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THE TRANSFORMATION OF THE AFRICAN TEACHING PROFESSION IN TANZANIA

by

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ABSTRACT

The Transformation of the African
Teaching Profession in Tanzania

Arden Wayne Holland

The teaching profession is a very important component of an educational system. The purpose of this dissertation is to focus on two aspects of the teaching profession in Tanzania as examples of modernization. These are the evolution of a Unified Teaching Service, and the evolution of the Institute of Education. By looking at teachers as an occupational group, this essay also hopes to draw attention to the use of professionalization as an historical concept.

Traditional African education, while not structured in a European sense, did take note of the different kinds of learning relevant to the total socialization process. In addition, the stress on memory skills carried over into all subsequent educational contexts, whether mission or government, German or British.

The Christian missionaries helped break down the traditional basis of occupational distinction. The missionaries added the element of foreign knowledge as a new means of social differentiation, and economic status. The missionaries also provided special training for teachers

and made a distinction between general education and training. The emphasis on education, however, did not give the African teacher an exclusive claim to a jurisdiction of practice. The missionaries were both producers and consumers of their educational programs, and were thus in a position to greatly influence or control the social and economic dimensions of the occupation.

Colonial governments, particularly the British, continued the emphasis on the technical dimensions of the occupation. The emphasis on increasing the level of education that was needed in order to become a teacher did aid in establishing a more secure knowledge base. Through the process of educational development, in-service training, and up-grading, the African teacher rose in status. This status, however, was not attributed to an extraneous social hierarchy, but was attributed to success in passing the European initiation into the occupation. It was a world of work for which, essentially, the Europeans wrote all the rules. The inequities that resulted from differences in terms of service between civil servants and other teachers remained a major obstacle to professional growth.

The transformation of the African teaching profession was greatly accelerated by the creation of the Unified Teaching Service and the formation of the Institute of Education. The technical base of teaching has always been an important factor in Tanzania. Yet, disparities between types of service retarded the economic and social dimensions

of teaching. The Unified Teaching Service has eliminated most of the inequities of the past. The way is now clear for further progress in establishing the solidarity of the teaching profession as a vital force in nation-building.

The Institute of Education is another example of the professionalization of teaching in Tanzania. Providing the nation with a stable force of graduate teachers can lead to increasing the claim for jurisdiction of practice and enhancing public confidence and trust.

Tanzania's attempt to create its own type of African socialism - Ujamaa - may have ramifications for the teaching profession. By stressing political orthodoxy as a prerequisite for service, and by emphasizing the public service dimension of teaching, Tanzania may be developing a new kind of professionalism. At the same time, however, Tanzania has to be wary of diluting the teacher's impact on the communities they are supposed to serve. In order to be effective, teachers must exercise some authority along with their responsibility. The best way a teacher can demonstrate his authority and competency is through the practice of what he knows for the service of people.

PREFACE

The author would like to acknowledge the assistance and encouragement of Professor David G. Scanlon, Sponsor, and Professor R. Freeman Butts. Both have been instrumental in guiding graduate studies in preparation for the dissertation. In addition, the author must also note the valuable contribution of Mr. William A. Dodd who helped define and give shape to the dissertation topic. Credit for editorial comment must also go to Dr. Betty Meehan.

As a guide to the general reader, the author would like to draw attention to the changes in the names of Tanzania. Before independence the term Tanganyika Territory was used; this was replaced by Government of Tanganyika. With the initial amalgamation of Tanganyika and Zanzibar, the official designation was The United Republic of Tanganyika and Zanzibar; this was changed to The United Republic of Tanzania.

The manual of style used in this dissertation in addition to the Teachers College guide was: Kate L. Turabian, A Manual for Writers of Term Papers, Thesis and Dissertations. (Chicago: University of Chicago Press, 1961.)

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INTRODUCTION

Education and modernization have come to be used almost synonymously when speaking of the less developed nations of the world. Indeed, the role of education in the modernization process has attracted the attention of economists, political scientists, historians and sociologists as well as educators. Each has sought to bring new insight to the understanding of the problems and processes of education in developing countries.

The teaching profession is a very important component of an educational system and is a subject worthy of study. The supply and training of teachers is significant in that teachers largely determine the quality and quantity of education. Teachers also represent a relatively highly educated occupational group within a society; in the case of Tanzania, this group reaches more people in an organized fashion than any other single group. The purpose of this dissertation is to focus on two aspects of the teaching profession in Tanzania as examples of modernization. These are the evolution of a Unified Teaching Service, and the evolution of the Institute of Education.

This study, hopefully, will contribute to the understanding of the transformation of the teaching profession in Tanzania, and will provide clues to understanding the phenomenon in other parts of Africa.

By looking at teachers as an occupational group, this essay also hopes to draw attention to the use of profess-ionalization as a historical concept.

The methodology to be employed in this study is historical. The second chapter will outline the elements which form the background of the teaching profession in Tanzania, and will relate these to the process of professionalization. The chapter on the Unified Teaching Service presents the historical evolution of the idea itself, and will show how its salient features affect the occupation of teaching. The Institute of Education is also treated historically. First is a discussion of the emergence of the Institute, followed by a description of its constitution and functions.

There are many aspects of education in Tanzania that are important. This study will highlight only two aspects relating to the teaching profession. By emphasizing the transformation of the teaching service and the professional education, the value of professionalization as an historical concept will be illuminated. Thus, this essay has three main themes to be placed in historical perspective. First, the teaching profession is dealt with historically, and in relationship to the process of professionalization, noting the examples in Tanzania. Second, the Unified Teaching Service is examined as it affects the occupation of teaching; the emphasis here will be on the period since the Binns Report of 1952. Third,

the establishment of the Institute of Education is traced from the McNair Report of 1944, and, finally, the constitutional and functional aspects of the Institute will be considered. The chronological boundaries for the whole study are mainly the period between 1952 and 1965.

Tanzania is not a static society, however, and many events have transpired since independence in 1961. While the focus of this study will be primarily on the period before 1965, subsequent events in Tanzania have had far reaching implications for the teaching profession. In the interest of placing the transformation of the African teaching profession in proper perspective, a final chapter will review some of the changes in education in Tanzania since the Arusha Declaration and the policy statement, Education for Self-Reliance.

CHAPTER I

PROFESSIONALIZATION AS AN HISTORICAL CONCEPT

Occupations as distinct categories of human behavior seem to have evolved out of the organized patterns of work in ancient societies. While the possession of special skills was one criterion for differentiation among occupations, there were also social and economic parameters as well. The relationship between occupational status and social rank became more pronounced as different and distinct occupations emerged. Arthur Salz defined an occupation as follows: "... a specific activity with a market value which an individual continually pursues for the purpose of obtaining a steady flow of income; this activity also determines the social position of the individual."[1]

The three aspects of occupations indicated by Salz's definition, *i.e.*, the technical, the economic, and the social have interacted with different emphasis in giving form to an occupation or group of occupations. For example, the economic aspects of an occupation became important in the Medieval town economy. The money economy of the European town nourished the wage-work idea which not only

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[1] Arthur Salz, "Occupations In Their Historical Perspective," *Man, Work, and Society*, ed. Sigmund Nosow and William H. Form (New York: Basic Books Inc., 1962), p. 60.

brought about transformations in the division of labor, but had social repercussions as well.

In the historical evolution of occupations, the possession of special knowledge or skills increasingly became the most significant aspect of defining a particular occupation. This claim to expertise was the chief mechanism of occupational differentiation. How this knowledge was obtained, its content, and the provision for some degree of occupational solidarity were the defining characteristics of the emerging professions. A. M. Carr-Saunders defined the rise of professions in this manner: "It is the existence of specialized intellectual techniques, acquired as the result of prolonged training, which gives rise to professionalism and accounts for its peculiar features."[1]

What are the peculiar features or attributes of a profession? As occupations became more distinct categories of work, the special skills needed became so complex that specific provisions had to be made for training. With the rise of the university, came the emergence of professions as we know them today. A profession required special skills and training. The development of the guild system in Europe saw the evolution of several features that were eventually absorbed by the emerging professions. One was the establishment of an occupational association, the guild,

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[1]A. M. Carr-Saunders and P. A. Wilson, _The Professions_ (Oxford: Clarendon Press, 1933), pp. 284-85.

and the other was some control of recruitment into the profession that established minimal requirements for entry.

Down through the ages, the outstanding distinguishing characteristic of a profession has been its specialized competence and its reliance on a body of systematic theory. Ernest Greenwood has said that in the evolution of every profession a research-theoretician emerged whose role was one of scientific investigation, and theoretical systematization.[1] The professional base in systematic knowledge or doctrine was acquired only through long prescribed training. The nature of professional education became more and more important as man's technical and industrial capacities expanded. The standards of training linked the professionals' skill to their exclusive jurisdiction of practice, which is another important feature of professions.[2]

Education and professional training give the professional not only a claim to exclusive jurisdiction of practice, but also support the authority of the profession in relation to its clients and to society as a whole. At the same time, community sanction and confidence is necessary. While education contributes to public

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[1]Ernest Greenwood, "Attributes of a Profession," Man, Work and Society, ed., Sigmund Nosow and William H. Form, (New York: Basic Books Inc., 1962), p. 209.

[2]Harold L. Wilensky, "The Professionalization of Everyone? " American Journal of Sociology, LXX, no. 2 (September, 1964),pp. 138-141.

confidence, the professional associations also perform functions of certification. Admittance to a profession is not necessarily guaranteed by the possession of a university degree. The academic credentials of those aspiring to professional status are thoroughly scrutinized; in some cases a licensing system is used to screen out those who do not measure up to standards. In this way, the professional associations validate the quality of their professions and reinforce community confidence. A formal code of ethics is another feature of the professions which puts the professions' commitment to the social welfare on public record.[1]

The important features of a profession could be summarized as follows:

1. Prolonged period of training.
2. Claim to exclusive jurisdiction of practice.
3. Community sanction for authority.
4. Licensing by professional association or by the state.
5. Professional code of ethics.

What has been described above are features of a profession or attributes of professionalism. Thus, different degrees of professionalism might exist within an occupation at different points in time in its historical development. The concept of professionalization is the process by which an occupation becomes a profession and

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[1] Greenwood, op. cit., pp. 211-214.

acquires those characteristics indicative of a professional status. Before turning to the process of professionalization, it might be better to ask first the obvious question, is teaching a profession?

In an effort to answer such a question, one must distinguish between a university professor and a school teacher. The former is generally accepted as a full professional, while the latter is often designated as having an occupation that is becoming professionalized. School teacher, i.e., teachers in elementary and secondary schools, represent an occupation which has acquired and is acquiring various aspects of professionalism. As is the case with any single occupational group, there is a wide spectrum of abilities within the occupation. The distinction between the more gifted teacher and the average teacher is difficult to make. The fact that teachers claim some knowledge or methodology as a result of training does not diminish the fact that the concept of teacher is not limited solely to those who have academic training. Parents, for example, can be viewed as teachers. These negative aspects, however, are too general to determine what factors affect the teaching profession. Asher Tropp has identified five interelated factors which directly affect the state of professionalism within the teaching profession:

1. Esteem in which education is held.
2. Qualifications demanded of teachers.

3. Salary and general working conditions of teachers.

4. Amount of aid offered to recruits to the profession.

5. Influence of organized teachers.[1]

In commenting on the improvement within the teaching profession in England and Wales since 1800, Tropp pointed to an increase in public knowledge of the importance of education and to the influence of teachers organizations.[2] One can make, it seems, much the same argument for what teachers have to do to become professionalized. Such has been the case with the established professions. That is, teachers operate under very much the same public constraints as other professions, e.g., the need for public sanction of authority, and the need to claim exclusive jurisdiction of practice based upon special knowledge gained through prolonged training. At the same time there has to be an acceptance of the importance of education. Teachers do perform a service directed towards the public welfare. In this sense, a profession can be defined by clearly demonstrated and substantiated social gains resulting from

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[1] Asher Tropp, "The Changing Status of Teachers in England and Wales," The Year Book of Education, 1953. Status and Position of Teachers (New York: World Book Company, 1953), p. 169.

[2] Ibid., p. 170.

improved techniques, organizations, and philosophy.[1]

A juxaposition of the features of professionalism (p. 7) and the factors affecting the teaching profession (p. 9) is one indicator that the professionalization of teachers would be similar to other professions. That is, just as the rise of universities and professional associations support all professions, so does the development of professional schools of education and associations of teachers support the professionalization of education. Not only does education have to provide the knowledge base of all professions, it has to continually renovate itself in light of society's demands. It becomes a question of not only how and what to teach doctors, but how and what to teach the teachers of doctors.

I have stated that the process of professionalization is a complex sequence of steps by which an occupation gains or acquires the attributes of professionalism. Professionalization is a concept which encompasses the whole life-span of a particular occupation. Is there a sequence of events by which professionalization can be discerned? This question presumes that occupations and professions have a "natural history," to the extent that there is a similarity in the process common to all

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[1]R. K. Hall <u>et. al.</u>, "The Social Position of Teachers," <u>The Year Book of Education, 1953. Status and Position of Teachers</u> (New York: World Book Company, 1953), p. 28.

occupations. This aspect or point of view suggests the viability of professionalization as an historical concept.

Theodore Caplow has outlined four main steps in the process of professionalization. The establishment of a professional association with definite membership criteria is the first step. A change of name would reduce identification with previous occupational status, and would provide a new title which would assert a degree of technological monopoly. The development of a code of ethics is the third step. The fourth step in the sequence is prolonged political agitation. By relying somewhat on its status and public welfare rationale, the profession would try to obtain the support of the state in maintaining occupational barriers. This would mainly be by limiting membership to those with the appropriate education and to those who pass the requirements for licensure.[1] Concurrently, the profession would try to influence the development of training facilities that reflected and supported the functional specificity of the profession. The professional association would be the main agent of change.[2]

The sequence outlined by Caplow does reflect some of the attributes of professionalism, but does not specify the importance of education. A more detailed analysis of

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[1]Theodore Caplow, The Sociology of Work (New York: McGraw Hill, 1965), pp. 139-140.

[2]Ibid., p. 21.

professionalization can be found in Harold Wilensky's comparative analysis of eighteen occupations in the United States. Listed below are the criteria he used in charting the sequence of events in the professionalization of occupations.[1]

1. Occupation becomes full-time work experience.
2. First training school.
3. Beginning of university education.
4. First local professional association.
5. First national professional association.
6. First state license law.
7. Formal code of ethics.

Both Caplow's and Wilensky's schema indicate that various steps can be identified in the process of professionalization. If interpreted as a pattern in which invariance can be identified, Wilensky's sequence could form the basis of a comparative study either among occupations in one country, or cross-nationally. A strict adherence to a sequence, however, is not necessary for professionalization to be of use as an historical concept. In interpreting the development of the teaching profession in Africa, for example, it might be more illuminating to try to see what aspects of professionalism emerge at what times. It should be remembered that occupations have social and economic dimensions, as well as technical dimensions.

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[1]Wilensky, op. cit., p. 142.

Thus, various aspects of professionalism might be shaped by the social dimension for some time before either the economic or technical dimensions assert themselves.

This essay will focus on the professionalization of the occupation of teaching in Tanzania. What aspects of professionalism would be most appropriate as examples of professionalization? The writer does not intend to transplant a whole set of formulations derived from purely Western examples to the African scene. Rather, there are some basic questions to be asked about the relationship of Western culture to the development of the teaching profession in Africa. What was the role and status of teachers in tribal communities? What were the foundations of traditional African education? (traditional here is used to designate the type of education indigenous to Africa.) What was the nature of education by the missions and by the colonial governments? Did the education support an increasing claim to exclusive jurisdiction of practice? What were the terms of service, and what were they based upon?

These questions and others which will arise during the discussion are examples of questions that could be asked of any profession. This line of inquiry will highlight the essential features of professionalization of teachers, and, more specifically, the changes in the teaching profession in Tanzania.

CHAPTER II

THE EMERGENCE OF A TEACHING PROFESSION IN TANZANIA

With the concept of professionalization as a frame of reference, the purpose of this chater is to identify the various influences on the development of an African teaching profession. In order to do this, a brief review of traditional African education, and Islamic education will be made to highlight elements which represent some basic defining characteristics of the nature and role of the teacher in the total cultural milieu. In addition, the influences of both the Germans and the British will be discussed as to how they contributed to a redefinition or a reshaping of the occupation of teaching.

Traditional African Education

One of the outstanding characteristics of traditional African education was its almost total integration in the culture. That is, education or educational activity permeated the whole society and was a process that spanned an individual's entire life. As A. Mayhew stated,

> Among the educationally significant features of tribal life are the following: communal ownership of land; a system of barter instead of money transactions; exclusiveness in relation to other tribes, and, within the self-contained village community, the marked subordination of the individual to the customs and traditions of the community. These customs and traditions are

> dynamic, not static. There is continuous growth and development, but such growth is the result of communal, rather than individual, action, and the community is not conscious of it.[1]

The heavy reliance upon tradition and custom has lead some observers to characterize the traditional society as being inherently conservative. While traditions were relevant to the daily lives of people, the conservative bias was viewed as inhibiting initiative and originality.[2] The family and kinship system, sex and age-grouping formed the basis of the whole structure of traditional African education. Thus, the structure of roles and institutions that were relevant to education followed from the nature of traditional society. Yet, there did exist a degree of specialization and differentiation that, along with tradition, constituted the prototype of the African teacher.

Within the complex of traditional African culture, occupational differentiation was not based on just technical aspects. Tasks that were of an educational nature were assigned to people on the basis of their social position, as well as the nature of the knowledge they may have possessed. The traditional society did not have a distinct and recognized body of professional teachers corresponding

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[1] A. Mayhew, Education in the Colonial Empire (London: Longmans, Green and Co., 1938), p. 81.

[2] Victor A. Murray, The School in the Bush (London: Longmans, Green and Co., 1938), p. 84. Also: W. Senteza Kajubi, "Cultural Values and Teacher Education in Africa," p. 39, in Report of the Sixth Annual Afro-Anglo-American Program, April, 1967, Accra, Ghana.

to the Western concept of teachers. Instead, education was generally informal, and teaching was often specifically related to some particular family relationship. For example, small children would learn certain customs and manners from their mothers, while an older child, a boy, would learn the rudiments of agriculture from his father.[1] While imitation of adult behavior, legends, proverbs and riddles were all techniques used in education,[2] differentiation of who learned what, and who taught what was very much a part of the structure of traditional African education. O. F. Raum indicated that among the Chagga, heirs of rulers received special courses in statecraft.[3]

Teaching, however, did not give one a status. Status was fixed by social position, and teaching was a function or one of the functions of that status. The Western concept of a teacher did not fit into any pre-existing tribal status category.[4]

The entire traditional society was an agency for education, but, certain conscious decisions were made as to

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[1] Jomo Kenyatta, Facing Mt. Kenya (London: Mercury Books, 1961), pp. 99-102.

[2] E. B. Castle, Growing Up In East Africa (London: Oxford University Press, 1966), pp. 39-40.

[3] O. F. Raum, Chagga Childhood, (London: Oxford University Press, 1940), pp. 372-373.

[4] T. R. Batten, "The Status and Functions of Teachers in Tribal Communities," Year Book of Education, 1953, Status and Position of Teachers (New York: World Book Company, 1953), pp. 77-78.

what type of knowledge a person received throughout his lifetime. Apparently, there was no classification, and certainly no special education, for teachers. Differentiation took place, however, on two other levels; types of knowledge and the specific contexts of education.

In addition to the nature of education that was imparted by members of the society according to their social status, the content of traditional education has been classified by other criteria. Murray distinguished between two types of education, one being mainly vocational training in the use of tools, the other being the liberal education of initiation ceremonies.[1] It might be well to point out that initiation rites represented both a special kind of knowledge and a specific context for its transmission. The initiation schools were created for the specific purpose of inducting an age group into the adult society. The schools were, in some cases, formal societies, thus differentiating them from the informal education of parents and the more formal training of the craftsmen.[2]

In speaking of vocational training, O. F. Raum noted that: "Theoretical teaching, magic initiation, and social approval are in all walks of life necessary to admit the

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[1]Murray, op. cit., p. 84. (For a more thorough treatment of the content of African education, see Chapter 9.)

[2]M. J. Herskovits, The Human Factor in Changing Africa. (New York: Vintage Books, 1967), p. 222.

novice to his vocation."[1] A reference to the theoretical part of vocational training is very interesting indeed, and suggests that the fusion of theory and practice was not a Western concept introduced by the Europeans. The dynamic quality of the traditional society may not have been thwarted by conservatism, but, rather, protected it. Perhaps the emergence of a profession of teaching needed the influence of the West as Batten stated: "... it is indeed the Western emphasis on change and progress which creates the need for a large, specialized class of professional investigators and teachers."[2]

Islamic Education

In addition to the British and German influences, Arab culture and education must be viewed as a contributing element in the professionalization of African teachers. The concept of education, and the status and role of the teacher in Muslim society, offer some striking parallels with traditional African education.

The moral and spiritual nature of Muslim education is derived from the doctrines of Islam, and is centered in the study of the Koran. From the days of the early Caliphs, education was almost entirely a concern of the

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[1] Raum, op. cit., p. 373.

