polytechnic grew out of the concern for primary school leavers and was designed to meet their needs. However, it should be noted that a connection between the Village Polytechnic movement and Adult Education movement can be observed. That is to say, some of the learner population at the Village Polytechnics would in fact be considered adults. In that respect, then, there is a connection in practice if not in theory.

The adult education programs found in urban areas for African-Americans come in several forms. A brief description of such programs will be offered for consideration.

Paraprofessional Programs is an anti-poverty program that emerged from the Office of Economic Opportunity and is operated by various agencies of the government. The program

offers training and a career ladder. It also offers the opportunity for working and learning as one moves up the ladder.

Paraprofessionals enter their work and learning at various stages of development. Some have less than a high school education and are given the opportunity to study on a part-time basis. Career Opportunity Programs (C.O.P.) is considered to be one of the more effective programs. In this program people are allowed to work toward college degrees.

Another such program is the Job Corps. The Corps takes youth into residential centers where room, board, clothing and medical services are provided. A variety of corporations and organizations operate Job Corps, such as the Young Men and Women's Christian Associations, and the Philco-Ford Corporation. Young people receive training in such areas as electronic assembly, business and clerical jobs, cosmetology, and allied health occupations.

The JOBS Program came into being after the riots of the mid-sixties through the efforts of the late President Lyndon B. Johnson. His aim was to provide some element that would make a difference in the lives of poor African-American adults. That element was a job.

Street Academies, still another such program, was started by the Urban League in 1966. These academies were designed to make contact with alienated youth who had
left school. Small instructional groups were held in leased stores in local neighborhoods. Some of the more able students were sent to Harlem Prep and then on to college.

Finally, there are also what are called Cooperative Programs. They are operated by African-American churches. One such example would be the Opportunities Industrialization Corporation (O.I.C.) in Philadelphia. The Reverend Leon Sullivan developed O.I.C. by raising operating funds in his church and setting up a technical school for unemployed adults in an abandoned jail.

There are some effective adult education programs in existence in urban areas for African-Americans. The question is what is the relationship between these programs and the larger community. What seems to be missing is acceptance of the results of such programs on the part of the larger community.

A review of the literature reveals the fact that there are adult education programs in operation for African-Americans in urban areas. The literature also raises several questions for the readers: What is the relationship between the number of adults being trained and the total adult population of African-Americans in urban areas?; What is the relationship between the kinds of skills learned and the opportunity to practice such, and where and for whom are these skills practiced?; What is the relationship between the skills acquired today and their salability today as well as
tomorrow?; What is the relationship between the educational process to acquire skills and the concept of self-reliance? The fifth theme to be discussed is the need for an educational process that will help people to achieve self-reliance. Self-reliance has already been defined, for the purpose of this study, as a concept that, when coupled with an effective process, affords one the opportunity to achieve a level of independence for both the inner and outer self. The process that is included in the definition has to be more than skills oriented. The processes that are identified in the case studies are more inclusive.

The educational process that was identified was in large measure based upon the philosophy and educational process of Paulo Freire. Freire's educational process grew out of the results of his research based on the "circles of culture." In the "circles of culture" set up by the Popular Culture Movement, discussions were arranged around topics such as nationalism, development, illiteracy and democracy. Such topics were introduced with the aid of audio-visual equipment. A dialogue followed where non-literates and literate people exchanged points of view. The re-

sults of such work convinced Freire to conclude that adults could become critically conscious of their situation; that this new consciousness generated an enormous amount of energy which could be utilized in learning to read; and that a process of analyzing reality should be developed to help adults to learn to read.

To develop his educational process, Paulo Freire introduced the anthropological concept of culture, that is, the distinction between nature and culture. This concept was based upon Freire's belief that by discussion the distinction of nature and culture would lead non-literate people to discover that: (1) they are makers of culture as much as literate people; and (2) that their lives are man-made and therefore subject to change. Freire's distinction between nature and culture included the difference between man and other animals and the importance of oral and written language to that difference.

For learning materials, a series of carefully analyzed and structured pictures was developed. They were used for motivational purposes about nature and culture, about man and animals and about culture in the lives of people.