[2] Batten, op. cit., p. 86.

individual who would seek out a teacher, usually at a mosque.[1] In East Africa this same philosophy has been followed with minor revisions. Of more significance, however, are the similarities between various aspects of traditional African education and Islamic education. J. S. Trimingham has compared these institutions with this result:[2]

Islamic Education	Traditional Education
Islamic system based on books	Family instruction based on orally transmitted traditions
Koranic school Arabic Swahili Written literature	Initiation school Bantu languages Oral forms, aphorisms
Darasas	

Even though Islamic education was based on books, the method of education was quite similar to traditional African education in that it stressed rote learning and recitation. Students did learn the alphabet and how to read and write in a very simple form, but this was directed towards memorization of the Koran. The test of a student's achievement was in reciting sections of the Koran to a group of teachers.[3] To use an African example, one author

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[1] Reuben Levy, The Social Structure of Islam (Cambridge: University Press, 1962), p. 298.

[2] J. S. Trimingham, Islam in East Africa (Oxford: Clarendon Press, 1964), pp. 69, 163.

[3] Ibid., pp. 134-135. (Trimingham commented that Arabic was not taught as a language to be used in communication. The majority of the pupils who had been taught in a "chuo" (Koranic school) could neither speak nor write in Arabic, whereas they could do both in Swahili.) p. 135.

characterized education among the Chagga tribe as, "Learning through memory and example, through seeing and touching, rather than through 'chalk and talk', bookwork or individual competitive effort."[1]

In comparison with the African, however, Muslim education did have a literary bias. The term for teacher in Swahili is "mwalimu" which is derived from the Arabic "mu'allim," meaning "clerk." The title "mwalimu" was given to anyone who had any kind of book-learning. Degrees of learning were also recognized; thus distinctions of status could be made between "mwalimu." Another status ascribed to learning was the "ulama," who had a high status in East Africa. Their training was based on a system of seeking masters, and attending lecture courses. The lecture or "darasa" was a feature of East African Islam. Used also to teach Arabic and parts of the Koran to adults, the "darasa" was given by "shaikhs" in the mosques after prayer, and on a higher level, in the shaikh's home.[2]

The "mwalimu" did have some attributes of professionalism not shared by the teacher in the traditional system. He had titles of varying degrees of status, and this hierarchy was based on some form of knowledge not shared by all members of the society. The social aspect of the

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[1]Nevil Shann, "The Educational Development of the Chagga Tribe," Oversea Education, vol. 26, no. 2 (July 1954), p. 48.

[2]Trimingham, op. cit., pp. 85-86.

occupation, however, was limited by its economic aspects. According to Trimingham, teaching was a pious work for which payment was not expected, but the teacher received customary gifts at holidays, at regular stages of a pupil's attainment and when a pupil completed the Koran. In addition, pupils would sometimes perform household chores for the "mwalimu ," or perform at recitals for which the "mwalimu" was paid. If these tactics did not keep the wolf from the door, it was not uncommon for a "mwalimu" to make and sell clothes to the local populace.[1]

The role and functions of the Islamic teacher did not alter perceptibly until close contact with Western civilization challenged the principles upon which Islamic culture was built. New elements which had to be accepted were often segregated or adopted parallel to the old without destroying it.[2] In this sense, the impact of the Germans and, later, the British, had a syncretic effect on Islamic culture which was noticeable in the schools, and, which affected the teaching occupation.

Education under the Germans

The Germans were not the first Europeans to have contact with East Africa;[3] Christian missionaries had

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[1]Ibid., p. 134.

[2]Ibid., pp. 162-163.

[3]For a discussion of how Tanganyika became German East Africa see: Judith Listowel, The Making of Tanganyika (London: Chatto and Windus Ltd., 1965), pp. 14-20.

preceded them. The example of the German experience in East Africa is significant, however, in its effect on education, particularly in reference to the teaching profession.

Arab settlement and early German activity were both concentrated along the coastal areas. The early contact between the Germans and Arabs would account for the fact that the auxilaries of European penetration, i.e., guides, interpreters, soldiers, and servants were mainly Muslims.[1] General colonial policy also affected this relationship in that a lack of funds initially limited German activity to the coast, thus the missions continued their efforts mainly for their own purposes. In an attempt to create a lower-level African civil service, the government was forced to start its own training system and set up its own schools.[2]

Early German policy advocated a secular state system of education. Von Soden, who was governor from 1890 to 1893, also assumed that the Swahili-speaking population were culturally advanced. Combined with the suspicion that the missions would always absorb their best students, the bias in favor of the coastal peoples led to the

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[1]Trimingham, op. cit., p. 57.

[2]George Hornsby, "German Educational Achievement in East Africa," Tanganyika Notes and Records, no. 62, (March, 1964), p. 84. (The first school was in Tanga in 1892, and was a continuation of a former mission school.), p. 85.

development of government schools along the coast.[1]

The German form of administration used many coastal "Swahilia" in lower administrative posts throughout the territory.[2] In addition, the Germans also employed Muslims as school teachers. In fact, some Muslim administrators were also Koranic teachers who established themselves in administrative and trading areas. The relative security of German rule also made it possible for Swahili school teachers to engage in Islamic propaganda among tribes in the interior.[3]

During the German period, there was a feeling among the Christian missionaries that the Muslims enjoyed a favored status. There was some evidence for that because Muslim teachers were paid by the government, whereas mission schools had to operate under their own resources. The government did demonstrate a rather strong secular bias as indicated by the first two qualifications set down for teachers. First, they required a knowledge of Kiswahili. (While the German language was taught in government schools, the Germans recognized the value of Kiswahili as a "lingua franca" in a territory with many tribal dialects. The

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[1] Marcia Wright, "Local Roots of Policy in German East Africa," The Journal of African History, vol. 9, no. 4, (1968), pp. 623-625.

[2] The intermarriage of Arab and Persian settlers with Bantu women led to the creation of the "Sawahila" (coastalists) and the interaction of Bantu and Islamic culture. Trimingham, op. cit., pp. 9-10.

[3] Ibid., p. 27.

missionaries relied substantially on the vernacular.) The second requirement was that teachers should be free of religious bigotry, and should not belong to any orthodox religion![1] This was in keeping with the government's attitude that their schools should be kept free of Christian influences.

The Germans did contribute to the spread of education generally. By 1914, there were 8,494 pupils enrolled in government schools and 108,500 pupils enrolled in mission schools in German East Africa.[2] Over half the pupils in the government schools were Muslims.[3] Koranic schools, however, declined as a result of competition with state schools. The Christian missionaries contributed to the conflict between church and state in education by their efforts to try to stop the spread of secular schools, many of which used Muslim teachers.[4]

In the missions, education naturally had a religious, but also a literary tone. The mission education was directed to the propagation of Christian principles. The government schools, on the other hand, were decidedly secular in their education in both content and purpose. They needed

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[1]Hornsby, op. cit., pp. 9-10. (It is not known what the reference to religious orthodoxy is supposed to mean.)

[2]Listowel, op. cit., p. 48.

[3]Karl Korner, "Education in the German Colonies Before the War," The Education Yearbook (New York: International Institute, Teachers College, Columbia University, 1932), p. 606.

[4]Wright, op. cit., p. 626.

and trained people to facilitate the operation of a colonial government.

Teacher education did not seem to be a major component of either the missions or the German State systems. The few schools that the government had developed produced few teachers, most of whom were Muslims. The missions were also slow in this regard as the Lutheran seminary at Old Moshi did not open until 1902, and the Roman Catholic school at Kibosho had only 17 student teachers by 1913.[1]

The most dramatic effort in teacher education during the German period occurred, oddly enough, on Zanzibar which was British territory. St. Andrews College at Kiungani was the central college for the Universities Mission to Central Africa. In 1884, Kiungani became a training college for teachers and clergy, drawing most of its students from the German occupied mainland. It has been estimated that graduates of Kiungani were more numerous and more firmly established than any other group with Western education in German East Africa.[2]

The attitude towards teachers as a professional class was barely in evidence as indicated by the treatment of teachers. Both the missionaries and the government exercised stern control over their teachers. One missionary

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[1]John Iliffe, Tanganyika Under German Rule (Cambridge: University Press, 1969), p. 176.

[2]*Ibid.*, p. 175.

reported that when three teachers were absent without permission, they were whipped in front of the entire school! One teacher ran away, and while he received less strokes, he lost one month's salary.[1] Teachers in the government service were also whipped, as were the students. After the death of a pupil, the government issued an order which indicated a rather strange interpretation of professional status: "In the case of ... black teachers, no punishment with the Kiboko is to be given ... Corporal punishment of black teachers is unsuitable; their prestige with pupils and the local population is bound to suffer."[2]

No attempt is being made here to follow a strict chronological order of diverse cultural influences because the writer is making no effort to assign arbitrary positive or negative influences to any group. The author is rather trying to demonstrate the major impacts which these cultures had on the teaching profession. The point to note here is that the German teachers were in the same line of succession as British "State" teachers. That is, they represented, along with the British, that aspect or component of the teaching occupation which operated under government sanction and control. To that extent a differentiation can be made between Church and State. This distinction is explained further in the next section of this chapter.

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[1]Hornsby, op. cit., p. 89.

[2]Ibid., (a Government Order of 1911).

Education and the Christian Missions

The impact of Christian missionaries on the role of the school, the type of education provided, the status and function of teachers, and the changes in education that affected their professional development, must be seen in relation to the comprehensive nature of the missionary effort. The purposes and structure of mission education not only affected the missionaries' relationship with the Africans, but also with the colonial governments.

There were many patterns of church-state relationships in education in Africa. In East Africa, the churches initially provided for all education. With the establishment of colonial rule, the state recognized the right of the churches to provide education, but was unable or unwilling to provide financial assistance. There was nothing unusual about this arrangement. The idea of the state being responsible for education was a new one in the United Kingdom. In fact it was not until 1902 that state responsibility was fully accepted in Britain.[1] When financial support from the state was provided, the churches' right was still recognized, but a process of secularization began.[2]

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[1] I am indebted to Mr. William Dodd for this point.

[2] David G. Scanlon, "Church, State, and Education in Sub-Saharan Africa: An Overview," International Review of Education, vol. 9, no. 4, (1964), pp. 439-441.

Kenneth Latourette has outlined three main stages in the evolution of missionary education that partially reflect this changing relationship. The first stage was one of education pioneering in new forms and ideas. The second stage saw a subordination to government schools, and the declining importance of missions as compared with them. The third stage was characterized by the change from foreign to "native" personnel and control. Thus, there was a general tendency towards secularization and a widening gulf between the churches and their control over the schools.[1]

Some of the first mission stations in East Africa were allied with the effort to end slavery.[2] The school almost immediately became a mechanism by which the Africans were taught the principles of Christian doctrine and learned the rudiments of basic education. As the missions moved into the interior, there was an attempt to reach large numbers of people, and to maintain spheres of influence.[3] The "bush school" was an integral part of the missionary effort and considered the most effective means of contact

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[1]Kenneth Latourette, "The Historical Development of Missionary Activities in Education," The Year Book of Education, 1937. (London: Evans Ltd., 1937), pp. 41-63.

[2]Anthony Smith, "The Missionary Contribution to Education, Tanganyika to 1914," Tanganyika Notes and Records, no. 60, (March 1963), p. 92.

[3]W. B. Mumford, A Comparative Survey of Native Education in Various Dependencies (London: Evans Ltd., 1937), p. 19.

with the people. Pope Pius XI expressed the conviction that a mission without schools and catechists was a mission without a future.[1] Even with growing government activity in education, the missionaries did not want to yield this vital contact with the people as this statement strongly indicates: "Collaborate with all your power, and where it is impossible for you to carry on both the immediate tasks of evangelization and educational work, neglect your churches in order to perfect your schools."[2]

Mission education centered around religion and basic education (Three R's), and was characterized by endless repetition and drills.[3] One of the immediate needs of the mission was teachers for the bush schools and for catechetical centers. The scope of education was not limited to catechists, but was extended to include industrial and medical training, and the education of women. The nature of the education of teachers, however, had a

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[1]Maryknoll Priest, "Roman Catholic Agencies," The Education Yearbook, (New York: International Institute, Teachers College, Columbia University, 1933), p. 566.

[2]Mgr. Arthur Hinsley, Apostolic Vicar to the Catholic Missions in the British Colonies in Africa at a meeting in Dar es Salaam in 1928 quoted in Listowel, op. cit., p. 102.

[3]J. D. M. Franken, "Holy Ghost Teacher Training College, Morogoro," Teacher Education, vol. 2, no. 1 (May 1961), p. 4. (The rote method and memorization were characteristic of education beginning in early missions stations such as Frerstown, Smith, op. cit., p. 95). The rote method, however, was not a unique characteristic of missionary education. Indeed, it was a method found in Europe and the United States, and was further reinforced in East Africa by the influence of traditional African education.

limited literary bias in that it led to the ability to read the Bible, and incidentally provided training for clerical and other positions.[1] The bush school, then, became the training ground for African teachers. Their status and functions were largely determined by the type of education they received, which reflected the missionaries' concern for evangelization.

Both Protestant and Catholic missionaries had similar schemes for organizing local parishes. Sometimes referred to as mission spheres, one or more missionary groups would try to set up its church and schools depending on the number of personnel available. The catechist soon became an indispensible helper in spreading the Christian message and elements of the new culture. A corps of catechists helped the single priest or minister coordinate any number of bush schools and teachers. A head catechist or lay reader would sometimes supervise a group of village schools.[2]

Teachers and catechists usually had four years of education, and their main task was teaching religion. Any books that were available were invariably in the local language. The village or bush schools were primarily designed to prepare Africans for baptism. Elementary or basic education was accepted as necessary. They considered

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[1]John W. Arthur, "Kenya Colony and Protectorate," The East and the West (July 1, 1923), p. 241.

[2]Roland Oliver, The Missionary Factor in East Africa (London: Longmans, 1952), pp. 240-241.

this basic education to be ligitimate area of activity for which they felt some responsibility.[1] Teachers were generally poorly trained; many could not write or count, but they could slowly spell out readings from the Gospel. Their sole claim to the title "teacher" was that they were worthy people who had spent time at the mission headquarters. On this basis they were "qualified" to spread Christian propaganda.[2] It was also early recognized that a bush school teacher was a dedicated man to whom salary was not the sole consideration.[3]

In the early years it might be said that the educational philosphy of the missions was to spread out as far and as quickly as possible. Even if teachers had little education and training, they could always stay ahead of their pupils.[4] Mission education did not, however, remain stagnant. The out-stations and bush schools developed into primary schools. The schools for catechists often became secondary schools. The increase in the level of education also meant that Africans were being introduced to more sophisticated elements of the foreign culture, and the schools became the chief mechanism for this process. "The bush schools were in fact, the feeders to the central

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[1]H. D. Hooper, Leading Strings (London: Church Missionary Society, 1921), pp. 35-37.

[2]Mumford, *op. cit.*, p. 19.

[3]Smith, *op. cit.*, p. 94.

[4]Murray, *op. cit.*, p. 92.

schools, the stepping stones for the bright child to . . . a teachers certificate, or even to the priesthood."[1]

The Christian missions offered the Africans an experience with an organization or institution of a foreign culture. Within its own context, the missions had certain goals in reference to the welfare of Africans which included basic religious education, and the eventual creation of native clergy. As was the case with all types of missionary effort, the type and extent of education that contributed to the professionalism of teachers was limited by lack of funds and personnel. In addition, the changing status and functions of teachers was very much affected by the fact that mission schools were an agency of cultural change.

Murray has described the bush school teacher, and has presented an image of a single individual with few resources leaving the social life and ideas of the training school behind, and going forth alone into the bush. In the village he may have been the only representative of the outside world.[2] The village teacher was often a catechist or lay reader and combined the functions of both roles. In any event, his ability to reach the people was handicapped by the nature of his previous education. "With little training and few books to draw upon, these village preacher-teachers

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[1] Smith, op. cit., p. 105

[2] Murray, op. cit., p. 91.

could hardly escape the perils of dullness and monotony."[1] The impact of the African teacher was also affected by the changing relationship between the traditional and the Western cultures.

In referring to the causes of conservatism in developing countries, C. E. Beeby has noted several factors affecting the professionalization of teachers. The lack of clear goals for education often results in creating tension between the culture and the values of the local people, and the foreign school.[2] This is linked to an understanding and acceptance of the foreign culture, and consequently, the teachers are placed in a difficult position. As Beeby stated, "A teacher in an emergent country is the first to feel the stress of any inconsistencies between the values of the community and those inherent in the school system."[3]

There are many factors which can bring about a conflict between traditional and foreign cultures. T. R. Batten has noted several which affect the status of the teacher. ". . . the power and prestige of the external,

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[1]George W. Carpenter, "African Education and the Christian Missions," Phi Delta Kappan, vol. 41, no. 4 (January 1960), p. 192.

[2]C. E. Beeby, The Quality of Education in Developing Countries (Cambridge: Harvard University Press, 1966), p. 41.

[3]Ibid., p. 42. (Note: It is felt that Beeby's reference to emerging countries does not compromise the relevancy of the situation he describes to one of the problems faced by early African teachers.)

contacting society, the attitude of the tribal society towards it, the status of the teacher in the external society, and in the case of the indigenous teacher, the tribal status that is accorded him--operate together to determine the status of the teacher in the tribal community."[1] Batten identified two categories of teachers; one, the alien or external teachers representing another culture; two, the indigenous teachers who are members of the tribal society.[2] The alien teacher is distinguished from the indigenous teacher in that both the idea and content of education is foreign. The content differs in that the knowledge, skills, and modes of behavior have their roots in an alien culture. The idea is alien because it (education) is oriented to change, whereas the tribal idea is traditional and conservative.[3]

The status of the alien teacher is largely determined by the tribal attitude toward the external or foreign society with which the alien teacher is identified. In this sense, status is not attributed to the same factors which affect the indigenous teacher. The alien teacher may have a low status in the external society, but the same factors which account for the low status, e.g., low salaries and qualifications, may not affect his status in the tribal

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[1] Batten, op. cit., p. 85.

[2] Ibid., p. 86.

[3] Ibid., p. 78.

community. The alien teacher's role may change when the tribal society begins to place higher value on certain aspects of the contacting culture.[1] An interest in Christianity, for example, changes the role of the teacher. This change, however, varies according to the nature of that interest. This adoption of Christianity may indicate the desire to learn how to read. Indeed, among the most valued schools in which the teachers were most highly paid were those which taught the language of the ruling power. It became readily apparent that language skills would assist members of the tribal community to make their way in the external competitive society.[2]

Whether a teacher was an alien or a member of the indigenous society, an important change in the position of teachers emerged that was centered in the possession of certain skills or knowledge. The fact that the tribal community began to value this knowledge, no matter for what motives, indicated that a knowledge base was slowly becoming a deciding element of a teacher's professional status. Herein lies one of the contributions of the missionaries and other agents of social change. While there were many factors affecting the relationship between the Africans and the Europeans, the role of the teacher as an agent of change did much to alter the traditional method of occupational

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[1] Ibid., pp. 81-83.

[2] Ibid., p. 91.

classification. At the same time, this transition placed new demands on the emerging corps of African teachers. As Batten indicated,

> All that one can safely say is that as the duration of the culture contact lengthens, and to the degree that the tribal culture is affected by the contacting culture, so a new culture emerges in which the teacher is no longer seen in an alien role as a channel for an alien culture, but as a channel for a new culture, which unlike the tribal culture which preceded it, depends for its transmission on a professional class of teachers.[1]

Batten continued this line of reasoning in pointing out that when a society depends on a professional class of teachers, their status will be determined, as in Western cultures, by factors stemming from society as a whole. In Africa, then, the factors that affected the adults, *e.g.*, relation to missions and policies of the government, would be more potent forces in determining the new demands on the school than any efforts by individual teachers.[2] While this point of view might seem to say that education must be relevant to the needs of a society, it ignores the process by which teachers become professional. How do teachers become the channel for a new culture?

The writer has stated that one of the features of a profession is the claim to exclusive jurisdiction of practice. This claim is supported by the acquisition of special knowledge after prolonged periods of study. In the

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[1] *Ibid.*, p. 85.

[2] *Ibid.*, pp. 85, 92.

case of teachers, one can also note that the qualifications demanded of teachers is an important element of their professional status. What type of qualifications are necessary? Was the early African bush school teacher qualified? Was he a professional? If all the attributes of a profession have to be in evidence, then one must say that the bush school teacher was not a professional. His scanty education, while far exceeding most other people's, did not constitute a very secure knowledge base. There were no strict rules for licensing teachers, and there were no professional teachers' associations. These all did, however, come to pass. What the early experience with mission education demonstrates is the beginning of the process of professionalization. Culture contact and social change helped bring about a transformation of traditional society which made transitional societies more ready to assimilate a different structuring of occupations. The main difference in this restructuring process was the recognition of the efficacy of foreign knowledge as a means of differentiation.

Murray stated that it was likely that the training of teachers in Africa would go through the same stages it had in other countries. From a stage which emphasized the technical aspects of teaching the rudiments of knowledge, teachers would be exposed to more and more general education.[1] Thus, the two strains of education supporting

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[1]Murray, op. cit., p. 354.

professionalization would be the nature of general education and the type of special training offered to prospective African teachers. Teacher training has been viewed as most important in determining the impact of European ideas on the African, for what has been taught to teachers as the principles of education represent the foremost changing patterns of European thought.[1]

The two-pronged approach to teacher education was begun by the missions before the colonial governments really got into the business of producing teachers. For a long time the missions were both producers and consumers of the outputs of their schools. This, quite naturally, affected the nature of teacher training, but at the same time, there was a growing recognition of the need to increase competence in both general education and special training. The Universities Mission to Central Africa in 1908, for example, set up a comprehensive school and training system. Among the more important aspects of that program were the following:

1. Each district would have a practicing school for the method of teaching.
2. No district would have a school unless there is a teacher there approved by the Bishop.

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[1]Margaret Read, Education and Social Change in Tropical Areas (London: T. Nelson and Sons Ltd., 1955) p. 29.

3. Every teacher in the Diocese should be required to hold two certificates; one for general knowledge; one for school method.

4. The Bishop's attention should be called to the large number of uncertificated teachers employed in all parts of the Diocese.[1]

Several features of professionalism are evident in this program. The concept of a method of teaching as something that could be taught is directly related to an institution, the school. Here is both the special area of expertise and the special context in which it is to be used.

It would be fair to say that teacher education was born in catechetical centers. While there was some government activity in education, as far as teacher education was concerned, the government in Tanzania left this responsibility up to the missions until the 1950's. Many of the teachers in local government and central government schools were mission trained. The missions did, however, contribute to the legitimization of the teaching status by providing an increasing knowledge base - both general and special - needed for occupational differentiation. The increase in government participation in teacher education not only brought about secularization, but also caused the emergence of inequalities within the teaching occupation which lead to important changes in professional preparation and terms of service.

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[1]Smith, <u>op. cit.</u>, pp. 102-103.

Education and the British Government

At first, the education of Africans was solely in the hands of the Christian missions. As the European governments began to take a more active and direct interest in their African territories, mission education slowly gave way to increased government participation. H. S. Scott has identified three stages in the policy of colonial development and welfare. The first stage was an era of exploitation which lasted until late in the nineteenth century. The second stage was characterized by the principle that a colony should only have those services for which it could afford to maintain by its own resources. The third stage saw an increased responsibility for the welfare of colonial peoples and major efforts toward development.[1] Another stage could be identified in which policy was directed towards increasing self-sufficiency and eventual self-government.

The development of education generally, and any effects it had on the professionalization of teachers, was of course affected by imperial policy and particular colonial interpretations. It can be generalized that until after the Second World War, developments in education, particularly expansion, were limited by the lack of resources. The missionaries and the government were

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[1]H. S. Scott, "Educational Policy and Problems in the African Colonies," The Year Book of Education, 1940, (London: Evans Ltd., 1940), p. 473.

partners, although with some disagreements, in the educational enterprise. And as noted before, early missionary dominance was not unusual in the British scheme. As W. E. F. Ward wrote, "In thus leaving voluntary agencies to lead the way, and following originally to supplement and later co-ordinate and supervise these efforts, colonial governments in Africa were acting just as the British Government had acted in England and Wales."[1]

The formation of the Advisory Committee on Native Education in Tropical Africa in 1923 was an example of how imperial policy was to be linked to education. By expressing the belief that education was a legitimate area of concern within the British Commonwealth, the relationship between the state and private agencies was defined as one of cooperation.[2] For the rest of the colonial period this was to be the nature of the development of African education. There would continue to be a changing relationship between missions and government with the purposes of each sometimes

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[1]W. E. F. Ward, "Survey of Fifty Years of African Education," in J. M. Campbell, African History in the Making (London: Edinburgh House Press, 1956), p. 96.

[2]W. Ormsby-Gore, "Education in the British Dependencies in Tropical Africa," The Year Book of Education, 1932, (London: Evans Ltd., 1932), pp. 748-749. (Note: In a review of A. M. Carr-Saunder's New Universities Overseas, L. J. Lewis disagreed with Saunder's contention that the Advisory Committee was prompted by publication of the Phelps-Stokes Report on education in Africa. It was, Lewis asserted, in response to the missionary concern for education led by J. H. Oldham, who was then secretary of the International Missionary Council, that brought about the formation of the Committee; Teacher Education, vol. 2, no. 3 (February 1962), p. 60.

coming into sharp conflict.[1]

The 1925 Memorandum of the Committee on Educational Policy set down a list of criteria for the foundation of the nature of African education. In addition to stressing cooperation and adaptation, the Memorandum also recognized that the extension and development of education would ultimately depend on the number and quality of trained African teachers.[2] The teacher, however, was only one occupational group that would be affected by the extension of foreign, secular power. While the missions had an impact on breaking down the traditional class system and introducing knowledge as a new basis for differentiation, their focus was essentially religious. In teacher education, however, the missions were guided by the government which laid down the rules, licensed and registered teachers, inspected the schools and examined their products. The government otherwise participated very little. It is true that artisans and some skilled craftsmen learned their trade under the aegis of the mission, but it was the government's need and demand for certain levels of skilled manpower which brought pressure on the educational system. Slowly, Africans moved from one foreign sub-system,

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[1] C. T. Loram, "The Place of Education in the Missionary Enterprise," The Education Yearbook, (New York: International Institute, Teachers College, Columbia University, 1933)--identified several areas of conflict such as what should be taught, and the language of instruction--p. 284.

[2] Ormsby-Gore, op. cit., p. 758.

the school, into another, the civil service.

Government participation in education was slow and was affected by the same types of problems that plagued most colonial administrations, namely limitations of finance and staff. In Tanganyika, which had shifted administrators after world War I, teacher education continued to be the concern of mainly the missions. The first Director of Education was appointed in 1920, but the extent of government responsibility was not clear. Any real progress in developing the educational system was delayed until 1925 when the new governor, Sir Donald Cameron, initiated a policy of cooperation with the missions. Through a system of grants-in-aid, many of the mission schools were linked with the government schools into a system to which policy could be applied. Among the first regulations set forth were those affecting teachers.[1]

The general organization of teacher training for Africans in Tanganyika did not come about until 1926. The first public examination for teaching certificates was held in 1927, and the formal registration of teachers began in 1928.[2] The Education Ordinance of 1928 made registration compulsory for all schools that taught secular education.

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[1]A.R. Thompson, "Ideas Underlying British Colonial Education Policy in Tanganyika," Tanzania: Revolution By Education, (ed.) Idrian N. Resnick, (Arusha: Longmans, 1968), p.23.

[2]S. Rivers-Smith, "Education in Tanganyika Territory," The Education Yearbook (New York: International Institute, Teachers College, Columbia University, 1932), pp. 181-182.

The registration of teachers was not mandatory, but no financial assistance was given for teachers who were not on the Register, or who were not enrolled on the Provincial List. Teachers were allowed five years to move from the Provincial List to the Register on the basis of examination. If they failed to do so, they would be ineligible for grant-in-aid. It was also illegal to teach English to Africans unless a teacher was registered as a Grade I teacher.[1]

The Grade I teacher was a teacher of English and usually had six years of general education and two years of training. Grade II teachers were vernacular (Swahili) teachers in lower primary school.[2] Both the number of years of general education and the number of years spent in training varied throughout the years as teacher training continued to provide general education. There was the tendency, however, for the number of years required before training to increase as the quality and number of schools increased.

The expansion of the system in both greater numbers of pupils and level of education came about slowly, and did not make any large gains until after World War II. The most important general development in African education, is how that system affected the relationship to teachers and

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[1] Ibid., pp. 164-165.

[2] Ibid., pp. 180-181.

training. The first Cambridge School Certificate examination in Tanganyika, for example, was not taken by African pupils until 1948 at the Tabora School. A sixth form, or two additional years of secondary school, was not introduced until 1959.[1] These developments, however, did not reflect the general education or training of teachers.

The expansion of education between 1930-1950 in Africa was focused on the primary schools, and expenditures for education accounted for almost 10% of colonial budgets.[2] The village school remained the core of African education and was generally limited to offering four years of education. An early indication of the need for more general education for prospective teachers was the introduction of additional years of education (Standards) in Tanganyika in 1929 and 1931. Prospective teachers were admitted to school even though they may have been older than the other pupils.[3]

After four years of primary education, students were admitted to central schools, which offered two more years of schooling. The object of additional training was to be apprenticed to a trade or to become a primary school teacher. Because of a lack of personnel, post-primary

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[1]Listowel, *op. cit.*, pp. 93-94. (Note: for a description of the Tabora School as an English Public School model, see pp.89-94.)

[2]Ward, *op. cit.*, p. 99.

[3]S. Rivers-Smith, *op. cit.*, pp. 171-172.

education was limited to training teachers of English and to two-year courses in clerical subjects.[1] While teacher training seemed to be one of the initial concerns of both missionaries and government, it was directed at a rather low level of learning and instruction.

The quality of the general education and training of teachers has long been a concern of educators in Africa. There were many problems on the primary school level which reflected the traditional bias of African culture. While the author has stated that the schools had an impact on tradition, they did not completely eradicate its influence. The primary school in Africa was (and in many cases, still is) an example of a system that had not reached the point of self-sufficiency.[2] The new was not completely separated from the old, as the rote method of learning testifies.

There were also difficulties in the relationship of new knowledge to the new role of the teacher. The Africans did much to emulate their European tutors in manner, dress and attitude in the classroom. Unfortunately, the quality of the Africans' education was inadequate to support a posture of "knowing all the answers."[3] European training

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[1] Ibid., pp. 174-176.

[2] Beeby, op. cit., p. 43.

[3] W. E. F. Ward, Educating Young Nations (London: George Allen and Unwin Ltd., 1959) recounts the story of the African teacher telling his students that Eskimos eat bananas. pp. 183-184.

also contributed to the problem of teacher-centered education, and subsequent difficulties of the African finding himself in a one-way teaching situation. The African teacher shared the same cultural background as his pupils, but he acquired an aloofness, and a dependency on factual knowledge. Such an attitude reinforced the belief that success was quantitatively measured by examination results.[1]

The same attitudes were evident in teacher training centers as well. The students' desire to know just the answers hindered early attempts at tutorials and discussion groups. Although new subjects were introduced and the approach was academic, it was not difficult for poor students to get a first-class pass on their examinations.[2] As Franken stated, "From experience we know that as soon as the Teacher Training College becomes a place dominated by examination requirements, the real professional interests slacken off and the place becomes just an extension of secondary school education."[3]

One must not negate, however, the influence of the changes that were taking place. The educators' dilemma was, that while general education and special training were needed

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[1]Kenneth A. Robertson, "Aspects of the Pupil-Teacher Relationship in English and East African Secondary Schools," Oversea Education, vol. 26 (January 1955), pp. 137-139.

[2]Franken, op. cit., pp. 4-6.

[3]Ibid., p. 11.

to prepare competent teachers, the teacher training colleges spent much time on up-grading a student's general knowledge. Of course this was not detrimental to the prospective teacher, but it contributed very little toward self-sufficiency. The isolation of teachers was another of Beeby's factors limiting professionalism. Innovation and experimentation flourish, according to Beeby, when teachers get stimulation from discussion with colleagues. The stimulation is most intense when teachers are well-educated, well-trained and have developed a strong sense of profession.[1] Because their education was so limited, even close association with colleagues of similar background produced no creative experimentation. This meager range of ability was also a limitation on professionalization. As Beeby stated,

> In a centralized system . . . Curricula, textbooks, teaching methods, inspection systems, and disciplinary regulations must be adapted to the needs and limited powers of the average and below-average teachers, and the very measures that are necessary to support and control these will constitute the main barrier to experiment by their livelier and more able colleagues.[2]

Some of the limitations on professionalization, as has been noted, centered around the problem of the quality of education. Professional status was not only dependent on education, but was also dependent on the extent to which

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[1]Beeby, op. cit., pp. 44-45.

[2]Ibid., p. 45.

the state made provisions for certification and licensure. In this way a profession gains public recognition of the relationship of training to service. Naturally, if the level of education is low, the degree of certification and public acceptance will also be low. In East Africa, however, the African was further hindered by an unequal system which classified people on the basis of race. Such policy was reflected in the fact that there were separate school systems for Africans, Asians, and Europeans.

Today in East Africa there is a university in each of the three countries. In all three there are also institutes of education and graduate African teachers are now being trained. What makes these developments so dramatic is the relatively short time in which they took place. These changes also represent some important changes in the professionalization of teachers. Without the increase in the level of general education, for example, teachers would have a much less secure rationale for claiming exclusive jurisdiction of practice based on special knowledge. The elevation of the study of education to a university status increases the status and prestige of the trained teacher, and the likelihood of occupational solidarity.

Summary

The remainder of this essay is primarily concerned with two developments relevant to the professionalization of African teachers in Tanzania; the Unified Teaching Service, and the Institute of Education. Since both are important to present and future professionalism, it might be well to review the contributions and antecedents of the teaching occupation prior to 1952 and the Binns Report.

Traditional African education, while not structured in a European sense, did take note of the different kinds of learning relevant to the total socialization process. In addition, the stress on the memory skills carried over into all subsequent educational contexts, whether mission or government, German or British. The literary tone of Islamic education seemed to make little impact because of its limited scale.

The Christian missionaries helped break down the traditional basis of occupational distinction. The missionaries added the element of foreign knowledge as a new means of social differentiation, and economic status. The missionaries also provided special training for teachers and made a distinction between general education and training.

The status of the African teaching profession did not alter very much before 1952 even though there were developments in education generally. The majority of primary school teachers were given two years of teacher

training after completing eight years of primary school. Grade I teachers for the upper primary grades had ten years schooling.[1] In the ensuing decade and a half significant changes were to take place in the teaching occupation, particularly in terms of service and university education.

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[1]Tanganyika Territory, Annual Report on the Education Department, 1952, pp. 7, 8, 46.

CHAPTER III

THE UNIFIED TEACHING SERVICE

Historical Evolution

At the time of independence, Tanganyika had separate educational facilities for Africans, Asians and Europeans. These separate "systems" divided the teaching profession into distinct entities. The central government, the missions (or voluntary agencies) and the Native Authorities all acted as separate employing agencies. This resulted in teachers being employed by separate agencies which had different conditions of service. Thus, differences in service were not simply those between government and non-government schools, but also among employers. The integration of the system ended racially separate schools. The Unified Teaching Service brought all teachers under the same code of service within a single system of education.

The teaching occupation in Tanzania received a great push toward professionalization when many of the recommendations of the Cambridge Conference, 1952, were eventually adopted.[1] While addressing itself to a wide

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[1]Great Britain, the Colonial Office and the Nuffield Foundation, African Education: A Study of Education Policy in British Tropical Africa (Oxford: The University Press, 1953.) A conference was held at Cambridge from September 8-20, 1952 at which reports were presented by the West African Study Group (Chaired by W. A. Jeffreys) and the East and Central Africa Study Group (Chaired by A. L. Binns). This essay will refer mainly to the East and Central African Group, hereafter called the Binns Report.

variety of topics, both the conference and the study groups gave special attention to the teaching profession. Within this context, the Binns Report reviewed the recruitment, conditions of service, and the training of teachers. In commenting on the shortages of teachers, the Binns Report stated that the shortages would be overcome if the conditions of service offered to teachers were sound.[1] Expanding on this statement, the Report specified three main factors that affected recruitment to teaching in an adverse manner:

1. The unequal treatment of teachers in training in comparison with other professions.
2. Unsatisfactory terms of service.
3. Unsatisfactory salary scales and pension schemes.[2]

The factors outlined above represented more than just deterrents to recruitment; they were also indicators of the areas from which a great deal of dissatisfaction arose among teachers. The terms or conditions of service under which a teacher served were in most cases serious handicaps to professional growth. They placed African teachers, especially those in voluntary agency schools, in a much less-favored position than their European counterparts. The Binns Report made several points in reference to conditions of service that were directly related to a

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[1] Ibid., p. 116.

[2] Ibid.

Unified Teaching Service.

Among the factors cited that contributed to inequity of service were: arbitrary transfers, discrepancies in salary scales, variations in housing plans, and the availability of pension plans.[1] The Binns committee saw a Unified Teaching Service as a necessary element in guiding the conditions of service of all teachers. As the Report stated:

> It is most desirable that such a service should be instituted in all territories without delay and that all teachers in grant-aided schools should be employed under contract. This contract of employment, which should set out conditions of engagement, employment and dismissal, sick pay and pensions, should be identical for mission and government employed teachers...[2]

The observations of the committee were distilled into formal recommendations. Listed below are two recommendations from the Binns Report which were most relevant to the creations of a Unified Teaching Service.[3]

Recommendation No. 62

> We recommend that a Unified Teaching Service to include all teachers employed in grant-aided schools should be instituted without delay.

Recommendation No. 63

> We recommend that there should be no discrepancy between the salary scales of teachers and those which apply to other civil servants of similar qualifications and training, and that there should be contributory pension schemes for all teachers in grant-aided schools.

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[1] Ibid., p. 117.

[2] Ibid., p. 117.

[3] Ibid., p. 125.

Following the publication of the Cambridge Conference report, pressure increased from non-government teachers for a unified teaching service which would give them certain benefits previously extended only to teachers on government service. Of particular importance were a pension scheme, defined employment regulations, a medical-dental scheme, various allowances, e.g., housing, transport, leave etc., and a policy of equal treatment for all members of the profession.[1]

Interest in and support for the African teacher came from the international arena. The World Confederation of Organizations of the Teaching Profession began to focus attention on the problems of African teachers. A a result of efforts in 1957 and 1958, a committee was established to investigate various problems of the African teacher. The Committee on Education in Africa appointed a sub-committee in 1959, chaired by Mr. Kiwanuka of Uganda. This sub-committee identified four major problems in creating a unified teaching profession:

1. Teachers employed in different educational fields.
2. Religious and denominational differences.
3. Multi-racial groups.
4. Different employing agencies.[2]

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[1]United Republic of Tanzania, Ministry of Education, A Guide to the Unified Teaching Service, Regional Education Officers' Conference, 1965, p. 1.

[2]World Confederation of Organizations of the Teaching Profession, Annual Report, 1959, Washington, D.C., pp. 65-66.

Teachers in Tanganyika were affected by all these problems. The most critical issues were those which stemmed from differences in employers.

Both the government and the missions were employing agencies. In addition, Native Authorities also constituted an employing agency. While there were differences among the missions in reference to terms of service, there were some fundamental differences between the missions, and the government, as has already been stated. Besides salary and other benefits, teachers also wanted equal conditions of employment. In the missions schools, for example, the code of conduct was different from the government schools. African teachers were often judged by voluntary agency inspectors on the basis of religious or moral attitudes, rather than on professional performance. Mission teachers could, however, participate in politics, while teachers in government service were forbidden to join political parties or to hold office.[1]

The policy of cooperation between the government and the missions continued as both contributed to the development of education. Grants-in-aid to voluntary agencies became more and more necessary as enrollments in mission schools increased, but revenues fell short of covering the costs.

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[1]John Cameron, The Development of Education in East Africa (New York: Teachers College Press, 1970), pp. 53, 68. (Note: The voluntary agency schools were a resevoir of political activity. Nyerere, Kambona, and Eliufoo were all, at some time, teachers in V. A. schools.)

This type of aid was supplementary help, and was designed to support, not replace voluntary effort.[1] At the time of independence in Tanganyika, voluntary agency teachers comprised two-thirds of the entire teaching force. While most of these teachers were registered and, thus, recognized by the Ministry of Education[2], they remained separated by terms of service from their fellow teachers in government service.

Not all the schools in Tanganyika received government grants. Many primary schools existed within mission spheres that were hardly more sophisticated than the bush schools of the nineteenth century. Native Authorities also managed schools, mostly at the primary level, that also received little or no government aid. The majority of the aided schools were, however, Christian mission schools, although some Arab and Indian schools received grants. There were, therefore, African teachers in a variety of teaching posts: in government schools under civil service regulations; in aided voluntary agency schools; in unaided schools.

The need for a unified teaching service was best indicated by inequities between government teachers and others. There was a disparity between teaching and other

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[1] Ibid., p. 67.

[2] W. A. Dodd, "Centralization in Education in Mainland Tanzania," Comparative Education Review, vol. 12, no. 3, (October, 1968), p. 274.

occupations as well as within the teaching profession itself.[1] Ironically, education was one of the contributing factors to the African teachers' lower status. An African primary school teacher, for example, could begin special training after eight years of general education, while Asian teachers had ten, and Europeans had fourteen or more years of previous education.[2] Initially, the Africans lacked the educational background to place themselves higher on the government scale.

The civil service in East Africa was based on racial discrimination as well as educational discrimination. In 1930 a European teacher in a central school in Tanzania received 300-350 shillings per month, while an African Grade I teacher (teacher of English) received 27-150 shillings per month.[3] These descrepancies did not change in principle. Julius Nyerere became a teacher in a mission secondary school in 1945 and earned £6.5 sh. a month. An African teacher in a government school earned more than twice that much, and a European teacher of the same qualifications

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[1]For a detailed analysis of disparity within the teaching profession see: R. F. Butts, "Teacher Supply and Utilization, The Need for Congruence Between Teacher Education and Modernization," International Conference on the World Crisis in Education, Williamsburg, Virginia (October, 1967).

[2]Franken, op. cit., p. 10.

[3]Rivers-Smith, op. cit., p. 196.

earned £36 a month.[1] The Lidbury Commission (1954) examined civil service salaries in East Africa and introduced principles of equality of opportunity and advancement by ability for Africans in public service. As a result, the racial principle set forth in the Holmes Report (1947) was removed.[2]

With the impetus of the Binns Report and some changes in the philosophy of the civil service, the first moves toward a Unified Teaching Service were made in Tanzania. The Von Heyder Committee (1956) was appointed by the government to advise and recommend the possible terms for a unified service and its administration. At that time it was intended that the service was to cover African teachers in only Government, Native Authority and Assisted schools. Thus, all teachers in unaided schools would not qualify for the service. The results of this preliminary investigation, however, were negative owing to the very high costs of implimenting such a service.