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The first picture is carefully designed to elicit an initial distinction between culture and nature, while succeeding pictures are sequenced to draw out various subtleties of the distinction; the differences between man and other animals as being man's culture-making and communicating capacities; nature as culture; and patterns of behavior and traditions as culture. The final picture challenges the group to analyze its own behavior, the most distinctive capacity of people.22

The coordinator's role in this process was to conduct discussions of the ten situations orally. The use of a written text in any manner was prohibited for fear that this would prevent participants, non-readers, from considering highly complex issues. Through the use of pictures participants could then express their real knowledge and not be demeaned by their inability to read. It was felt that this process would assist non-readers to recover their eagerness for learning to read.

The process just described was identified by Freire as "conscientization." He views conscientization as a process whereby people are encouraged to analyze their reality, to become more aware of the constraints on their lives, and to take action to transform their situation. For Freire, education is a process that does one of two things: it liberates by teaching people to be critical and free of constraints, or it domesticates by teaching people to accept

things as they are.  

Cynthia Brown summarized preparations that were made by Freire and his colleagues before convening a meeting of non-literate.

1. Acceptance by the political authorities of the necessary conditions was sought. Freire's requirements of mayors and governors were: no partisan interference, technical independence, and acknowledgment that the education provided would cause an internal and external liberation of the people.

2. The life and vocabulary of the community were investigated.

3. The 16 or so generative words were 'codified,' that is, a poster, slide or filmstrip of the local situation described by each of the chosen words was prepared.

4. A card of discovery for the initial word was formulated.

5. A place to meet: a church, school, or whatever community building was available, was arranged.

6. Coordinators, not teachers, for each group were selected and trained. This was a major problem in setting up the program. The technical aspect of the procedure was not difficult to impart, but the creation of a new attitude required a period of supervision to help coordinators avoid the temptation of 'anti-dialogue.'

7. A Circle of Culture, not a school or class, was organized consisting of 25 to 30 non-literate who would be participants, not pupils.

Once the group convened the procedure was as follows:

1. Meetings were held every weeknight for one hour during a six to eight week period.

2. The first two to eight sessions were devoted to analyzing the ten pictures illustrating the distinction between nature and culture.

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23 For a more in-depth discussion of these ideas see: Paulo Freire, Pedagogy of the Oppressed (New York: Herder and Herder, 1970), and Education for Critical Consciousness (New York: Seabury, 1973).

24 Cynthia Brown, p. 255.
3. At the next session the first generative word was introduced, as described above. At the end of this session participants were asked to make up more words from the card of discovery and to bring their list to the next meeting.

4. At the remaining sessions the other 16 or so generative words were introduced one at a time. Participants practiced writing and reading aloud, expressed opinions and wrote them down, and examined newspapers and discussed local issues.25

A review of the Ecuador case reveals that much of its educational process was designed based upon the thinking and the results of Paulo Freire's works. The designers went through many of the procedures outlined by Brown in order to establish a process. An important part of that process was the development of that which was called "the Facilitator Model." This model was developed from certain educational assumptions about people and their interaction with the environment, such as:

1. That there be maintained complete and unconditional respect for the community's social and cultural mores, their values and their ways of life;
2. That by using the real world as a base meant the acceptance of the campesinos and of themselves as a part of a dynamic and historic change;
3. That when designing NFE (Nonformal Education) activities which are oriented toward social participation, it was always important to consider the need for a substantial change in the political and social situation.26

The model was also based on similar educational assumptions about people and their interaction with the environment.

25 Ibid., pp. 255-56.

They were:

1. That people have different learning styles which are composed of varying combinations of four basic processes: experience, reflection, conceptualization, and affirmation of reality. Consequently, educational activities should contain elements of all four processes.

2. That people learn more easily in situations of mutual respect, cooperation and trust. Thus, the affective aspects of an individual cannot be divorced from their intellectual and cognitive growth.

3. That people learn when the subject matter is immediately relevant to their existence.

4. That people learn when they set their own goals and actively participate in the decision making process in the learning environment. In such activities, the individuals are the subjects of the learning process.

5. That being part of humanity and the act of learning both involve the active transformation (change) of the environment.

6. That people use their fullest potential only in dialogical situations.

7. That each person is a human being filled with a myriad of infinite experiences from which all can learn.\(^2\)

The roles and functions of the facilitator were to act as a catalyst in beginning new community activities or in invigorating already existing actions. The participants within the activities provided feedback to the facilitator about his own conduct in his given community and the expectations of the community. Consequently, the members of the villages critically reflected and constantly directed the activities within their own communities while also serving as modifiers of the roles and functions of the facilitator. At the same time, the facilitator gained additional insight into his own abil-

\(^{27}\)Ibid., pp. 31-2.
ties and potentialities by the experience of learning and training outside of the village context which was provided by the project staff. It was the facilitator's responsibility then to help participants to reach the level of critical awareness.

In Tanzania, the Arusha Declaration laid down the policy of socialism and self-reliance. One of the key principles of the declaration emphasized the primary need for mobilizing the human resources for development rather than relying on capital or material resources. Such a strategy called for the provision of mass adult education and the creation of national political consciousness. The focus for such a mobilization was put on rural development since agriculture is the mainstay of the Tanzanian economy and since an overwhelming majority of Tanzania's population lives in rural areas.

In mobilizing and developing human resources on a mass scale, adult education had a paramount role to play. For Tanzania, the term adult education embraced a wide assortment of educational programs designed to activate adults and impart the necessary knowledge and skills that are required for national development. Some of the programs were agricultural extension education, cooperative education, workers' education, adult literacy, evening classes, in-service courses and seminars. Through political education, people acquired the kind of at-
titudes and values that helped to initiate them towards their own and the nation's development. Political education was therefore an essential part of the total adult education process.

By raising the critical awareness of the people's environment and their level of political consciousness, adults acquired the motivation to learn in order to change their environment and living conditions. An understanding of the country's national policies afforded more participation in the implementation of the development plans.

The TANU Guidelines of 1971, among other things, stated that the people themselves must participate in all the planning and decision-making processes of their development plans.

For people who have been slaves or have been oppressed, exploited and disregarded by colonialism or capitalism, development means 'liberation.' Any action that gives them more say in determining their affairs and in running their lives is one of development, even if it does not offer them better health and more bread.  

The adult educational process had two purposes: to help people to see themselves as change agents; and (2) to give people the necessary skills and knowledge for their effective and meaningful participation in the total developmental process. The aims of adult education were:

To liberate the participants economically, ideologically and culturally; to teach them how to transform

their environment, and to teach them to understand thoroughly the nation's policy of socialism and self-reliance.29

The aims of adult education were evident in adult education programs at various levels offered by different adult education institutions. The aims of the Rural Training Centers were to equip people with both ideological and technical skills necessary for the creation of viable Ujamaa villages. In the National Literacy Campaign adults learned the basic literacy skills through the subject matter of Tanzania's policy of socialism and self-reliance. A number of mass adult education programs organized by the Institute of Adult Education were characterized by attempts to achieve political consciousness of the people while at the same time providing general knowledge for the people.

Self-reliance was an important concept to the designers of the developmental plan for Tanzania. It was clearly defined in governmental documents that helped to create processes for development. President Nyerere said:

In order to maintain our independence and our people's freedom we ought to be self-reliant in every possible way and avoid depending upon other countries for assistance. If every individual is self-reliant the ten-house cell will be self-reliant; if all the cells are self-reliant the whole ward will be self-reliant; and if the wards are self-reliant, the District will be self-reliant. If the Districts are self-reliant, then the Region is self-reliant, and if the Regions are self-reli-

29 Ibid.
ant, then the whole nation is self-reliant and this is our aim.30

In the Kenya case study the concept of self-reliance stems from the idea of "Harambee." Harambee is an African term which, when literally translated from Kiswahili means "let us all pull together." Conventionally, the term is used to describe community self-help efforts of many kinds. The roots of Harambee can be traced back to traditional work parties, organized along lineage lines which have their bases in the customary mutual assistance obligations lineage members have to each other.

The concept of Harambee is now the national motto of Kenya and as such represents a functional national ideology. The President of Kenya, Jomo Kenyatta, in his inaugural address in 1963, institutionalized the concept and made it an on-going part of the developmental policies within Kenya. The aims of the policy were to encourage rural communities to involve themselves in self-help activities and to complement official efforts to raise the social and economic standards of the country.31 The mobilization of Kenyan peasants in the spirit of Harambee was seen as an integral part of a broad-based strategy for rural development. Rural communi-

30Nyerere, UJAMAA: Essays on Socialism.

ties responded spontaneously, building roads, bridges, wells, community centers, cattledips, schools, and the like intended to satisfy rural demands. Traditional institutions and roles emerged once it was agreed that there was a need within a community for a particular social service. The tradition of self-help made it seem only natural that the people begin to do things for themselves when the government made it clear that it had only limited resources and many more demands than it could meet.