One important aspect of the teaching service which was a central concern of the African teachers was a pension

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[1] Listowel, op. cit., p. 195. It should be noted, however, that differences in salary and terms of service were more complicated than just discrimination on the basis of color or government service. The salary differentials between Africans and Europeans stemmed from the cost of getting Europeans to go to Africa. The salary scales for teachers in the United Kingdom were the deciding factor. This differential was not changed, and expatriates still receive a higher salary than Africans.

[2] Ibid., p. 244.

scheme. In 1958, the government organized acturial investigations of the pension scheme for all teachers. The cost of this program, including medical benefits, maternity, and miscellaneous allowances, was estimated at £449,000 to £549,000 per year. Again, because of the high cost, no immediate action was taken.[1]

The lack of financial support was not the only obstacle to the creation of a unified service. The structure of education into separate facilities for Europeans, Africans and Asians presented problems. The status and functions of teachers were affected because the system was not integrated. In a system of education in which there were marked differences among the type of schools, the possibility for unifying the teaching occupation was severely handicapped. The disparity between African "grammar" type schools and those schools offering technical education caused a differentiation of status between teachers. The graduate secondary school teachers' status was higher than a primary school teachers'. Such a difference was based not only on salary, but on the whole network of associations, both personal and professional, that a graduate teacher enjoyed. In a multi-racial system, without unified conditions of service, the African teachers would find it most difficult to form a coalition centered in the ideals of professionalism.

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[1] Ibid.

The development of the integrated system was more than simply the basis for equalizing terms of service. It contributed to a chain of events which included the expansion of secondary education and the creation of an Institute of Education in Dar es Salaam.

The Education Ordinance, 1961, issued under self-government just before independence, officially erased the designation of separate schools for African, Asian and European pupils. In addition to outlining the control of schools, the Ordinance also specified the procedures of the registration of teachers.[1] While in itself such a move was not a comprehensive measure, it did serve to establish the principle that all teachers should be dealt with on the same basis. Thus, the formation of a Unified Teaching was greatly facilitated.

In a government paper of 1960, the government accepted the need for establishing a Unified Teaching Service.[2] The decision was deferred pending the report of the Tanganyika Salaries Commission on salaries and service terms for the Civil Service. Thus the timing of the introduction of the Unified Service depended on the costs

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[1]Government of Tanganyika, An Ordinance to Make Provision for a Single System of Education in the Territory, No. 37 of 1961. (For a more detailed examination of integration see: John Cameron, "The Integration of Education in Tanganyika," Comparative Education Review, vol. XI, no. 1, (February, 1967.)

[2]Government of Tanganyika, The Basis for an Integrated System of Education, Government Paper No.1, 1960.

involved and the extent to which it would affect the expansion of the educational system.

Support for the Unified Teaching Service came from some of the highest offficals in the new government. In speaking in favor of such a service, S. N. Eliufoo, soon to become Minister for Education, said "...many teachers, especially in voluntary agencies, who perform equal work, with equal qualifications as those in Government, have long been waiting for equal treatment, equal conditions, and equal rewards."[1] The desire for equal treatment of all teachers was very much a part of an effort by the new government to create unity. The new system of education which ended racial separation also incorporated the voluntary agencies into the public system. Native Authority Schools were reorganized under Local Education Authorities, and secondary schools established Boards of Governors. In each case, while the new organization gave some semblance of decentralization, it actually would facilitate more direct government control of education.[2]

The report of the Tanganyika Salaries Commission, referred to as the Adu Report, detailed the salaries, duties and responsibilities of each grade of the teaching occupation. The requirement for promotion from one grade to

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[1]Government of Tanganyika, Assembly Debates, Tanganyika National Assembly, Official Report, 36th Session, May 13, 1961, p. 326.

[2]Dodd, op. cit., p. 269

another was also defined.[1] The salaries report, its subsequent modification and the application of these recommendations did facilitate the introduction of a Unified Teaching Service. Among the more salient effects were:

1. Adu salary scales were applied to Voluntary Agencies.
2. Leave and housing benefits for Government servants were reduced.
3. The retirement age was raised, thus lessening the cost of any pension scheme.
4. The Minister for Education promised legislation.[2]

In February, 1962, the Unified Teaching Service was created by an act of the National Assembly. Actually, this legislation provided the principles and the mechanisms for making a unified service operational. Among its provisions were:

(1) setting up a Central Board to advise the Minister on the Regulations and administer the Service. (section 4).

(2) enabling the Minister to set up Area Committees to deal with Unified Teaching Service matters for Regions as delegated by the Board and also to advise the Board.

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[1]Government of Tanganyika, Education Circular No. 1 of 1964, Ref. No. EDG.1/14/13. (A facsimile of the structure of the teaching service based on the Adu Salary Commission and Staff Circular No. 16 of 1961 and subsequent approved amendments is contained in Appendix A.

[2]Tanzania, A Guide to the Unified Teaching Service, op. cit., p. 2.

(3) empowering the Minister to formulate a Teachers' Retirement or Pension scheme, and to make regulations concerning general professional standards.[1]

Then it was necessary for various government committees to study the scheme and to make recommendations. The Central Board, created by the initial legislation, made recommendations to the Government. Pending Government reaction to the Board's findings, the Minister of Education authorized the partial introduction of the Unified Teaching Service. While this was hardly a comprehensive attempt, it did serve to test both the principle and practice of an innovative procedure. Among the classes of personnel to be covered by partial introduction were:

(1) Teachers from T.T.C.'s newly appointed on or after January 1, 1963.

(2) Other teachers returning to teaching on or after January 1, 1963.

(3) Teachers signing new contracts with employers on or after January 1, 1963.[2]

All teachers, entering the service either in Government schools, or Local Authority schools were covered by this ruling. They were given a contract with a recognized employer, put on the Adu scales and promised full participation once the plan had been completed.

The evolution of the service continued, and in 1964 the National Assembly passed an act of amendment to the

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[1]Government of Tanganyika, The Unified Teaching Service Act No. 6 of 1962.

[2]Tanzania, A Guide to the Unified Teaching Service, op. cit., p. 2.

original act of 1962. One very crucial clarification was outlining the power of the Ministry to determine what teachers and what authorities were to be included in the plan.[1] Following government decision and amendments, the regulations governing the service were published as Government Notice No. 541 on September 11, 1964. While subsequent changes were to follow, it would be fair to say that the Unified Teaching Service was a reality. Thus, an important step in the professionalization of the African teaching profession had been made.

The creation of the Unified Teaching Service was an important step in the professionalization of the African teacher. The fact that an attempt was made to unify this vital occupation would bring about a greater cohesiveness within the occupation. By eliminating many of the inequities of the past, teachers and teaching gained an added degree of credence that is necessary for a professional culture. The next section of this chapter will outline some of these changes more specifically.

Changes in the Profession

The Unified Teaching Service, created by legislative act and revision, provided the legal basis for transforming the occupation of teaching. By establishing new procedures

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[1]The United Republic of Tanzania, An Act to Amend The Unified Teaching Service Act, 1962. No. 68 of 1964, Dar es Salaam.

to guide the administration of the educational system, the government was also creating an environment in which a new, kind of professionalism could grow and flourish. This is not to say that the African teacher had to follow the same pattern or sequence of professionalization found in the Western tradition. What seems evident is that by adjusting certain inequities within the teaching service, coupled with better training (see Chapter 4), the African could shed the sterotype of the uneducated village teacher. With better education and more security within the system, it was possible to develop a new committtment to teaching.

Since this essay is mainly concerned with the effects of the Unified Teaching Services and the Institute of Education on the occupation of teaching, those factors that stem from these phenomena will be highlighted in this, and subsequent chapters. What, then, was the impact of the Unified Teaching Service on the teaching profession?

Probably the most important factor that defines a professions' jurisdiction of practice is its knowledge base. This base, however, cannot be viewed in isolation since public trust and confidence are essential in maintaining professional integrity. The historical antecedents outlined in Chapter II indicate that the African teacher did go through a series of stages that did support a specialized status in society. First, the missionaries effort to establish a corps of teachers had these effects:

1. Teaching became a specific activity, thus extracting this function from

the diffused role it had within the traditional system.

2. A new knowledge base, represented by the foreign culture, was established that further differentiated the role of teaching. Indeed, knowledge, particularly English, became a new mechanism for social stratification.

3. In addition to new and increased education, the African also received special training in teaching.

Government participation in teacher training was supervisory at first. Rules and regulations, licensing, inspection, and examinations were among the most important functions performed by the government. In this sense, however, the government did contribute to the professionalization of the African teacher. By providing some standards for licensure and registration, 1927 and 1928 respectively,[1] the government established offical recognition and sanction for professional status. The inter-dependence of education and professional status, however, placed tremendous weight on education. In addition, the separate facilities of education stratified the system racially. This situation compounded the isolation of the African bush school teacher in non-government service. The inequities were not great within the Civil Service, but there was still great disparity between teaching in the Civil Service and teaching in a voluntary agency.[2]

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[1]Rivers-Smith, *op. cit.*, pp. 181-182.

[2]Section one of this chapter pointed to some examples of the disparity between salaries in government service and in other agencies.

All these factors combined to affect recruitment into the occupation. There was, however, another factor that had to be taken into consideration; there were some advantages in being a mission teacher and some teachers preferred to work for a mission. Some advantages were:

1. One could teach in his home area.
2. One would rarely be transferred more than a few miles.
3. One could live and work in a Christian community in which one had been brought up.
4. One could, unlike government teachers, participate in politics, both national and local.[1]

Changes in education that preceeded the Unified Teaching Service helped to pave the way for more easy access to higher levels of status. These changes, in conjunction with creating a single system of education made it possible to create standards of training, grading, and promotion which eventually found expression in the regulations of the Unified Teaching Service.

The African teacher seemed to be locked into a system where both training and differences in employer acted as deterents to mobility. The occupation was segmented in two ways; vertically by employer, either government or voluntary agencies; and horizontally by grade. There was great difficulty in moving in either direction. Before 1952, the majority of primary school teachers who were prepared to

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[1]I am indebted to Mr. William Dodd for this point.

teach in the lower standards completed eight years of school and two years of professional work (Grade II). Grade I teachers received two years of training following ten years of general education in preparation to teach the upper standards of primary school.[1] In 1952, however, the Women's Teacher Examination, given at a lower standard than the normal Grade II examination, was discontinued.[2]

The pattern changed in 1954 when students entered the Grade I Course after completing twelve years of general education.[3] The triennial report of 1957 noted that two trends were emerging: (1) there was an increase in the number of students entering the Grade I course after School Certificate,[4] and (2) there was a reduction of 50 per cent in the intake into Grade II centers. Certain centers were to replace a class of Grade II teachers for a class of Grade I teachers.[5] The report also noted that one class to be composed only of students with a School Certificate would open in Mpwapwa in 1958.[6] The upgrading trend continued as the training colleges adapted to the rising

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[1]Tanganyika Territory, Annual Report of the Education Department, 1952, pp. 7-8.

[2]Ibid., p. 41.

[3]Tanganyika Territory, Annual Report of the Education Department, 1954, p. 31.

[4]Tanganyika Territory, Triennial Report, 1955/57. p. 4.

[5]Ibid., p. 15.

[6]Ibid., p. 14.

level of entry - Standard X for Grade II entrants and Standard XII for Grade I entrants.[1]

Within the general pattern of increase in general education as a prerequisite for professional training, it is significant to note that a more subtle change occurred in the professionalization of the African teacher. Theodore Caplow suggested that a change of name would be one of the steps in the professionalization process. This change would reduce the identification with a previous occupational status and would provide a new title that asserted a degree of technological monopoly.[2] To that extent then, the upgrading of African teachers moved them into a new type of classification when the categories I and II evolved into Grade A and Grade B. By 1960, a separate classification for ex-Standard XII teachers was recognized (Grade A).[3] A most significant advance in Tanzania's program of up-grading the level of entry to professional training came in 1963 when the number of Grade A jumped from 86 to 183, while the number of Grade B (Standard X entry)

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[1]Tanganyika Territory, Triennial Survey, 1958/60, p. 3.

[2]Theodore Caplow, op. cit., pp. 139-140.

[3]United Republic of Tanzania, Statistics Unit, Ministry of Education, Comparative Statistics (1957-1966), 1967, p. 8.

fell from 103 to 50.[1]

The changes outlined above indicate the importance of education, both general and professional, in establishing the teachers' claim to a jurisdiction of practice. Therefore there were no guidelines for unified and equal treatment of teachers. The majority of Africans were still relegated to second-class status because of the condition of service. The Unified Teaching Service removed this obstable to professional growth and status.

Both the Binns Report (Section 1) and the Group C Report on the Status of the Profession of the Cambridge Conference made reference to the need to establish uniform conditions of service. A type of unified teaching service was envisioned as the only effective way of removing feelings of insecurity and unfairness among teachers. Unsatisfactory salaries, pensions, housing, dismissal procedures, leave and medical benefits affected not only morale, but recruitment as well.[2]

Before the creation of the Unified Teaching Service, approximately two-thirds of the teaching force served in

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[1]Government of Tanganyika, Annual Report of the Education Department, 1963, p. 9. (Note: The actual sequence of change did not immediately phase out any one grade of teacher. The old Grade II (post Standard VII became Grade C; Grade I (post Standard X became Grade B; Grade IA (post Standard XII became Grade A.)

[2]Great Britain, the Colonial Office and the Nuffield Foundation, African Education: A Study of Education Policy in British Tropical Africa (Oxford: the University Press, 1953), pp. 158-163.

Voluntary Agency Schools. Although the salaries were paid by the Government, these teachers were not eligible for transport and travel allowance on their first appointment, leave or transfer. They also were not covered by a contributory or non-contributory pension scheme; did not receive rent assistance at the rates applicable to Civil Servants, nor did they receive free medical attention. In addition, while the government paid the salaries of teachers in aided schools, there were no fixed salaries for teachers in unaided schools.[1]

The basic inequities, then, were salaries and conditions of service. Fortunately, the changes in education had maintained the African teachers hold on that aspect of professional status. Tanzania was well ahead of most African nations that had many untrained and unlicensed teachers. The public dimension of the occupation, that is, public sanction and licensing, was fairly well developed. It was the more private or personal dimensions of welfare that suffered. For example, when Julius Nyerere first went to St. Marys School, Tabora, he was told that his years there would not count towards promotion or pension.[2]

The issues that arise in connection with teacher's salaries seem common to all countries. Problems of

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[1]World Confederation of Organizations of the Teaching Profession, Field Report on the Survey of the Status of the Teaching Profession in Africa (Washington, D.C.: 1963), pp. 109-111.

[2]Listowel, op. cit., p. 196.

recruitment, wastage, tenure and general conditions of service are all affected by salaries. As one authority stated:

> If the level of teacher's salaries falls too far below wages in comparable occupations, the quality of the individuals who enter educational positions will deteriorate. There may still be a plentiful supply of candidates who can meet formal training and examination requirements, but they will be of an inferior calibre.[1]

A fear of the effects of not recruiting the best possible entrants to professional training were indicated by a headmaster of a teacher training college in Tanzania. In commenting on a more "professional" approach, J. D. M. Franken said, "The approach was highly academic and theoretical, and poor teachers could easily get a first class pass."[2] He went on to say that: "From experience we know that as soon as a T.T.C. becomes a place dominated by examination requirements the real professional interests slacken off..."[3] There was also pressure from more attractive occupations because many teachers left the service for other fields of work. In 1963, for example, out of 800 applicants for 25 posts of District Officers, 500 were teachers.[4]

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[1]Willard S. Elsbree, Teachers' Salaries (New York: Bureau of Publications, Teachers College, Columbia University, 1931), p. 15.

[2]Franken, op. cit., pp. 4-5.

[3]Ibid., p. 11.

[4]W.C.O.T.O., Field Report, op. cit., p. 111.

The Adu salary scales were incorporated into the Unified Teaching Service. The following is an extract of some of the non-graduate grades and salaries.[1] A more complete account can be found in Appendix A.

Salary Scales - Non-Graduates

1. GRADE C TEACHERS

Completed 8 years primary plus 2 years teacher training.

Salary: £141 - £420 per annum.

Duties: Teaching in Standards I-VI. Head of lower primary school.

2. GRADE B TEACHERS*

Completed 10 years primary plus 2 years teacher training.

Salary: £219 - £636 per annum.

Duties: Teaching in Standards V-VIII. Head of lower primary school.

Promotion on merit from Teacher, Grade C.

3. GRADE A TEACHERS

Completed 12 years plus 2 years teacher training.

Salary: £300 - £636 per annum.

Duties: Teaching in Standards VII or VIII of Forms 1 and 2.

Promotion on merit from Teacher, Grade B.

4. Education Officer, Grade III

Passed Cambridge Higher School Certificate plus 2 years teacher training.

Salary: £468 - £684 per annum.

[1] United Republic of Tanzania, The Unified Teaching Service Regulations, 1964, (Government Notice No. 541), p. 19.

Duties: Junior Master in post primary institution
District Education Officer.

Promotion on merit from Teacher, Grade B or A.

*Note: Because of the abolition of the Standard X examination, the Ministry discontinued the training of Grade B teachers in 1964. Entry to that grade will be by promotion from Grade C either on merit or as the result of upgrading courses.[1]

The new salary schedule was incorporated into and became a part of a network of changes created by the Unified Teaching Service. A more complete description of the Regulations is contained in Appendix B. A useful function might be served, however, by pointing out some features which erased many of the inequities of the past.

Subject to a process of revision and clarification, the Unified Teaching Service provides the African teacher with a whole new set of working conditions which are guaranteed by law. The system of licensing and registration, a vital factor in the pattern of professionalization, was not seriously threatened by the intake of thousands of new teachers. In the first place, the grant-in-aid structure depended on schools having qualified teachers, and procedures had long been established to validate individual teachers. The general trends in educational expansion made it possible for more and more Africans to meet the minimum requirements for entry into teacher training. The problem was more of a procedural one than anything else.

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[1]Government of Tanganyika, Education Circular No. 1 of 1964, op. cit., p. 1.

In preparation for defining the membership of the Unified Teaching Service, the government set forth new procedures for putting teachers on the Register. No grant-in-aid was to be paid to any school unless all of the teachers had been licensed and registered. Any teacher registered before January 1, 1962, was automatically placed in Part I of the Register of Teachers.[1] Thus, on January 1, 1963 all teachers in Part I of the Register of Teachers who accepted a Service post became members of the Unified Teaching Service.[2] Non-Service posts could become qualified, but the more important fact here is that after January 1, 1963, no teacher could be placed on Part I of the Register of Teachers unless he had recognized professional qualifications.[3] In effect, then, the Unified Teaching Service was limited to qualified teachers only, a tremendous achievement for a developing nation.

Membership in the Unified Teaching Service increased tremendously from 1964 to 1965 when the number of teachers involved jumped from 1,500 to 10,000.[4] One reason for this

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[1] Government of Tanganyika, Education Circular No. 1 of 1962, Registration of Teachers.

[2] Tanzania, The Unified Teaching Service Regulations 1964, op. cit., p. 2.

[3] Tanganyika, Education Circular No. 1 of 1962, op. cit., p. 1.

[4] International Yearbook of Education, 1966, International Bureau of Publications and U.N.E.S.C.O., p. 346.

dramatic increase was due to the fact that all teachers, regardless of the employing authority, were placed on similar terms of employment. Once the administrative apparatus became more efficient, teachers were eager to become part of the new service.

Many of the benefits that had previously been enjoyed only by teachers in the Civil Service were now extended to teachers in U.T.S. Briefly, here is a list of the more salient features of the program:

1. A member of the Service and his wife and children shall be entitled to free medical treatment on the same scales and subject to the same conditions as those pertaining to persons in the Service of the United Republic of corresponding status.

2. Where quarters are provided by the employer, such economic rent may be charged as the Minister may determine. Quarters shall be maintained in good repair by the employer.

3. A member shall be entitled to thirty-five days paid leave in every full academic year of employment. The leave shall not be accumulative and shall be taken during school holidays.

4. A member of the Service shall be eligible for sick leave up to a maximum of one hundred and eighty days on half pay during any period of three years.

5. Members of the Service shall be eligible for travelling and subsistence allowances under such rates and circumstances as the Minister may from time to time prescribe in respect to the teacher, his wife and up to a maximum of four children.[1]

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[1]Tanzania, The Unified Teaching Service Regulations 1964, op. cit., pp. 16-17.

In addition to setting out detailed arrangements for conditions of employment, the Unified Teaching Service also has a Code of Professional Conduct. A code of ethics is another feature of professionalism. The complete code can be found in Appendix C, and outlines the teachers' responsibility to the child, the community, the profession, the employer, and the state.

The African teachers' position was supported by the creation of the Unified Teaching Service. By incorporating many of the features of professionalism noted in this essay, the Service provided the type of solidarity upon which future professionalism could grow. This essay will confine itself to change as it relates to higher education. In 1959, only 15 of 116 graduate teachers (B.A.) in Tanzania were Africans.[1] One explanation was that many graduates went into more lucrative or promising positions. Another factor, however, was that university education leading to a bachelor's degree in education was not yet a reality. This was to be an important development, and it is the subject of the next chapter of this essay.

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[1]Helen Kitchen, The Educated African. (New York: Praeger, 1962), p. 155.