Rural communities initiated their own rural development projects. The government endorsed such activity, and the people rationalized it in terms of their own self-interest as well as in terms of the interest of the nation as a whole. Harambee schools were initiated on the basis of a felt need within a community for more educational opportunities for its children. Such schools evolved as a result of a total community effort and usually the patterns were the same. The people of a school neighborhood raised the funds for their own school; they lent labor for its construction; and they themselves, with or without government assistance, maintained the school.

Rural communities successfully adapted traditional structures to serve as a basis for community development ends in contemporary Kenya. This basis then led to the development of the Village Polytechnics in Kenya today. This was done at cost to the communities, the government, church
groups and social organizations. It is viewed as a long-term investment, which will in the long-run benefit not only the individuals receiving education but also the communities themselves. This view is shared by the government.

In regards to self-reliance for urban African-Americans, an attempt has already been made to show that the educational process colonializes rather than liberates. Charles Hamilton raised several questions in relation to the purpose of education as it related to African-Americans.

1. Are they in the process of preparing [children] to achieve high scores on 'Standardized Tests'?;  
2. Are they being induced to try to emulate the culture of another ethnic or racial group?; and  
3. Are they being given a sense of their own heritage?32

He maintained that for too long educational "experts" and social scientists have either ignored such questions or have assumed that they were insignificant.

J.H. O'Dell in his article "Colonialism and the Negro American Experience"33 supports the theory that African-Americans are a colonized people. Among other things he maintained that:

... the new American Republic did not completely uproot its own colonial heritage. In this way the new American power structure became the colonialists, replacing the British colonial overlords in this


part of the New World, and proceeded in the business of colonizing the Indian population in the West, taking over a 'share' of the African slave trade and spreading the plantation slave economy across the Southwest.34

He went on to say that:

The de-colonization of the American mainland achieved by the Revolution of 1776, which at the same time left the institution of slavery intact, in effect, that the African population in America remained a colonized people.35

In still another article O'Dell36 viewed the African-American situation as being "a special variety of colonialism." He maintained that slavery, racism and colonialism are as much a part of the tradition and function of the American "free enterprise" system as they are of the capitalist nations of Western Europe. His general thesis seemed to be the creation of a more humane society. And, in order for a humane society to be brought about it would necessitate the recreation of a non-capitalist society. In so doing, he believed, a de-colonization process for African-Americans would be brought about.

Patti Peterson also lent her thinking in support of the colonization when she developed her thesis. She said:

Colonialism can and does operate within the United States and that education has served to perpetuate it. Some Black Americans are calling themselves 'a

34Ibid., p. 301.
35Ibid.
colonized people' and members of the Black Power Movement feel kinship with Africans in their anti-colonial struggle.\textsuperscript{37}

Peterson developed a historical perspective to give a greater understanding of the colonial situation.

The point to be made is that the educational process for African-Americans has not been aimed at self-reliance but colonization. It has not been preparing African-Americans for life. The late President Theodore Roosevelt said:

The School System should be aimed primarily to fit the student for actual life rather than for a university.\textsuperscript{38}


SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study has attempted to examine three specific nonformal educational models and to determine the role they play in helping people to meet educational needs and to achieve self-reliance.

This study is based on an analysis of information collected in five ways: from library materials; from personal interviews (see Appendix A); from personal conversation with people who have or are living and/or working in Africa and South America, especially in the Republics of Kenya, Tanzania and Ecuador; from personal observations during on-site visits made by the author during his stay in the Republics of Kenya and Tanzania; and from the search of government documents.

The experiences of three selected nonformal education models, whose aim was to help their learner population to become self-reliant, was described and analyzed. The three models were: the Village Polytechnic movement in Kenya, East Africa; the Nonformal Education Project in Ecuador, South America; and the Adult Education program in Tanzania, East Africa. This examination focused on and compared major trends and highlights of the respective responses of nonformal educa-
tion in seven crucial issue areas: the goals of education, that is, their existence, origins, collective and/or individualistic emphasis and meaning with regards to knowledge; the kind of education, that is, curricula and methods; the amount of education, that is, lengths, sequence of learning, and the number and kind of learners; the resources of education, that is, human and material resources; the financing of education, that is, national expenditure and sources; and the organization of education, that is, planning and evaluation, distribution of responsibility and coordination.