CHAPTER IV

THE INSTITUTE OF EDUCATION

Historical Evolution

The establishment of an Institute of Education at the University College, Dar es Salaam, was a historical landmark in the professionalization of the African teacher. This establishment came about as a result of a complex of factors which were inextricably tied together by the East African association with Great Britain. Within this context, then, one must consider changes in education in Britain, as well as the effect of these changes on the development of higher education in East Africa, for both represent antecedents to the Institute at Dar es Salaam. Enthusiastic International co-operation played a vital role in speeding up the process of educational development in the time period preceeding and following the independence of the East African countries.

Education in Great Britain

Many of the developments in higher education in East Africa naturally reflected the philosophy of education in Britain. In the case of teacher education, distinctions were made in Britain between the type of service and the nature of education a prospective teacher received. The

result was not only a difference in preparation, but also of a difference in status. A University trained teacher, for example, taught in academic oriented schools, while a product of the teacher training college was most likely to teach in primary or secondary modern schools. The Education Act of 1944 instituted secondary education for all and led to bringing all teacher education under the leadership of the universities.[1] Under the provisions of the act, the Ministry of Education became the central authority. The maintenance of schools and the employment of teachers, however, was to remain the domain of Local Education Authorities, Voluntary Agencies and independent organizations.[2]

The McNair Report on the recruitment and supply of teachers reasserted the leading role that universities were to play in the initial education and training of teachers. The Report recommended that universities, training colleges and local educational authorities should cooperate in establishing an educational center. This move would strengthen the relationship between the universities that had provided a one year course of professional training for students who had obtained a university degree, and the teacher training colleges that offered three year courses

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[1] G. Baron, Society, Schools and Progress in England (London: Pergamon Press, 1965), pp. 165-166.

[2] Great Britain, British Information Services, Education in Britain, H.M.S.O., 1948, pp. 8-9.

in academic and professional subjects.[1]

The result of this first step toward cooperation was the establishment of four area institutes by 1948. Thus, the beginnings of what was hoped to become a creative partnership was begun. Teachers affiliated with teacher training colleges also came into association with institutes of education at the university level.[2]

The McNair Report and subsequent changes in British education provided part of the background of the Binns Report in reference to East Africa. In Britain, however, educational change as represented by Institutes of Education continued its evolution. The Robbins Report on higher education in Britain took over where the McNair Report had left off. The administration of teacher education continued to be shared by the universities and the teacher training colleges. In the case of Institutes of Education, these remained the responsibility of the universities, while departments of education were administered and financed by the universities. Ties between the universities and the teacher training colleges were strengthened with the award of a B. Ed. degree.[3]

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[1] Ibid., pp. 19-20.

[2] W. O. Lester Smith, Education in Great Britain (London: Oxford University Press, 1956), p. 164.

[3] Baron, op. cit., p. 167, 173.

Higher Education in East Africa

Institutes of Education in East Africa were outgrowths of the general developments in higher education. Makerere University College in Uganda began as a technical school in 1921 and introduced the Cambridge School Certificate course in 1933. The De La War Commission of 1937 recommended that Makerere be elevated to a university status and be permitted to offer post-secondary courses. In 1938, it was reorganized as an independent inter-territorial university serving all East Africa.[1]

The Asquith Commission of 1943-44 was set up to consider the principles that would guide the promotion of higher education in British territories and to study ways in which institutions in the United Kingdom could cooperate. Out of this report came the University College principle. This principle made it possible to offer higher education at the university level, but the university was not empowered to grant degrees. Granting of degrees was to follow after the creation of a special relationship with the University of London.[2]

The concept of a special relationship with the University of London was not a new one. Indeed, it had been

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[1] A. M. Carr-Saunders, New Universities Overseas (London: Overseas Development Institute, 1963), pp. 23-24. For a more detailed account of the development of Makerere see: Margaret Macpherson, They Built for the Future (Cambridge: University Press, 1964), also: Eric Ashby, Universities: British, Indian, African: A Study in the Ecology of Higher Education (London: Weidenfeld and Nicolson, 1966), pp. 192-194.

[2] Great Britain, Report of the Commission on Higher Education in the Colonies (London: H.M.S.O., 1945).

practiced in Britain for some time as London provided guidance and external examinations with University Colleges such as Bristol (1902), and Leicester (1957).[1] In time the University of London became a place where students could attain graduate status. The University also set standards for the United Kingdom and the developing countries.[2]

In 1949, Makerere began its special relationship with the University of London. Upon the recommendation of the Inter-University Council for Higher Education, the school also became Makerere College, the University College of East Africa. The first general degrees were awarded in 1952.[3] The Royal College, Nairobi, became in 1961 a University College, as did the University College Dar es Salaam which opened the same year in temporary quarters.[4]

Institutes of Education

In attempting to outline the professional growth of the African teacher, this essay has placed emphasis on the up-grading of basic or general education as a prerequesite for further professional growth. The culmination of the process would lead to education being offered at the

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[1]R. J. Mason, British Education in Africa (London: Oxford University Press, 1959), pp. 127-128.

[2]Baron, op. cit., p. 159.

[3]Carr-Saunders, New Universities, op. cit., p. 70, also: Eric Ashby, African Universities and Western Tradition (Cambridge: Harvard University Press, 1964), pp. 20-22, 48.

[4]Great Britain, British Information Services, Financial and Technical Aid From Britain (London: H.M.S.O., 1964), p. 35.

university level and the granting of B. Ed. degrees. While this was to be the case in Tanzania, the roots of this phenomenon reach back into the colonial past. In speaking of the links between teacher training and institutions for higher education, A. Mayhew in 1938 said: "...and there need be no fear of education as a subject being neglected in African universities as they develop."[1]

The Binns Report 1952, that was discussed earlier in reference to the Unified Teaching Service, was also instrumental in the creation of institutes of education.

> The best immediate means of raising the general standard of teaching would be for every territory to have one training college which is staffed and equipped on an extra generous scale so as to have facilities for research and to be a guide and help to other colleges.[2]

Two themes are evident in the above statement; one, that beyond functioning as a training college, these institutions would also conduct research; and, two, that there should be links between institutes and other teacher training colleges. The Binns Report made a strong recommendation that institutes of education should be established, and went on to say that: "This is the most effective way of reaching the long-desired end of placing professional control (as distinct from administrative control) of education in the hands of the teachers themselves."[3]

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[1]A. Mayhew, Education in the Colonial Empire, op. cit., p. 190.

[2]Binns, op. cit., p. 163.

[3]Ibid., p. 159.

The Binns Report was not directed specifically at Tanganyika, and there were particular problems that were to arise in relationship to the Institute of Education. Besides defining the functions of an institute, which would in itself involve linkages with teachers colleges, the relationship among the University College, the Ministry of Education, and the Institute of Education would have to be sorted out. Defining who or what was going to be the controlling agent was of great importance if progress was to be achieved. In the case of Tanganyika, both the university and the institute were to be among the first creations of the new African government.

The next ten years brought about a proliferation of commission reports and educational plans that had to consider the development of education generally, and also how the development of higher education and institutes of education could be accomodated to new nationalistic demands of newly independent countries. There was further increased international activity in educational development at various levels of participation.

The de Bunsen Commission of 1952 also recommended the establishment of institutes of education in all three territories.[1] In Tanganyika, the teachers college chosen to be developed along the lines of the recommendations of the Binns Report was Mpwapwa. In 1953, efforts were made to

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[1]E. B. Castle, op. cit., p. 180.

create closer links with other colleges, and work began on setting and marking professional exams and research projects. Several problems emerged from this first effort. Because of a lack of funds, there were difficulties with the building program and staffing. The Department of Education was also reluctant to create a policy-determining body.[1]

Lack of financial support from the colonial government was to be a constant problem in the development of an institute. It should be noted, however, that the nature of teacher education, and the degree of government participation were both inhibiting factors. The majority of the teachers colleges were concerned with training primary school teachers. In addition, the colleges were small and usually associated with a primary or, in some cases, a secondary school. Thus, while there was recognition of the need for more and better trained teachers, government support was limited to assisting primary school teachers. In 1953, the government opened a new college at Butimba near Mwanza which trained only primary school teachers. Butimba did not begin to train secondary school teachers until 1964. Out of 27 teacher training colleges in operation in 1957, only five were government schools; the remainder were voluntary

[1]Arthur J. Lewis and L. V. Lieb (eds.), A Report of the Conference on Institutes of Education, January 27-30, 1964, Mombasa, Kenya, p. 13.

agency schools.[1]

The Draft Five Year Plan of Tanganyika, 1957-61, put forth a comprehensive scheme for educational expansion. One concern was the quality of education for prospective teachers, and, to this extent, the plan again called for the creation of an institute of education. The plan reaffirmed the policy of developing Mpwapwa as an institute. Further building plans were approved, and the concept of giving guidance and leadership to other teacher training colleges was supported.[2] The plan envisioned that Mpwapwa would be developed into a college that would provide courses for primary and middle school teachers, and supervisors. In addition, the school would coordinate and administer the professional and practical examinations as well as work in close cooperation with other teacher training colleges. A more general function was to raise standards and advise the government on matters relating to teachers.[3] These factors were to be combined with research and publication and the ultimate development of an institute of education.[4]

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[1]Cameron, The Development of Education in East Africa, op. cit., pp. 54-56. (In comparison with Kenya, for example, Tanzania always had some government participation in teacher education. Kenya did not have a government teachers college until 1964).

[2]Lewis and Lieb, op. cit., pp. 13-14.

[3]J. Cameron and W. A. Dodd, Society, Schools and Progress in Tanzania. (New York: Pergamon Press, 1970), p. 215.

[4]Betty George, Education for Africans in Tanganyika, U.S. Department of Health, Education and Welfare, Washington, D.C., 1960, p. 58.

The institute at Mpwapwa never became reality. There were many factors that contributed to this failure. Because of a lack of funds, the Draft Five Year Plan was never fully implimented. Building and staffing costs would have to be met by more generous allocations. Another factor was the physical isolation of Mpwapwa. In a country with a poor communications network, the distances between Mpwapwa, other colleges and Dar es Salaam limited effective communication among the participants. Perhaps the most important contributing factor, however, was the lack of a single policy-making body.

In 1950, the government established the African Teacher Examination Board. Membership of the board was drawn from major teachers colleges, both government and voluntary agencies. The boards main functions were to set and correct professional examinations, and to supervise practice teaching. In 1958, the name of the body was changed to the Teacher Training Advisory Board, and its functions were widened to include the development of syllabuses and text books.[1] The T.T.A.B. met twice a year and had a wider membership than the A.T.E.B. The real problem with attempting to establish an institute at Mpwapwa was that the T.T.A.B. continued to exist and function at the same time that Mpwapwa was supposed to be leading the way in teacher

[1]Cameron, The Development of Education in East Africa, op. cit., pp. 82-83.

education. The duplication of functions undercut the influence of Mpwapwa, and the latter never achieved the status of an institute. The overlapping of functions in teacher education was not confined to the T.T.A.B. and Mpwapwa. The Advisory Council on Education was a statutory body which advised the Minister of Education on policy matters.[1] Thus, there was an additional overlapping of functions, all designed to bring about changes in teacher education.

The proposal for establishing an institute of education had to be postponed. Developments, however, in higher education did not seem to represent a roadblock to progress. Kenya, Uganda and Tanganyika each desired to have its own university college. The achievement of this goal was accelerated by political independence and international co-operation in education.

The _Report of the Working Party on Higher Education in East Africa, July-August 1958_, recommended that a University of East Africa be created by 1966 and that all university colleges be constituent members. The Report also recommended that the specialty of the University College, Dar es Salaam, should be a faculty of law and a

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[1]Lewis and Lieb, _op. cit._, pp. 14-15.

department of public administration.[1] Part of the problem seemed to be in delegating the site for the new university college. Morogoro was one of the places suggested, as had been Mpwapwa. Additional factors were involved in this argument. The attitude toward decentralization of the University of East Africa was based somewhat on nationalistic pride. In the case of Tanzania, however, there was another criticism based upon the type of teachers who had earned their Diploma in Education at Makerere. The educational authorities argued that these Tanzanians were more in tune with the problems of Uganda, and, thus, less able to adapt to work in schools in their own country.[2]

The Three Year Development Plan, 1961-64, again took up the question of an institute of education. The plan also relied heavily on external aid and long-term loans for almost eighty per cent of its total expenditure for three years. There seemed also a trend toward reinforcing international participation. Of great significance was the expansion of the number of Form IV places which, by the end of the plan, had increased from 1603-3630. Thus, the call for creating an institute of education as part of the new

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[1]Betty George, op. cit., pp. 71-73 (Note: This was the result of a second working party. The previous working party had published its recommendations in a joint White Paper, Higher Education in East Africa, (Entebee: Government Printer, 1958) and was chaired by A.M. Carr-Saunders. The second working party was chaired by Dr. J. A. Lockwood. Both reports recommended a faculty of law at Dar es Salaam.

[2]Cameron and Dodd, op. cit., pp. 144-145.

University College gained additional credence as Form IV graduates represented potential university entrants.[1]

International cooperation and participation was stimulated on a number of fronts. Institutes of education were recognized as important components of educational expansion. The International Bank for Reconstruction and Development endorsed the establishment of an institute of education in Tanganyika.[2] The U.N.E.S.C.O. mission of 1963 also suggested that an institute be created with responsibilities for research in curriculum and instruction.[3]

Another type of international participation found expression when expatriates became directly involved in the education of Africans. Two examples of such participation occurred when the Afro-Anglo-American Program and the Teachers for East Africa Project involved American and British teachers coming to East Africa and teaching in African schools. In some cases, teachers were posted to teacher training colleges, as well as secondary schools. The T.E.A. scheme later gave way to Teacher Education for East Africa, which was designed to send tutors only to

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[1]Ibid., pp. 170-174.

[2]International Bank for Reconstruction and Development, The Economic Development of Tanganyika (Baltimore: Johns Hopkins University Press, 1961), pp. 311-312.

[3]Donald G. Burns, African Education (London: Oxford University Press, 1965), p. 158.

training colleges.[1]

In 1964, a conference was held in Mombasa, Kenya, to discuss the possibilities of creating institutes of education in East Africa. The Conference was another example of international cooperation because representation included the three East African countries and also, the United Kingdom Department of Technical Cooperation, The United States Agency for International Development, and the Chief of Party, Professor Arthur Lewis, of the Teachers for East Africa Project. In addition, Professor Karl Bigelow of the Afro-Anglo-American Program, and Professor R. Freeman Butts of Teachers College, Columbia University were among the participants at this important conference.

In speaking of the need for better and new types of teachers, E.B. Castle noted that one should not assume that primary school teachers were adequately prepared for their task. The production of secondary school teachers was also not to be neglected. Castle made reference to the salutory effects of institutes of education in England on the teaching profession, but cautioned the participants not to import a

[1]Karl Bigelow, "Fundamental Education for the Emerging Nations in Africa," American Association of Colleges of Teacher Education, Educational Needs of Sub Sahara Africa and Latin America, (Washington, D.C.,1962), makes reference to the need for graduate teachers and their supply from a variety of sources,e.g., A.A.A. and T.E.A., Margaret Macpherson, They Built for the Future,also has a brief description of the T.E.A. PROGRAM. (Note: The author was a member of the T.E.A. program, and spent two years teaching in Tanzania following the one year Diploma course at Makerere.)

purely English model. The key to education advance was "...the provision of an adequate, balanced, academically competent and self-respecting teaching profession."[1]

Development planning continued to try to keep the rate of development at a steady pace. The Development Plan of the University of East Africa, 1964-67, made provision for the expansion of Makerere and the development of Institutes of Education at Nairobi and Dar es Salaam.[2] Other events, however, accelerated developments. The plan was that a new teacher training college that was being built with U.S.A.I.D. funds in Dar es Salaam should take over the role of the Institute of Education. At this same time, however, the University College was coming into existence. Degree courses in law were started in 1961 in T.A.N.U. headquarters. At his juncture, the University College took over the Institute rather than attempting to establish linkages between the Institute and the University College.[3] Thus, the problems of location were solved as both the University College and the Institute of Education were now to be located in Dar es Salaam.

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[1]E. B. Castle, "A Proposal for Institutes of Education in East Africa," in A. J. Lewis and L. V. Lieb (eds.) Report of the Conference on Institutes of Education, January 27-30, 1964, Mombasa, Kenya, pp. 1-2.

[2]E. B. Castle, Growing Up in East Africa, op. cit., p. 181.

[3]Cameron and Dodd, op. cit., pp. 216, 172.

Before the actual Institute of Education could begin functioning, there still remained the very important question of linkages, not only with the University College, but with other training colleges as well. The creation of Tanganyika's own University College made the Institute of Education an integral part of the College. This type of association indicated some of the changes that had taken place since the Binns Report of 1952. The type of institute recommended in the Binns Report was not university related, but, rather, an expanded teachers' college.[1] Tanganyika developed the view that the institute was not to be a super teachers college, but had to have a close relationship with the University College, and the teachers' colleges. This idea was also endorsed by the U.N.E.S.C.O. planning mission of 1963.[2] One of the decisions made at the 1964 Mombasa conference was that the Director of the Institute and the Professor of Education would be the same person, thus creating an immediate link between the institute and the university college.[3]

In addition to linkages, leadership and cooperation were very important. This was necessary not just for the graduate teachers trained at the university, but particularly for the undergraduate teachers from the teachers colleges.

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[1]Binns, op. cit., p. 163.

[2]Lewis and Lieb, op. cit., p. 14.

[3]Ibid., p. 16.

The Ministry of Education continued to be responsible for such functions as planning, the teachers colleges, and the licensing and registering of teachers.[1] Important lines of communication and responsibility were continued to insure that university based and university oriented education was not cut off from other areas of teacher education. This type of association was reaffirmed in the Five Year Plan 1964-69 which stated:

> Apart from the withdrawal of Grade C training facilities, services other than initial training courses provided by the teachers colleges will be continued at the present level of activity. Considerable improvements in the scope and quality of the work is expected as the result of the establishment of the Institute of Education in Association with University College, Dar es Salaam. All the Teachers Colleges will be members of the Institute of Education.[2]

Both the McNair Report and the Binns Report represented important antecedents to the Institute of Education in Tanzania. Both reports established some of the guiding principles by which training colleges and the universities could work together in a cooperative venture. This was not only important from an administrative point of view, but also from a professional one. The acceptance of the efficacy of education as a university subject was a

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[1] Ibid.

[2] United Republic of Tanganyika and Zanzibar, Tanganyika: Five Year Plan for Economic and Social Development, July 1, 1964 - June 30, 1969, Vol. II (Dar es Salaam: Government Printer, 1964), p. 117.

major step in the professionalization of teaching. (This was no less true for Tanzania.) The Binns Report directed attention to the development of higher education in East Africa, but also stressed the need for this same type of professional growth.

The Institute of Education in Tanganyika was established in 1964 with the appointment of a Professor of Education as its Director. The Teacher Training Advisory Board was replaced in August, 1965 when the first meeting of the Council of the Institute was held. The membership of the council was increased to include representatives from new teachers colleges. It was noted that there should also be representatives from teachers in the field if the council was to determine the nature of the institute, and if the institute was to constitute a focus for the study of a profession.[1]

The next section will more clearly deliniate the functions of the Institute. Again, it is important to emphasize the importance of education coming within the domain of the University. R. C. Honeybone, Director of the Institute, indicated that the University College welcomed an emphasis on education and stated that his first responsibility was to develop education as a subject within the

[1]Carl J. Manone (ed.), A Report of the University of East Africa Conference on New Directions in African Teacher Education: Innovation, Implimentation, and Evaluation, September 30 and October 1-2, 1968, Mombasa, Kenya, p. 118.

Faculty of Arts. The undergraduate program in education began in July 1964 with 56 students. With an eye toward the future, Professor Honeybone indicated the importance of teacher training at this level as it would "...give the country for the first time a stable teaching force of Tanzanians."[1]

Constitution and Functions

The creation of the Institute of Education in Tanzania brought about new associations within the education system.[2] This section will briefly outline the constitution of the Institute and will demonstrate how the functions of the Institute can affect the teaching profession.

Constitution of the Institute

Shortly after the Mombassa Conference, a joint college and ministry working party was set up to draft a constitution for the institute. The draft constitution was approved by the Academic Board and by the College Council. The institute was created by a series of decrees in 1964. The Constitution that was finally approved states the aims and objectives of the institute and outlines the composition and functions of both the Council of the

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[1] R. C. Honeybone, Speech in honor of the opening of the Institute of Education, Dar es Salaam, 1966. (Mimeographed), p. 1.

[2] Castle, Growing Up In East Africa, op. cit., pp. 180-181.

Institute and of the Executive Committee.[1] A facsimile the constitution can be found in Appendix D of this essay.

The Institute of Education essentially is a set of legal arrangements by which the Ministry of Education, the University College, and the teachers colleges cooperate in trying to meet a wide range of goals and objectives. As a corporate body, the institute consists of a group of teachers colleges and the department of education of the university. Functionally, the institute acts as a coordinating and advisory body in a university college which cooperates with all agencies engaged in teacher education. The institute does not really exercise any control over its constituent members.[2] Tanzania exhibited concern about the functions of the institute, perhaps with the experience of the T.T.A.B. and Advisory Committee on Education in mind. One of the recommendations of the 1964 Mombasa Conference was that the corporate body of the Institute of Education have status and an acceptable degree of initiative and antonomy. The institute had to be effective, not merely a coordinator and an advisor.[3]

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[1] S. Ndunguru, "Summary of Institute of Education Progress" in L. V. Lieb (ed.) A Report of the Conference on Teacher Education for East Africa April 5-7, 1965. (Nairobi: University College), pp. 12-13.