Conclusions

From this examination emerges a number of tentative conclusions. For the sake of convenience they may be grouped as answers to the primary question raised in the Introduction of this work. The question was:

What are the most important considerations that might be gleaned from a study of selected nonformal educational programs that deal with self-reliance, that might prove useful in planning to meet the educational needs of African-Americans in urban United States?

A first conclusion emerging from this study would seem to be that there is a need for an examination of the purpose of education for African-Americans in general, and for African-Americans in urban America, specifically. An attempt was made in this study to show that there is a great discrepancy between the purpose of education as it is related to the goals of national development and the purpose of
education as it is related to African-Americans. Education should concern itself with the general welfare and quality of life of the poorest segments of the society and especially those who have been bypassed by much of "development" in the past. Development can no longer be measured simply in terms of economic indicators but a broader more humanistic view of development must be taken. The new humanistic indicators should move towards the diversification of learning opportunities and towards the developing of a life-long educational process.

Another conclusion emerging from this study would seem to be that there is the need for more of an overt commitment on the part of the federal government to the African-American community in general and more specifically to their educational needs. The role of the federal government could be broadened to include such elements as: a more effective assessment of the needs of the African-American urban community with a closer relationship between urban needs and the needs for national development; a more effective evaluation plan of the adult education programs that are already in existence in urban areas to determine new directions for old and new planning. Programs for urban African-Americans came into being after a "crisis" situation in urban areas, rather than the result of meaningful planning. These types of programs' life expectancy was usually short-term, rather than becoming an on-going part of national development planning.
Other elements would be: a more effective system of coordination to maintain consistency, and a greater commitment on the part of the private sector of society. The federal government could play a role in creating interest within the private sector and by maintaining direct linkage with the private sector. The educational designs within the United States have evolved not as part of a pursuit of equality, but rather to meet the needs of capitalist employees, to provide a disciplined and skilled labor force and to provide a mechanism for social control in the interest of political stability.

Another conclusion emerging from this study would seem to be that there is the need for some other type of educational delivery system; a delivery system that provides a "liberating" process and general benefits for the African-American not a system that simply provides training skills needed for employment. A liberation process helps the learner population to reach a critical level of consciousness which leads the way to the perception of and the expression of social discontents. A critical level of perception would also help the learner to design a behavior pattern that correlates with their perceptions which would bring about some type of transformation. This critical capacity of the learner grows out of dialogue about meaningful situations in their lives on which they would have insights to contribute.

Another conclusion emerging from this study would seem to be that there is the need for an educational process
that would help people to achieve self-reliance. Education must liberate both the mind and the body of man. A man may succeed in liberating himself from physical constraints but remain in restraint, habits and attitudes, which limit his humanity.

Education must liberate both the mind and the body of man. Education should make man more of a human being as he becomes more aware of his human potential. Thus, in a positive, life-enhancing relationship with himself, his neighbor and his environment, man becomes liberated. Education is incomplete if it only enables man to design elaborate schemes for universal peace but does not teach him how to provide for the essentials, food, clothing and shelter. It is equally incomplete and counter-productive if it merely teaches one how to be an efficient tool maker and user, but neglects his personality and his relationship with his fellow human beings.

Recommendations

The need for further study is evident. As a result of this study, the recommendations for further study may be placed in three categories: as they are related to the concepts of self-reliance and nonformal education; as they are related to the African-American urban community; and as they are related to the United States central government.

1. In relation to self-reliance, there is need for a more comprehensive examination of the concept of self-
reliance in order that a process for becoming self-reliant can be developed.

2. There is also the need for a more defined set of skills, attitudes and relationships, for an individual, for a community, for a nation, that must be acquired for self-reliance.

3. In relation to nonformal education, there is the need for a more comprehensive examination of the concept of nonformal education and its effectiveness in urban America.

4. Within the African-American urban community, there is the need for an investigation of leadership and leadership styles as it is related to the idea of nonformal education.

5. There is also the need for an investigation of those agencies within the urban community who are concerned with the idea of nonformal education to determine some kind of coordination.

6. There is need for an investigation within the central government to determine its relationship to nonformal education within urban America.
APPENDIX A

QUESTIONNAIRE USED IN THE COLLECTION OF DATA
QUESTIONNAIRE

I. GOALS OF EDUCATION

A. Do explicit goals of education exist?
B. Who determines the goals of education?
C. What position do they hold?
D. What experience, training, skills, and amount of education do they have?
E. Are they citizens of the country?
F. What role do others play in determining goals?
   1. Who are they?
   2. What position do they hold?
   3. What experience, training, skills, and amount of education do they have?
   4. Are they citizens of the country?

II. KIND OF EDUCATION

A. What content areas are covered?
B. What criteria are used to determine content area?
C. Who determines content area?
   1. What position do they hold?
   2. What experience, training, skills, amount of schooling do they have?
   3. Are they citizens of the country?
D. How closely are content areas related to the needs of clients?
E. How closely are content areas related to the daily lives of the clients?
F. How closely are content areas related to the needs of the clients' community?

III. AMOUNT OF EDUCATION

A. How are clients selected?
B. Who selects clients?
C. What criteria are used to select clients?
D. Who are your clients?
   1. How many females?
   2. How many males?
   3. What are their ages or range of ages?
   4. How many are heads of households?
   5. What kind of work did they perform prior to the program?
   6. What reason do they give for being in the program?
7. Where are the clients from? Rural or Urban?
8. What kind of and how much schooling or training did clients have prior to entering the program?
E. For how long will clients learn?
F. How many will learn?
G. In what sequence will they learn?
H. What is the drop-out rate among students?
I. What reasons are given for dropping out?
J. What is the relationship between the number of students entering the program and the number successfully completing the program?
K. How many of those who successfully complete the program become gainfully employed?
L. What is the relationship between skills acquired in the program and the specific skills required on the job received after completion of the program?
M. Do most clients become employed in their original communities or are they forced to relocate to utilize their new skills?
N. Who become employed more readily, male or female?

IV. RESOURCES OF EDUCATION

A. How are your teachers selected?
B. Who selects your teachers?
C. What criteria are used to select teachers?
D. Who are your teachers?
1. How many are female?
2. How many are male?
3. What are their ages?
4. What kind of work did they perform prior to the program?
5. Where are they from, urban or rural areas?
6. What kind of and how much schooling did they have prior to this program?
7. Are they citizens of the country?
F. How long has your most tenured teacher been in the program?
G. How long has your newest teacher been in the program?
H. What instructional materials are used?
I. How are instructional materials selected?
J. Who selects instructional materials?
K. How are instructional materials obtained?
L. What role does the learner play in developing or selecting instructional materials?
M. What facilities are necessary?
N. What equipment is necessary?
O. Who manages and staffs the programs?
1. What kind of training, skills, schooling do they have?
2. What kind of work experiences do they have?
3. Where are they from, urban or rural areas?
4. How are they selected?
5. Who selects them?
   a. Who are they?
   b. Where are they from?
   c. How many are male?
   d. How many are female?
   e. What are their ages?
   f. What kind of work do they do?
   g. What kind of and how much schooling do they have?
   h. Are they citizens of the country?

P. What criteria are used in the selection process?
Q. How many are males?
R. How many are females?
S. What are their ages?
T. How long have they been on the job?

V. ORGANIZATION OF EDUCATION

A. Is there a "governing body"?
   1. Who makes up the governing body?
      a. How many males?
      b. How many females?
      c. Ages?
   2. What kind of training, skills, schooling do they have?
   3. What kinds of work experiences do they have?
   4. Where are they from, rural or urban areas?
   5. Are they citizens of the country?
   6. How are they selected?
   7. Who selects the members?
      a. How many are males?
      b. How many are females?
      c. What are their ages?
      d. What kind of work do they do?
      e. Where are they from, urban or rural areas?
      f. What kind of and how much schooling have they had?
      g. Are they citizens of the country?
   8. For how long are members selected?

B. Where does the ultimate power in decision making rest?

C. What role do others play in the decision making process?
   1. Who are they?
   2. Where do they come from?
   3. How many are males?
   4. How many are females?
   5. What are their ages?
   6. What kind of work do they do?
7. Where are they from, urban or rural areas?
8. What kind of and how much schooling have they had?
9. Are they citizens of the country?

VI. COST OF EDUCATION

A. Who defrays the cost of the program?
B. What is the amount of an annual budget?
   1. How many clients are serviced?
   2. How many personnel are paid?
   3. The cost of equipment, facilities, materials used?
   4. What are some other operational expenses?
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