[2] Castle, "A Proposal for Institutes of Education... op. cit., pp. 4-5.

[3] Lewis and Lieb, op. cit., p. 91.

Diagram Number I, page 105 represents the main lines of responsibility of the Council of the Institute and of the Executive Council as set forth in the constitution of the institute. The diagram also indicates the relationship of the Ministry of Education and the University College to the Institute of Education.

Functions of the Institute of Education

Professor Honeybone has previously been quoted in this essay in reference to the needs and objectives of education in Tanzania. Two priorities of educational growth were: (1) the development of an undergraduate course in education in the Faculty of Arts and Social Sciences, and later in the Faculty of Science for preparing graduate secondary school teachers; (2) the formation of an institute of education.[1] The discussion of the Institute of Education in this essay will focus on some of the problems involved in meeting these objectives. The Institute of Education has a wide variety of aims and objectives stated in the constitution. These are summarized below.

Aims and Objectives

1. Constitute a focus for the study of education.

2. Promote a variety of in-service courses for teachers.

3. Promote educational research.

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[1] Honeybone, Speech..., op. cit., p. 2.

4. Provide advisory service for schools and teachers.

5. Assist in preparation of syllabuses for schools and teachers' colleges.

6. Advise the Ministry of Education and the University College on matters of professional competence in teaching.[1]

There are many advantages of an institute as far as its impact on the teaching profession. The institute can increase cooperation and understanding between all who are involved with the education of teachers. By raising and maintaining professional and academic standards, the status of both tutors in teachers colleges and other teachers can be enhanced. The stimulation provided by a university-centered institution can result in renewed interest in teaching methods, and in a desire for teachers to make progress in the profession by further training and education. The institute can also stimulate a general movement towards better standards of professional competence and conduct.[2] All these advantages can increase the morale of the teaching profession and the esteem in which it is held by the general public.[3] The institute, like all new projects, however,

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[1]Government of Tanganyika, Constitution of the Institute of Education, University College Dar es Salaam. Dar es Salaam: Legal Notice, Act, 1963, (No. 14 of 1963), p. 1.

[2]Castle, "A Proposal for Institutes of Education... op. cit., pp. 4-5.

[3]R. C. Honeybone, "The Functions of An Institute of Education in Providing Services to Teachers," in A. J. Lewis and L. V. Lieb (eds.). A Report of the Conference on Institutes of Education, January 27-30, 1964, Mombasa, Kenya, p. 71.

will encounter some problems.

Tanzania, like many developing nations, operates under the constraint of limited resources. A nation with limited resources must make decisions that will ensure that the allocation of those resources brings about a maximum impact on development. There are other considerations, however, that affect not only the decision-making process, but also the types of decisions that are made. As a service-oriented organization, the Institute of Education has been charged with multiple responsibilities. One of the main responsibilities is the training of fully qualified graduate African teachers. At the same time, the output of graduate teachers must also be sensitive to changes in the secondary school curriculum. Therefore, the curriculum for the training of graduate teachers is affected by both the need to expand and revise secondary education, and the desire to develop education as a subject within the University College and the Institute of Education. Who decides on the matter of curriculum change?

Diagram Number II, page 106 outlines the procedures by which the main functions of the institute are carried out in relation to the Ministry of Education and the University College. A Typical sequence for curriculum innovation is detailed in Diagram III, page 107.

The University College, the Institute of Education, and the teachers' colleges act in a complementary fashion in attempting to meet the goals of the institute. They are

not, however, equal partners in this endeavor. The Ministry of Education is the final authority in educational matters and can control or influence decision-making in a variety of ways. The assistant tutor scheme for example, Diagram II, page 106 could operate only with the consent and cooperation of the Ministry of Education. The Ministry would have to make provisions to maintain the tutors, and other teachers would have to be found to take their places in the primary schools. Such a problem only indicates that the Ministry has a broader responsibility than either the University College or the Institute of Education.

The responsibility of the Ministry of Education is reinforced by the fact that Tanzania has a centralized educational system. To this extent, then, the Ministry acts as both a participant in developing new policy, and as the agency that has final approval. Power of approval does not always mean that innovations are accepted or rejected solely on the grounds of the efficacy of their intended impact. Decisions must also be made on whether or not the educational system has the capacity to make these innovations operational. These decisions are the responsibility of the Ministry of Education.

The nature of the outputs of the system, i.e., new programs and curricula, is affected by the composition of the particular collective involved in their creation, and what operational plans are made for their implementation. The Grade A Panel for example, Diagram II, page 106 is

composed of members from the academic staff of the institute, representatives of the ministry, and representatives from the teachers' colleges. Their recommendations would be forwarded through the channels similar to those in Diagram III, page 107. Final approval for a change in the syllabus, however, would rest with the Chief Education Officer in the Ministry of Education. To use another example, results of research may be informally incorporated in lectures given to B. Ed. students, but a formal change in the syllabus requires approval by the ministry.

This process may represent some serious problems for the institute as an agency of education. First, it is a very complex problem to get people together from separate agencies under the constraints of time, distance and travel. Another contingency on how effective the structure may be, might be the expectation of ministry approval of certain plans. Indeed, the ministry operates under very serious limitations of staff and finances, but these limitations may not always be appreciated.

Another limitation of the system is a structural one. In the membership of the Institute Council and Executive Committee, or in the panels thus far convened, there has been no representation of the "consumers" of teachers. That is, Regional and District Education Officers charged with the actual running of schools have not been involved with those who are making changes in the "production" of

teachers.[1] Lack of perception or lack of motivation in these circumstances might limit effectiveness.

Whatever the shortcomings of the Institute of Education may be, it never the less represents a concerted effort to marshall the resources of a nation to support the vital occupation of teaching. The increase of students taking education as part of their university education may mean more growing pains for the African teacher. For Tanzania, and its teachers, however, these pains testify to the professionalization of the Tanzanian teacher.

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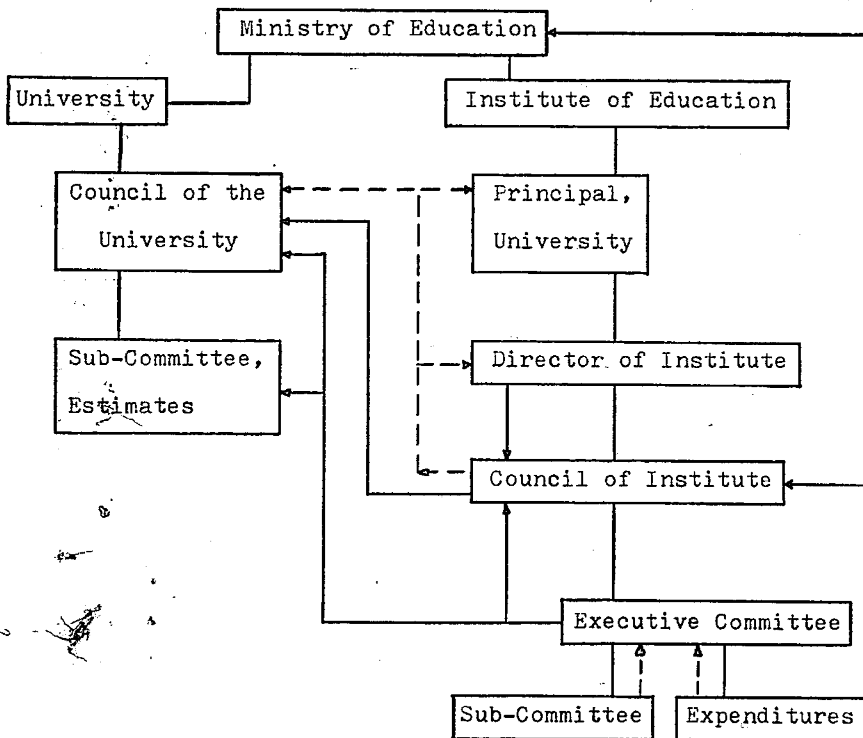
[1] I am indebted to Mr. William Dodd for making these distinctions.

DIAGRAM I

Structure of the Institute and Related Agencies



Advisory

Report Activities

DIAGRAM II

Institute of Education: Functions

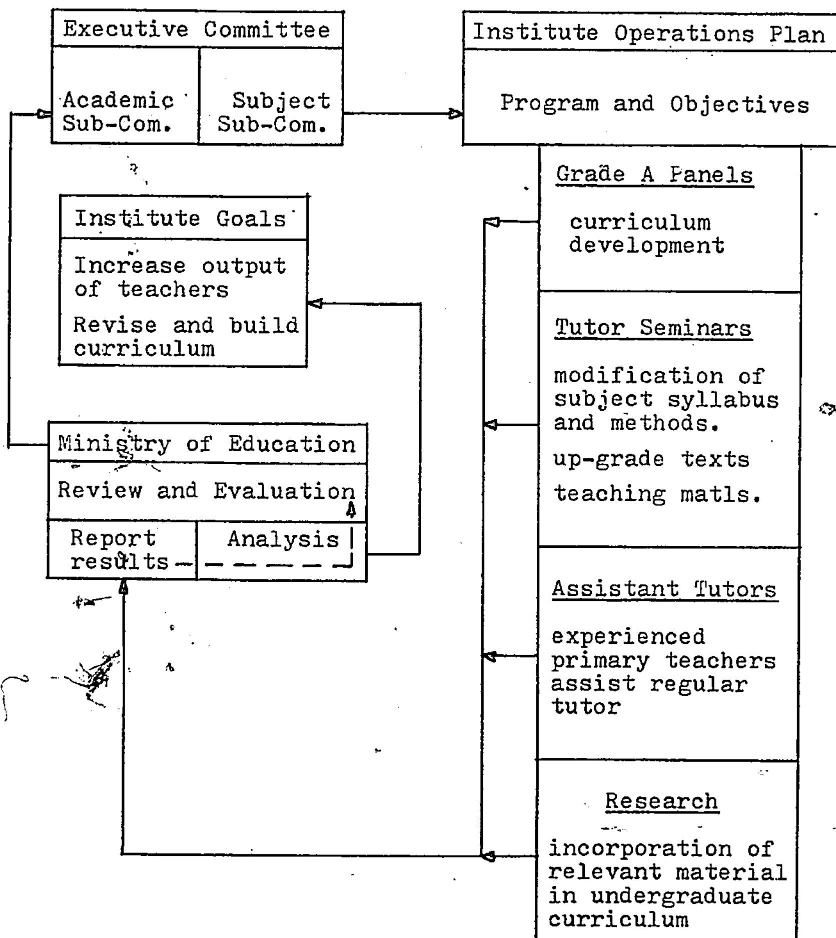
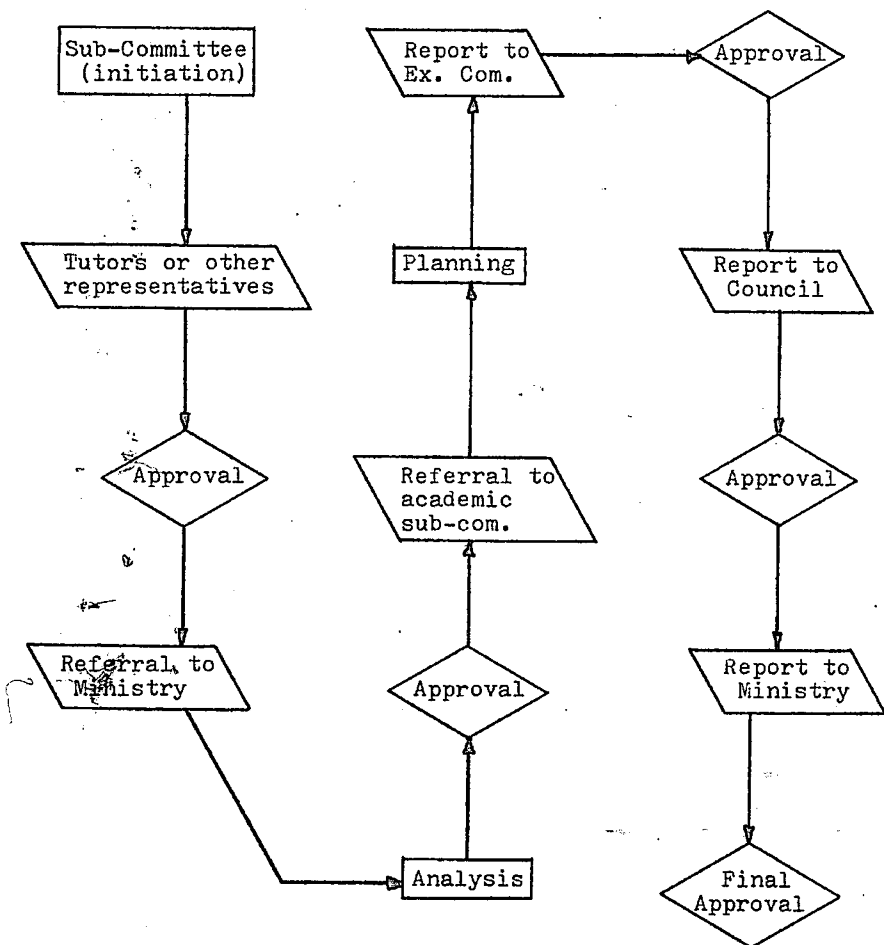


DIAGRAM III

Curriculum Innovation
(Typical Sequence)



CHAPTER V

TANZANIAN SOCIALISM AND ITS IMPLICATIONS FOR THE TEACHING PROFESSION

The two major themes explored in this essay, namely, the Unified Teaching Service and the Institute of Education, were chosen because of their importance to professionalization. The changes that have taken place in Tanzania since independence have affected virtually every sector of the society. The teaching profession is just one occupational group, but it is a very important one. Changes in the profesional status of teachers would be vital to any nation. In the case of Tanzania, however, any reshaping of the teaching corps seems to have a twofold implication. One, Tanzania is a developing country and, as such, needs all the trained manpower to be used in the most efficient fashion. Second, in addition to facing the usual problems of a developing nation, Tanzania has set forth on a path of defining its own type of socialism - Ujamaa. Thus, teachers become even more important because they are one of the prime agents in promoting a particular type of social change. This final chapter will consider to what extent teacher professionalism has been affected by Tanzanian socialism.

In the years immediately following independence, the educational system of Tanzania underwent some rather sudden

changes. The desire by the new African government to establish stability was one of the major reasons that the educational system had to be compatible with political philosophy. The relationship between politics and education became closer as Tanzania began to develop its own approach to modernization.

The Education Ordinance of 1962 reorganized the educational system. In addition to ending the racially separate schools, the ordinance incorporated all voluntary agency schools into the public system, and made Local Education Authorities responsible for primary education.[1] During the next few years, pupil enrollment increased significantly, some attempts were made to establish training facilities for farmers, and some efforts were made to develop a general program of adult education. The Unified Teaching Service and the Institute of Education were developments of particular relevance to teachers.

The five year plan of 1964 was geared toward producing high-level manpower. Even though the Africans recognized the need for high-level manpower, there was a concern about the development of the rural sector of the economy and of the society. At a conference of heads of secondary schools, President Nyerere expressed the opinion in 1964 that the expansion of secondary schools was not meant to create an

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[1] S. N. Eliufoo, "The Aims and Purposes of Tanzanian Education Since Independence," <u>Tanzania: Education by Revolution</u>, ed., I. N. Resnick, (Arusha: Longmans, 1968), pp. 33-34.

elite, but was intended to produce guides for the other citizens.[1] This comment was indicative of one of Tanzanias' fundamental problems; that is, how to overcome the inequities of the colonial era and how to build an African polity without duplicating or reinforcing the patterns of the past.

The allocation of resources for nation-building is a problem for all developing countries. In all societies, allocations of various kinds of resources inevitably establish priorities. In developing countries, however, priorities must be carefully selected because of the severe limitation of resources. As Arthur Porter stated:

> In a society in transition, an educational system cannot shift student preferences toward fields essential to national development as quickly as economists might wish or as national interest requires, unless society itself and in particular the government supports the shift with adequate social and economic incentives.[2]

In Tanzania, the adequacy of incentives was perhaps not the real question. The legacy of colonialism and early post-independence educational policy still favored the person with a college degree or the person with some type of advanced formal schooling. Thus, the rewards were for those

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[1] Overseas Liaison Committee, American Council on Education, Secondary Level Teachers: Supply and Demand in Tanzania, Report of the Supply of Secondary Level Teachers in English Speaking Africa, (Michigan State University, 1969), p. 3.

[2] Arthur T. Porter, "Teacher Education for Social Change," Teacher Education for Socio-Economic Change, Report of the Eighth Conference of the Afro-Anglo-American Program, 1969, in Teacher Education in New Countries, vol. 10, No. 2, (November, 1969), p. 116.

who had the diploma; any moves to change that system would have met with resistance. An example of reaction to new policies came about in 1966 when President Nyerere rusticated 393 students from the University College, Dar es Salaam for one year. The students had protested the new system of National Service which would have required them to spend some time in the rural areas.[1] The reaction of the students was reflective of a very pervasive attitude toward education and the rewards to be reaped from it. Nyerere later said:

> This is what they have been aiming for, it is what they have been encouraged to aim for. They may also have the desire to serve the community, but their idea of service is related to status and the salary which a university education is expected to confer upon its recipient. The salary and the status have become a right automatically conferred by the Degree.[2]

University students were not the only people to feel the restrictions of new policy. Civil service salaries were cut. The cut was made for economic reasons, but also to make some real attempt to lessen the gap between those who were fortunate enough to have the advantages of education, and the majority of the people who were not so fortunate. In July of 1967, T.A.N.U. issued the Arusha Declaration which set forth the government philosophy on socialism and self-reliance.

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[1]Jane and Idrian Resnick, "Tanzania Educates for a New Society," Africa Report, vol. 16, no. 1, (January, 1971), p. 27.

[2]Julius K. Nyerere, Education for Self-Reliance (Dar es Salaam: Government Printer, 1967), p. 10.

The Arusha statement was primarily concerned with the concept of self-reliance. The strategy for development was not to rely completely on foreign investment and aid. The nation needed to bring its own resources together to foster a program of rural and agricultural development.[1] A more detailed examination of how the new direction was to affect education was issued in March of 1967 with the publication of Nyerere's, Education for Self-Reliance. A reshaping of the educational system was necessary as Nyerere stated: "Our education must therefore inculcate a sense of commitment to the total community, and help the pupils to accept the values appropriate to our kind of future, not those appropriate to our colonial past."[2]

The new direction was to be based partly on a negation of the colonial past, and partly on a reaffirmation of traditional African culture. The education of the colonial era was viewed as being incompatible with the new philosophy. Education had to be reoriented from the vertical academic to the practical, self-sufficient. The schools had to be examples of socialism and self-reliance; there had to be closer relations between the school and the community.[3] While the schools should not neglect traditional

[1]Lionel Cliffe, "Tanzanian New Emphasis," Venture, vol. 19, no. 6, (June, 1967), pp. 5-6.

[2]Nyerere, op. cit., p. 7.

[3]O. S. Kambona, Speech at the Education Conference on the Arusha Declaration and the New Policy on Education for Self-Reliance, Dar es Salaam, April 10-14, 1967, (mimeographed), pp. 10-11.

subject areas, they should become a positive force for the spread of social values which were relevant to the future of the country.[1] The Afro-Anglo-American Conference of 1968 seemed to agree in principle with the developments in Tanzania as this statement suggests: "Teachers should be trained as community leaders. A student teacher should be trained to identify local problems and 'help people to help themselves.' Teachers should play a useful role in the life of the community."[2]

The success of a policy for self-reliance was to be determined to a large extent by the teachers. The teachers had to lead the way as both proponents and examples of self-reliance: "The object of the teaching must be the provision of knowledge, skills and attitudes which will serve the student when he or she lives and works in a developing and changing socialist state; it must not be aimed at university entrance."[3]

Self-reliance and Ujamaa (African Socialism) are very closely tied together. Ujamma is a philosophy in which extreme individualism is contrary to the spirit of the philosophy. Ujamaa guarantees equality to all men.

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[1] R. N. Kawawa, Speech at the Education Conference on the Arusha Declaration and the New Policy on Education for Self-Reliance, Dar es Salaam, April 10-14, 1967, (mimeographed), p. 4.

[2] P. C. C. Evans, ed., Report of the Sixth Annual Conference of the Afro-Anglo-American Program, 1968, p. 92.

[3] Nyerere, op. cit., p. 17.

George Kibodya noted that social performance and production were hallmarks of the traditional educational system. He thought it imperative that Ujamaa encompass both of these important factors. Education was by production learning, and enforced equality, cooperation and freedom.[1] The Ujamaa society is one in which individual self-reliance is subordinate to and directed towards the good of the community. In order for such a society to endure, there must be a basic attitude toward life that must permeate every aspect of community life. It is the task of the schools to produce such a citizenry.[2] By increasing the productivity of the individual, his self-reliance would be increased. The relationship of individual to groups, and groups to the nation would be based on self-reliance. It is the duty of the educator to restore that kind of confidence to the people.[3]

The implication of education for self-reliance in teacher education can be far reaching. There seem to be two changes in teacher education which could affect teacher professionalism. One change is the status and role of the

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[1]George Kibodya, "Education for Self-Reliance in Tanzania: Implications for Teacher Education," Report of the University of East Africa Conference on New Directions in African Teacher Education: Innovation, Implimentation, and Evaluation, Carl J. Manone, ed., September 30 and October 1-2, 1968, Mombasa, Kenya, p. 34.

[2]Government of Tanzania, Ministry of Education Recommendations from Grade A Principals Meeting, Grade A Teacher Education Program, 1968, (mimeographed), p. 1.

[3]Manone, New Directions..., op. cit., pp. 122-123.

teacher in the community. The other change involves political education as a prerequisite for service.

A new priority in Tanzanian educational policy is toward universal seven-year primary education. The primary school is viewed as a community center. The teacher, as an agent of social change, needs practical experience in community development, and this should be part of his education. A fundamental element of teacher education is that both the tutors and the students should have an understanding of the social and political significance of teaching.[1]

> The role ideal of the Tanzanian Primary School teacher of the future, must be to furnish a school environment which offers the maximum opportunity for the child to formulate constructive attitudes to the socialist development of himself, and his primary groups. Education being a social process, the peoples' school is simply that form of community life in which is concentrated all those agencies that will be most effective in bringing the child to share in the cooperative endeavors of a developing socialist society.[2]

The village community is envisioned as a leading sector in rural transformation. The schools, therefore,

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[1]A. C. Mwingira, "Critical Issues in Teacher Education with Particular Emphasis on Relevance to National Development," Critical Issues in Teacher Education, Carl J. Manone, ed., Proceedings of the Universities of Eastern Africa Conference on Teacher Education, National Institute of Education, Makerere University, Kampala, October 27-29, 1970, p. 7.

[2]Anza A. Lema, "Progress Report of the Institute of Education, University of Dar es Salaam," Manone, New Directions..., op. cit., p. 126.

must be fully integrated into the life of the village. A major function of primary teacher education is to give the teacher adequate knowledge of what is to be taught by example. The teacher must participate.[1] As part of their training, teachers are expected to gain certain practical experience by working on farms or other schemes at teachers colleges.[2] Walter Rodney, lecturer in history at the University of Dar es Salaam, supports agricultural labor for the non-farmer because of its potential integrative force. "The purposes of agricultural theory and practice must be to act as the ligature which holds together a socialist society numerically dominated by peasants."[3]

The aims of teacher education in Tanzania have been modified considerably to accomodate the philosophy of education for self-reliance. Since teachers must be commited to the ideals and values of the country, the teachers colleges have a great responsibility. Thus, the new aims of teacher education have been formulated in the following order of importance:

1. To educate the students in the true meaning of the Tanzania concept of Ujamaa.

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[1] Ibid., p. 127.

[2] United Republic of Tanzania, The Education Conference on the Arusha Declaration and the New Policy on Education for Self-Reliance, Dar es Salaam, April 10-14, 1967, p. 32.

[3] Walter Rodney, "Education and Tanzania Socialism," Tanzania: Education by Revolution, I. S. Resnick, ed., (Arusha: Longmans, 1968), p. 78.

2. To train the students to be dedicated and capable primary school teachers with understanding of, and care for, the children placed in their charge.

3. To deepen the students' general education.[1]

The Colleges of National Education, since 1969, have instituted courses in National Education, or political education. The concern for this aspect of teacher education was expressed shortly after the publication of Education for Self-Reliance. In 1967, the Conference on the Role of the University College, Dar es Salaam, in a Socialist Tanzania recommended that the University College should have a compulsory course emphasizing Tanzanian socialism. In addition, it was recommended that students should be involved in national development programs during college vacation.[2] The development of an attitude of leadership and awarness of political needs and aspirations among potential teachers became a focus for the teachers colleges. TANU Youth League group were formed in colleges, and student teachers became involved in self-help schemes.[3] The teachers seemed to meet the challenge of the moment: "Many of them (young teachers) have proved themselves to be so revolutionary in outlook,

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[1]Tanzania, Recommendations From Grade A Principals Meeting..., op. cit., p. 1.

[2]United Republic of Tanzania, "Draft Recommendations of the Conference on the Role of the University College, Dar es Salaam, in a Socialist Tanzania," Minerva, vol. 5, no. 4, (Summer, 1967), pp. 558-570.

[3]Eliufoo, op. cit., pp. 38-39.

that they have been selected for a further special course at Kivukoni College, following which they will be posted to the Districts as Political Education Officers."[1]

The course in the National Colleges of Education is designed to develop attitudes towards democracy, socialism and self-reliance. The course is alloted blocks of time in the college timetable and is taught mainly by political education officers. Kighoma A. Malima, a lecturer at the University of Dar es Salaam, has observed that the challenge to those carrying out political education will be to be flexible in their approach and outlook.[2]

The new criteria for successful completion of the teacher education course also reflect new trends in Tanzania. Three inter-dependent criteria have been identified:

1. Social attitudes and national spirit.
2. Practical proficiency in teaching.
3. The passing of a written examination.[3]

There are several striking elements in these criteria. The examination system has been criticized for many years as being too restrictive. Also, written examinations do not seem to fit the action-oriented philosophy of education for

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[1]United Republic of Tanzania, Brief Concerning Ministry of Education Efforts to Initiate Action on the Implimentation of Education for Self-Reliance, 1967, (mimeographed), p. 2.

[2]Kighoma A. Malima, "Political Education in Tanzania," Tanzania: Education by Revolution, ed., I. N. Resnick, (Arusha: Longmans, 1968), p. 227.

[3]Tanzania, Recommendations From Grade A Principals Meeting..., op. cit., p. 2.

self-reliance. The assessment of social attitudes and national spirit poses a new kind of problem, and suggests a threat to professionalism.

The Ministry of National Education has developed a set of evaluative criteria which judge the student on a wide range of behaviors. These assessments are made by tutors at various times during the training program. Such assessments are designed to keep check of changes in student attitudes.[1] The accuracy of any instrument such as this is open to serious question. In addition, the pressure for students to pass examinations, or to demonstrate proficiency in teaching, still exists while "...non-involvement in self-help schemes poses a threat to initiation into a socialist elite based upon political orthodoxy."[2]

The importance of political education in the teacher education curriculum suggests that Tanzania has challenged the efficacy of the knowledge base of a profession. Political orthodoxy may contribute to a type of de-professionalization of teaching that threatens the teachers "...right to exercise responsible judgement in the performance of his duties."[3] The importance of service to the nation may also

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[1]United Republic of Tanzania, Assessment of Social Attitudes and National Spirit, Ministry of Education, 1968, (mimeographed).

[2]Irene Brown, "Tanzania's Education Revolution," Venture, vol. 19, no. 6, (June, 1967), p. 17.

[3]Gordon D. Morgan, "De-Professionalizing of Teaching in East Africa," Journal of Negro Education, vol. 34, (Fall, 1965), p. 408.

spread the teachers' talents a little thin. Using the example of Kenya, John Cameron thought the amalgamation of the Ministries of Education and Community Development might result in too heavy a burden for the teacher. The two jobs of teaching and community development would be too much for one person.[1]

The knowledge base of the profession is not to be discounted and has not been ignored by decision-makers in Tanzania. In speaking of the factors that influence the quality and productivity of newly trained teachers, A. C. Mwingira pointed to the gap between a teacher's intellectual level and that of his brightest pupil. This difference would contribute to a teacher's self-confidence. In addition, differences in the depth of knowledge were vital: "To anticipate equal expertise in Standard I 'Reading' and Standard VIII 'Agricultural Science', from a two-year trained primary school leaver, may be to invite mediocrity in both."[2]

One way an occupation can attain professional status certainly is through using theory as a guide to practice. This theoretical knowledge is one of the major ways to differentiate between a trade and a profession.[3]

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[1]Cameron, The Development of Education in East Africa, op. cit., p. 53.

[2]Mwingira, op. cit., p. 6.

[3]Henry R. Weinstock, "Professionalizing Teaching," The Clearing House, vol. 45, no. 1, (September, 1970), pp. 5-7.

Professor R. Freeman Butts supports the knowledge base of teachers in developing countries by stating:

> Teachers need to be "generalists" in the modernization process as well as specialists in their field of academic training. They must therefore be "literate" in more than their own speciality. They need to have a realizing sense of their own country's past, its traditional society, its aspirations for modernity, the behavior patterns and attitudes of its people, the problems facing it, and its role in the world of nations. This calls for a general education of the highest order; and it calls especially for the application of the social sciencies and humanities to the study and practice of education.[1]

In Tanzania, the importance of increasing the level of education for prospective teachers has not been diluted by the new philosophy. One of the goals for the future is university preparation and degree status for staff members of the Colleges of National Education and for the local educational administrators. The relationship between the colleges and the students is dependent upon raising the general level of the education of the tutors: "...only as staff members are upgraded in quality can the curriculum of the teachers college and the in-service guidance offered to teachers, really contribute to the modernization process at the local level."[2]

Recognition of the importance of education for teachers does not mean, however, that Tanzania will continue

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[1]R. Freeman Butts, "Teacher Education and Modernization," Essays on World Education: The Crisis of Supply and Demand, George Z. F. Bereday (ed.), (New York: Oxford University Press, 1969), p. 121.

[2]Mwingira, op. cit., p. 8.

the pattern of teacher preparation that it inherited from the colonial period. The aims and nature of teacher education have been changed to support the philosophy of education for self-reliance. The goal of Tanzania is not to diminish the academic component of teacher education, but rather to emphasize its' affective dimensions. This type of emphasis is not inconsistent with the lessons of the past, or with changes in the concept of professionalism.

Questions have been raised as to the effect of bonding teachers to serve for specified periods. There may arise a conflict between the government's aims of service to the community, and the individual's own aspirations.[1] The public service dimension of professions has always been concerned with the relationship between the client and the professional. A conflict may arise between what is good for the client and what is good for the community.[2] In Tanzania, the individual's own aspirations are, according to the philosophy of Ujamaa, to be subordinated to the good of the community. This may be fine in giving direction to the affective dimension of teaching in relation to serving the

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[1] Afro-Anglo-American Program, An Institute of Education and the Improvement of Primary Education, Report of the Afro-Anglo-American Conference, April, 1968, Teacher Education in New Countries, vol. 9, no. 3, (February, 1969), p. 206.

[2] Kenneth Charlton, "The Teaching Profession in Sixteenth and Seventeenth Century England," History and Education: The Educational Uses of the Past, ed., Paul Nash, (New York: Random House, 1970), p. 26.

community. It is another step, however, for the professional to disregard responsibility towards the individual.

The professional-client relationship has been altered somewhat by changes in the nature of professional services. Henderson has observed that the knowledge base needed for professionalism has become too great to train a professional all at one time. Professionals need to be able to discover certain things for themselves, and they need the benefits of continual education and upgrading. One only has to look at the medical profession to see the recognition of the need for continuous education. Another factor which has affected the professional-client relationship has been new approaches in the application of theory and in the nature of research. More and more, professionals are adopting a team approach in which several experts apply their knowledge. The professional schools have become centers of research and have displaced the individual in the discovery of new knowledge.[1]

The continuous education of teachers has long been a practice in Tanzania. In-service training is an important element in the professionalization of the African teacher. This training is one of the main ways that teachers rise in status and grade. There is some debate, however, about promotion based on in-service courses. If increments are

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[1]Algo D. Henderson, "Social Change and Educating for the Professions," School and Society, vol. 98, no. 2322, (January, 1970), p. 92.

received automatically, the situation in the schools might deteriorate. The acquisition of higher academic qualifications is not itself proof of improved professional competence.[1] In addition, progress in increased income, prestige, and better social status have sometimes promoted an unidealistic attitude about the individual responsibility required for professionalism.[2]

By structuring teacher education to conform with a particular political philosophy, Tanzania may have created a check on some of the negative aspects of professional growth. Political education may not guarantee better teachers; it may even foster a type of dilletentism based upon political orthodoxy rather than upon pedagogical expertise. These shortcomings, however, will soon be only too apparent if the schools fail to produce pupils with skills. Tanzania also cannot escape the fact that the educational base for many occupations is increasing. If the income pay-off for education continues, (the post-primary system is still geared toward high level manpower) many Tanzanian families will continue the quest for more education for their children. Education will continue to be the ticket out of the rural areas.[3]

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[1]Afro-Anglo-American Program, "An Institute of Education...," op. cit., p. 210.

[2]Weinstock, op. cit., p. 5.

[3]Idrian N. Resnick, "Educational Barriers to Tanzania's Development," Tanzania: Education by Revolution, (Arusha: Longmans, 1968), pp. 126-127.

The fusion of educational philosophy with an institutional entity is evidenced by the functions of the Institute of Education. In July, 1970, the University of Dar es Salaam was created. The new act makes provision for the institute to continue in its role of service to the Ministry of National Education. The institute is to assist the 22 National Colleges of Education to reorientate the knowledge, skills and attitudes of the teaching profession. By using seminars, by disseminating information, and conducting the subject panels of the institute, teacher education will have a university based focus. The institute is even more directly involved in the preparation of graduate secondary school teachers through its relationship with the department of education at the university.[1]

Tanzania's efforts to build a new society have been criticized on many fronts. There seems to be some doubt as to "the extent to which modern socialism can be built upon the social traditions of pre-colonial Africa."[2] There have been some setbacks in the educational program, such as the difficulty to shift from a rote method to a discovery method of teaching. A more general problem is the attitude toward education and what people expect from it. One question to raise in this context is how long an individual will be

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[1]Lema, op. cit., pp. 125-127.

[2]Colin and Margaret Legum, "Nyereres' Philosophy," Venture, vol. 19, no. 6, (June, 1967), p. 11.

willing to subordinate personal aspirations for the good of the state. Certainly, a return to traditional African society of the pre-colonial era is not the answer. The changes that have taken place in the teaching occupation seem to indicate that a return to a closed tribal community would not meet Tanzania's future needs.

Let us briefly consider some of the important elements in the transformation of the African teacher. The missionary effort in education must be viewed within the context of traditional African culture. Traditional African education did take note of the different kinds of learning relevant to the total socializing process. The entire society was an agency for education, but certain conscious decisions were made as to what type of knowledge a person received throughout his lifetime. In addition, the differentiation between theory and practice was not foreign to the traditional culture. There was not, however, a distinct category of people who were specially prepared to teach.

The Christian missionaries helped break down the traditional basis of occupational distinction. Teaching became a specific activity, thus extracting this function from the diffused role it had held within the traditional system. The missionaries added the element of foreign knowledge as a new means of social differentiation and economic status. The missionaries also provided special training for teachers and made a distinction between general education and training.

The contributions of missionary effort in education affected the social and technical dimensions of the teaching occupation. By creating an occupational classification based upon foreign knowledge, teaching was given a new status. This status, however, was not completely removed from the traditional culture as African teachers encountered many problems in their role of agents of cultural change. In addition, the traditional educational stress on memory skills carried over into subsequent educational contexts, both missionary and government. Although the social impact that the missionaries created must not be ignored, it would still be fair to say that missionary effort accentuated the technical dimension of the occupation. The emphasis on education, however, did not give the African teacher an exclusive claim to a jurisdiction of practice. The missionaries were both producers and consumers of their educational programs, and were thus in a position to greatly influence or control the social and economic dimensions of the occupation. Indeed, early mission trained teachers were not supposed to expect salary as the main reward for teaching.

Colonial governments, particularly the British, continued the emphasis on the technical dimension of the occupation. The agents of the colonial governments accelerated the process by which teaching became more and more associated with the specific exercise of schooling. The emphasis on increasing the level of education that was

needed in order to become a teacher did aid in establishing a more secure knowledge base. Through the process of educational development, in-service training, and up-grading, the African teacher rose in status. This status, however, was not attributed to an extraneous social hierarchy, but was attributed to success in passing the European initiation into the occupation. It was a world of work for which, essentially, the Europeans wrote all the rules. The inequities that resulted from the differences in terms of service between civil servants and other teachers remained a major obstacle to professional growth.

Another stage in the transformation of the teaching profession in Tanzania has come about through the creation of the Unified Teaching Service and the formation of the Institute of Education. The technical base of teaching has always been an important factor in Tanzania. Tanzania can be proud of the level of professional training enjoyed by most of her teachers. Yet, disparities between types of service retarded the economic and social dimensions of teaching. The Unified Teaching Service has eliminated most of the inequities of the past. The way is now clear for further progress in establishing the solidarity of the teaching profession as a vital force in nation-building.

The Institute of Education is another example of the professionalization of teaching in Tanzania. Providing the nation with a stable force of graduate teachers can lead to increasing the claim for jurisdiction of practice and for

enhancing public confidence and trust. The Institute is an institutional arrangement which seems very well suited for Tanzanias' needs. By relying on various agencies involved in teacher education and in teaching, the institute fosters cooperation and participation among these agencies. As some type of check on keeping education in touch with the needs of the people, the institute does not isolate education as a subject strictly within the confines of the university. A good example of relevancy is the work of the many subject panels of the institute which have the responsibility of translating national philosophy into educational practice.

The occupational network that is necessary for modernization can not rely solely on a peasant-worker classification. Tanzania has not done this, but has, through Ujamaa and self-reliance, put the emphasis on the majority of the population. In this writers' opinion it is too early to tell what effect the new philosophy will have on the teaching profession. The teachers' knowledge base is more secure than it ever was. Terms of service and promotion by merit have enhanced occupational solidarity. A threat to professionalism might exist, however, in the area of public confidence and trust.

The first priority of teacher edueation is to educate the student in the true meaning of Ujamaa. An important part of the future teachers' evaluation is based on social attitudes and national spirit. The aims of this type of curricular pattern are to insure dedicated and competent

teachers. If political education in the colleges helps to create an environment in which dedication and competency can flourish, then it will have served its purpose. If, on the other hand, political orthodoxy becomes the main thrust of education and service, then the teachers' role as an agent of change will suffer. Whatever the shortcomings of his politics, a teacher still has to teach something to someone. A thorough grounding in Ujamaa will not result in literacy, the production of cotton, or the education of a doctor. In order to be effective, teachers must exercise some authority along with their responsibility. The best way a teacher can demonstrate his authority and competency is through the practice of what he knows for the service of people.

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APPENDIX A

PROFESSIONAL QUALIFICATIONS AND SALARY SCALES[1]

A. Definitions.

"Honours Graduate": Holder of honours degree of Makerere, or recognized equivalent.

"Pass Graduate": Holder of the pass degree of Makerere, or its equivalent.

Non Graduate "Dip. Ed.": Diploma of Education of Makerere, or its equivalent

Post Graduate "Dip. Ed.": Post Graduate Diploma or certificate in education of a British University or its equivalent.

"E.P.": Entry Point.

B. Technical and Non-Technical Education

(i) Teacher Grade "C".

Salary Scale: TIC. 141 x 9-159: 174 x 9-219 x 12-255 x 15-420 per annum.

Qualifications and Entry Points.

(a) Passed standard VIII plus two years' teacher training; E.P. 141.

(b) Passed Standard VIII plus one year Handwork training followed by two years' teacher training; E.P. 159.

(c) Passed Standard VIII plus two years' Handwork training followed by two years' teacher training; E.P. 174.

Normal Duties: Teaching in Standards I-VI. Headmaster of Primary school.

(ii) Teacher, Grade "B".

Salary Scale: TIB 219 x 12-255 x 15-420 x 24-636 per annum.

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[1] Government of Tanganyika, Education Circular No. 1 of 1964, Ref. no. E.D.A. 1/24/13.

Qualifications and Entry Points.

(a) Completed Standard X or higher plus two years' teacher training; E.P. 219.

(b) Promotion on merit from Teacher, Grade "C".

Normal Duties: Teaching in Standards V-Viii. Headmaster of Primary School.

(iii) Teacher, Grade "A".

Salary Scale: TIA 300 x 15-420 x 24-636 per annum.

Qualifications and Entry Points.

(a) Passed Cambridge School Certificate or equivalent plus two years' teacher training.

(b) Promotion on merit from Teacher, Grade "B".

Normal Duties: Teaching in Standards VII or VIII or forms 1 and 2.

(iv) School Supervisor.

Salary Scale: T.2 444 x 24-636 per annum.

Qualifications and Entry Point: Promotion Post.

Normal Duties: School Supervisor.

(v) Education Officer, Grade III.

Salary Scale: T.2A 468 x 24-684 per annum.

Qualifications and Entry Points.

(a) Passed Cambridge Higher School Certificate or equivalent plus two years' teacher training; E.P. 468.

(b) Holders of Diploma Education (non-graduate) of Makerere; E.P. 468.

(c) Untrained Graduates with Degrees which are not equivalent in status to Makerere Degrees; E.P. 468.

(d) Trained Graduates with Degrees which are not equivalent in status to Makerere

Degrees; E.P. 492.

(e) Holders of Diploma Education (non-graduate) of a British University or Teacher Certificate of the Ministry of Education in the United Kingdom or equivalent; E.P. 468.

(f) Promotion on merit from Teacher, Grade B or A.

Normal Duties: Junior Master in post primary institution. District Education Officer.

(vi) Education Officer, Grade IIB.

Salary Scale: T.3-5= 684 x 12-732 x 30-792 x 36-936 x 24-960 x 39-1,077 per annum.

Qualifications and Entry Points.

(a) Holders of Higher National Certificate or equivalent; E.P. 648.

(b) Holders of Final Certificate or First Advanced Craft Certificate of the City & Guilds of London Institute plus two years' teachers experience; E.P. 684.

(c) Holders of Diploma Education of a British University or Teacher's Certificate of the Ministry of Education in the United Kingdom plus not less than five years' teaching experience; E.P. 684.

(d) Holders of Diploma in Domestic Science; E.P. 684.

(e) Promotion on merit from Education Officer Grade III, or in exceptional circumstances from Senior Assistant Technical Instructor.

Normal Duties: Master in Secondary School or Teacher Training College or Teacher Training College or Instructor or head of a small Grade "C" Teacher Training College or Instructor at Technical Institute or Trade School. District Education Officer.

(vii) Education Officer, Grade IIA.

Salary Scale: TP.1-2= 702 x 16-732 x 30-762 x 36-870 x 48-966 x 24-990 x 48-1,086 x 30-1,1116 x 54-1,278 x 36-1,314.

Qualifications and Entry Points.

(a) Honours Graduates with Diploma Education; E.P. 732.

(b) Honours Graduates without Diploma Education; E.P. 716.

(c) Pass Graduates without Diploma Education; E.P. 702.

(d) Pass Graduates with Diploma Education Teachers Certificate, or evuivalent; E.P. 716.

(e) Graduates in Domestic Science with Diploma Education; E.P. 716.

(f) Graduates in Domestic Science without Diploma Education but with a minimum of one year's teaching experience; E.P. 702.

Normal Duties: As for Education Officer, Grade IIB.

(viii) Education Office, Grade IB.

Salary Scale: T.6.-7= 1,104 x 42-1,314 x 60-1,347 x 36-1,410 x 60-1,530 per annum.

Qualifications: Promotion on merit from Education Officer Grade IIB.

Normal Duties: Head of Department in the Technical Institute or major Teacher Training College or Head of large Grade "C" Teacher Training College. Head of a School Certificate Secondary School.

(ix) Education Officer, Grade IA.

Salary Scale: T.P.3- 1,374 x 36-1,410 x 60-1,650 per annum.

Qualifications: Promotion on merit from Education Officer, Grade IIA.

Normal Duties: As for Education Officer, Grade I (non-Professional), also Head of Department in Higher Certificate School.

(x) Senior Education Officer.

Salary Scale: A.P.4- 1,660 x 70-1,800 per annum.

Promotion Post.

Normal Duties: Regional Education Officer, Head of major institution.

(xi) Junior Assistant Technical Instructor.

Salary Scale: T.IC 141 x 9-159: 174 x 9-219 x 12-255 x 15-420 per annum.

Qualifications and Entry Points: Passed Standard VIII plus three years' training at a Trade School followed by two years' on training plus two years approved experience; E.P. 174.

Normal Duties: Teaching in industrial subjects.

(xii) Assistant Technical Instructor.

Salary Scale: T.IB- 219 x 12-255 x 15-420 x 24-636 per annum.

Promotion Post.

Normal Duties: Teaching in industrial subjects.

(xiii) Senior Assistant Technical Instructor.

Salary Scale: T2A- 468 x 24-684 per annum.

Promotion Post.

Normal Duties: In charge of workshop -- ordering materials and keeping stocks. Teaching workshop ancillary subjects.

APPENDIX B

THE UNIFIED TEACHING SERVICE REGULATIONS, 1964[1]

PART I

Preliminary

1. These Regulations may be cited as the Unified Teaching Service Regulations, 1964.

2.-(1) In these Regulations, unless the context otherwise requires--

"the Act" means the Unified Teaching Service Act, 1962;

"appointment" includes an appointment on promotion;

"the Area Committee" means the Area Committee established under the Act for the relevant area;

"Certificate to teach" means a certificate to teach issued in accordance with regulations made under the Education Ordinance, 1961;

"the Chief Education Officer" includes any person authorized by the Chief Education Officer to exercise his functions, powers or duties under these Regulations;

"citizen" means a citizen of the United Republic;

"disciplinary authority" means an employer, the Area Committee or the Central Board;

"employer" includes the Government and a local authority;

"non-citizen" means a person who is not a citizen;

"promotion" means the appointment of a teacher to a Service post the salary, or the maximum of the salary scale, of which is greater than the salary, or the maximum of the salary scale, of his immediately preceding teaching or education post;

"public school" has the meaning ascribed to it in the Education Ordinance, 1961;

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[1] United Republic of Tanzania, The Unified Teaching Service Regulations, Government Notice no. 541 of 1964.

"Register of Teachers" means the Register maintained pursuant to section 26 of the Education Ordinance, 1961;

"serious misconduct" includes the following:--

(a) the teacher has rendered himself unfit for his duty by reason of the use of intoxicants or drugs;

(b) the teacher has been guilty of immoral conduct;

(c) the teacher has brought the teaching profession into disrepute;

(d) the teacher has used his position as a teacher to encourage disrespect for or disobedience to the lawfully constituted Government of the country or of any lawfully constituted local government authority or of any laws or orders lawfully promulgated; and

(e) the teacher has as a result of any wrongful action ceased to be in a position to be able to carry out his duties satisfactorily;

"Service post" means--

(a) a teaching post in a public school;

(b) an aided education post approved by the Minister;

(c) a teaching post in an unaided school, or an unaided educational post, if the employer has signified his agreement to give effect to these Regulations in relation thereto and the Minister approves,

and for the purposes of this definition "aided" and "unaided" refer to a "grant-in-aid" within the meaning ascribed to that expression in the Education Ordinance, 1961.

"teacher" has the meaning ascribed to it in the Education Ordinance, 1961.

(2) References in these Regulations to permanent terms, temporary terms or non-citizen contract terms include references to such terms as varied by any special agreement.

(3) Upon the commencement of these Regulations, the Minister shall notify the Central Board of any educational or teaching post to which paragraph (b) or (c) of the definition "Service post" refers which he proposes to treat as having been approved with effect from the first day of January, 1963, and thereupon every such post shall be deemed to have been a Service post from that date. Every

teaching post in the establishment of a public school between the first day of January, 1963, and the day immediately preceding the commencement of these Regulations (both day inclusive) shall be deemed to have been a Service post.

PART II

The Unified Teaching Service

3. Subject to the provisions of regulation 5--

(a) Every person registered in Part I of the Register of Teachers who, between the first day of January, 1963, and the day immediately preceding the commencement of these Regulations (both days inclusive), accepted an appointment to a Service post shall be deemed to have become a member of the Service upon taking up the duties of that post;

(b) every person registered in Part I of the Register of Teachers, who on or after the commencement of these Regulations, accepts an appointment to a post which, is at the time of his appointment a Service post, shall, if he is not already a member of the Service, become a member of the Service upon taking up the duties of that post.

4.-(1) Subject to the provisions of regulation 5, every person registered in Part I of the Register of Teachers who-

(a) was, on the first day of January, 1963, employed in a Service post and is so employed on the date on which these Regulations are first published in the _Gazette_, or

(b) is serving in any post on any date after the commencement of these Regulations on which such post becomes a Service post,

may elect to become a member of the Service.

(2) An election--

(a) under sub-paragraph (a) of paragraph (1), shall be made within a period of twelve months commencing on the date on which these Regulations are first published in the _Gazette_;

(b) under paragraph (b) of paragraph (1), shall be made within a period of twelve months commencing on the date on which the post becomes a Service post.

(3) An election under this regulation shall be made in writing to the Central Board and shall be irrevocable.

(4) For the avoidance of doubts it is hereby declared that nothing in this regulation shall be construed as empowering a person to whom regulation 3 applies to elect not to become a member of the Service.

5. Nothing in regulation 3 or 4 shall apply to--

(a) any person who is employed by the Government on pensionable terms otherwise than in a Service post, solely by reason of his being seconded to a Service post.

(b) any non-citizen who is employed as a teacher by the Government on pensionable terms;

(c) an non-citizen who is employed as a teacher on terms approved by the Minister under or in accordance with a technical aid agreement between the Government and the Government of another country or its agency.

6.-(1) A person shall cease to be a member of the Service--

(a) on his dismissal from the Service in accordance with regulation 27;

(b) on his removal from Part I of the Register of Teachers;

(c) on his compulsory retirement from the Service in accordance with paragraph (1) or paragraph (2) of regulation 23;

(d) on his probationary appointment being determined under regulation 15;

(e) if for a period of two consecutive years since he joined the Service he has not been employed in a Service post;

Provided that

(i) in computing any period, there shall be excluded any period during which the member was attending a course of instruction or training approved by the Chief Education Officer, and

(ii) the Central Board may, either before or after the expiration of such period of two years, extend the said period where the reason for such person's not being so employed is his illness or physical or mental infirmity;

(f) on his resignation or voluntary retirement from the Service;

Provided that no member of the Service may resign or voluntarily retire from the Service so long as he is employed in a Service post.

(2) References to regulations in paragraph (1) shall, in relation to members serving on temporary or non-citizen terms include references to such regulations as they apply under Part V of these Regulations.

PART III

Appointments To Service Posts And Terms Of Employment

7.-(1) In making appointments to Service posts and in employing members of the Service in such posts, employers shall give effect to these Regulations.

(2) Subject to any special agreement made with the consent of the Central Board or, in the case of a person on non-citizen contract terms, of the Minister, the terms and conditions of employment of members of the Service in Service posts shall be the appropriate Service terms; and employers shall employ members of the Service in Service posts, and such members shall serve their employers, on those terms; and employers and such members shall give effect to the acts or directions of the Minister, the Central Board, the Chief Education Officer and the Area Committee in accordance with those terms.

(3) No employer shall abolish a Service post while it is held by a member of the Service without the consent of the Central Board.

(a) Appointments

8. On and after the commencement of these Regulations, no teacher registered in Part I of the Register of Teachers shall be appointed to a Service post--

(a) unless he has undergone a medical examination conducted by a registered or licensed medial practitioner and has been certified as fit for the duties of the post:

Provided that it shall not be necessary, unless the Area Committee otherwise directs, for a teacher to undergo a medical examination where he is

promoted by the employer in whose service he was serving immediately prior to the promotion;

(b) if he has previously been dismissed from the Service unless the Central Board consents thereto, or, if he has previously been removed from Part I of the Register of Teachers, unless the Minister consents thereto;

(c) if he is not a citizen, unless the Minister consents thereto.

9.-(1) On and after the commencement of these Regulations, no person shall be promoted to a Service post except with the consent of the Chief Education Officer.

(2) Promotion shall be by recognized qualifications and by merit, and before the Chief Education Officer consents to a promotion he shall--

(a) consult the Area Committee and the Central Board;

(b) obtain a certificate from the employer that the proposed appointee is possessed of the necessary qualifications both of ability and of character.

(3) The Minister may prescribe such examinations, tests and interviews for the purposes of assessing a candidate's suitability for promotion as he may think fit.

10.-(1) Where a person who is, or on his appointment becomes, a member of the Service is appointed to a Service post, the employer and the appointee shall make and sign an agreement in the form prescribed in the First Schedule hereto. There shall be annexed to the Agreements, the Code of Professional Conduct and a Schedule of Principal Conditions as prescribed in the said First Schedule.

(2) No terms shall be added to or deleted from the said Agreements, Code or Schedule save with the consent of the Central Board, or, in the case of a person on non-citizen contract terms, of the Minister.

(3) One copy of the Agreement and its annexures shall be supplied by the employer to the appointee, one copy shall be retained by the employer, and the original and one copy shall be sent by the employer to the Area Committee together with a medical certificate relating to the examination referred to in regulation 8. The Area Committee shall send the original of the Agreement and the medical certificate to the Central Board.

(4) If the appointee was not, prior to his appointment, a member of the Service, the Central Board shall issue to him a letter of membership.

(b) Terms of Employment

11.-(1) The appropriate Service terms for a citizen who is, or on his appointment becomes, a member of the Service and who--

(a) at the date of his appointment to his current post is, or at the time he last joined the Service was, under the age of forty-five years; or

(b) in the case of a person who elects to join the Service under sub-paragraph (b) of paragraph (1) of regulation 4, was under the age of forty-five years on the date on which his post becomes a Service post; or

(c) elected to join the Service under sub-paragraph (a) of paragraph (1) of regulation 4,

are permanent terms;

Provided that nothing in this regulation shall apply to--

(a) a married woman who, at the time of her appointment to her current post, elects to serve on temporary terms;

(b) a person who, at the time of his appointment to his current post and with the consent of the Area Committee, is engaged on temporary terms for a specific period not exceeding one year.

(2) Where a citizen to whom item (b) of the proviso to paragraph (1) refers is continuously employed by the same employer for a period longer than one year, the appropriate Service terms for such person after the expiration of the first year are permanent terms.

12. The appropriate Service terms for a citizen, other than a citizen to whom regulation 11 applies, and a non-citizen who at the time of her appointment to her current post is a married woman, are temporary terms.

13. The appropriate Service terms for a male person and a female who at the time of her appointment to her current post is unmarried, who, not being a citizen, is, or on his or her appointment becomes, a member of the Service, are non-citizen contract terms.

PART IV

Permanent Terms

14. Subject to any such special agreement to which Part III refers, this Part applies to permanent terms, to members of the service employed in Service posts on permanent terms; and to employers in respect of members so employed.

(a) Probation and Promotion on Trial

15.-(1) Subject to the provisions of this regulation on his first appointment to a Service post on permanent terms, a member of the Service who has not been awarded a Certificate to Teach shall serve a probationary period--

(a) of two years or such longer period, not exceeding three years in the aggregate as may be appointed under paragraph (2); or

(b) until the earlier grant of a Certificate to Teach.

(2) Unless a Certificate to Teach has been awarded to the member in the meanwhile, the Central Board shall, not less than three months before the expiration of the probationary period, consider whether it shall direct that--

(a) the member shall be confirmed in his appointment; or

(b) the probationary period shall be extended (for a maximum period of one year) to afford the member an opportunity of improvement in respect in which his work or conduct have been adversely reported on; or

(c) the member's appointment shall be terminated.

(3) Where the Central Board is of the opinion that a probationary period should be extended under sub-paragraph (b), or an appointment should be terminated under sub-paragraph (c) of paragraph (2), it shall, before directing the extension of such period or the termination of such appointment, by letter inform the member of its intention to give such directions and of the right of the member to make representations thereon within a period of one month, and shall require the member of acknowledge receipt of the letter in writing within that period.

(4) Notwithstanding the provisions of paragraph (2), but subject to the provisions of paragraph (3), the Central

Board may, at any time during a probationary period, direct the termination of the appointment of a member serving such probationary period without assigning any reason therefor.

(5) Upon the Central Board directing the termination of the appointment of a member under this regulation, such member's employment by his employer shall forthwith determine and the member shall cease to be a member of the Service.

16.-(1) Where a member of the Service is appointed to a Service post on promotion or to a Service post the holder of which is entitled to a responsibility allowance, being in either case a Service post in the establishment of the employer by whom he was employed in a Service post immediately before such appointment, he shall serve on trail the first six months in such post (exclusive of any period of leave) or such longer period as may be appointed under paragraph (3).

(2) At any time during a period of trial, the Central Board may, if it is of the opinion that the member has failed to perform satisfactorily att the duties of the new post, advise the member that his compulsory reversion to his former appointment is under consideration and ask if he wishes to make any representations.

(3) After giving the member an opportunity to make representations, the Central Board may direct that he revert to his former appointment or that the period of trial be extended.

(4) Where the Central Board directs that a member shall revert to his former appointment, he shall thereupon be deemed to have been appointed by the employer to the Service post which he held immediately before his appointment to the post in which he served on trial.

(5) For the purposes of this regulation "responsibility allowance" means the allowance referred to in regulation 41.

(b) Salaries, Increments, etc.

17.-(1) The first appointment of a member of the Service to a Service post shall be at the grade, in the salary scale, and at the entry point of the scale, appropriate to his qualifications as prescribed by the Second Schedule to these Regulations;

Provided that a member may, on such appointment, be granted an incremental credit not exceeding one increment for each year's previous teaching experience approved by the Chief Education Officer up to the maximum point in the appropriate salary scale, and, where he is granted such a credit, his entry point shall be determined accordingly.

(2) The appointment of a member to a Service post on promotion shall be at such grade, on such salary scale, and at such entry point in the scale, as the Chief Education Officer shall determine.

(3) Nothing in this regulation shall preclude the Minister from authorizing the appointment of any teacher at a salary other than those prescribed in the Second Schedule or otherwise in these Regulations.

(4) In the event of there being any dispute as to the grade, scale or entry point at which a member is appointed, other than a member whose salary has been specifically authorized by the Minister, the decision of the Chief Education Officer shall be final.

18.-(1) A member's salary shall, so far as possible, be paid at the end of each month.

(2) Where a member is proceeding on leave he may, at the employer's discretion, be advanced his salary up to the end of the period of his leave.

19.-(1) For the purposes of determining the date on which a member of the Service becomes eligible for an increment in the salary scale on which he is appointed--

(a) the first incremental date of a member appointed to a post before the first day of July in any year shall be the first day of January in the following year; and

(b) the first incremental date of a member appointed to a post after the thirtieth day of June in any year shall be the first day of January in the year next after the following year,

and succeeding incremental dates shall follow at yearly intervals.

(2) No member shall have a right to an increment, but, unless an increment is withheld or stopped in accordance with these Regulations and subject to the provisions of regulation 20, the employer shall grant increments annually up to the maximum of the scale on which the member is appointed.

(3) Where an increment is witheld on the due incremental date, the member shall not be entitled to receive the same until he has performed his duties to the satisfaction of his employer, whereupon the increment shall be granted and the member shall be entitled to be paid the arrears from the due incremental date.

(4) Where an increment is stopped, the member shall not receive any increment during the year for which it is stopped.

(5) No increment shall be granted before the due date.

20.-(1) Where a salary scale includes a proficiency bar or proficiency bars, no member shall be granted any increment above such bar unless the Area Committee, after obtaining the recommendations of the employer, shall have authorized the member's passing the bar.

(2) Every authorization by an Area Committee under this regulation shall be reported to the Central Board.

(c) Tenure of Appointments

21. No member of the Service shall be dismissed from a Service post by his employer except where, as a consequence of disciplinary action being taken against him under these Regulations, he is directed by the disciplinary authority to be so dismissed.

22. The appointment of a member of the Service in a Service post shall not be terminated by his employer otherwise than by dismissal--

(a) except with the consent of the Central Board and on the employer giving the member not less than three months' notice or one month's salary in lieu thereof; or

(b) on the member's compulsory retirement under regulation 23.

23.-(1) The Central Board may require a member of the Service to retire from his current post and from the Service--

(a) at any time after the member has reached the age of fifty-five years;

(b) at any time, on the grounds of infirmity of body or mind which in the opinion of a registered or

licensed medical practitioner in the service of the United Republic is likely to be permanent; or

(c) on the grounds that the post of such member is to be abolished or that the re-organization of the establishment of Service posts of the employer makes such retirement desirable.

(2) Every member shall retire from his current post and from the Service at the end of the term next following his reaching the age of sixty years.

24. Any member may resign from the current post on giving his employer three months notice or one months salary in lieu thereof.

25. Where the appointment of a member is terminated or where he retires or is retired from a Service post, his employer shall supply the teacher with a Certificate of Service which has been endorsed by the Chairman of the Area Committee.

26. An employer shall report to the Area Committee and the Central Board--

(a) six months before the impending retirement under regulation 23 (2) of a teacher employed by him, such impending retirement;

(b) the retirement of any teacher employed by him under regulation 23 (2), or a teacher's resignation.

(d) Discipline, etc.

27.-(1) The following penalties may be awarded against a member of the Service by an appropriate disciplinary authority--

(a) dismissal from the Service and his current Service post;

(b) dismissal from his current Service post but without dismissal from the Service;

(c) reduction in grade;

(d) reduction in salary not below the entry point of the salary scale at which he is then employed;

(e) stoppage of an increment;

(f) withholding of an increment;

(g) the recovery of the cost or part of the cost of any loss or breakage caused by his death or negligence;

(h) written reprimand.

(2) The penalties prescribed in paragraph (a), (b), (c), or (d) shall not be awarded except for acts of serious misconduct or gross inefficiency.

(3) Nothing in these Regulations shall preclude any employer or head teacher from issuing a reprimand for or a warning of unsatisfactory work to any member in his school, or any teacher from issuing such a reprimand or warning to a teacher directly subordinate to him.

28.-(1) The power to award the penalties--

(a) specified in sub-paragraphs (c), (f), (g) and (h) of paragraph (1) of regulation 27, may be exercised by the employer;

(b) specified in sub-paragraphs (c), (d), (e), (f), (g) and (h) of the said paragraph (1) and, in relation to teachers on a salary of less than 420 per annum and who have been in the Service in the aggregate for less than fifteen years, the power to award the penalty specified in sub-paragraph (b) of the said paragraph (1), may be exercised by the Area Committee;

(c) specified in any of the sub-paragraphs in the said paragraph (1), may be exercised by the Central Board.

(2) Where a member is dismissed from the Service by the Central Board, the Board shall report the dismissal to the Chief Education Officer.

29.-(1) Disciplinary action may be instituted by any disciplinary authority whether or not the authority has power to impose a penalty commensurate with indiscipline, misconduct or lack of efficiency alleged against the member.

(2) Where a disciplinary authority has awarded a penalty which, in the opinion of a disciplinary authority having more extensive powers, was inadequate, the latter may require the matter to be re-opened and may itself impose a penalty either in addition to or in substitution for the penalty previously awarded.

(3) Where in the opinion of a disciplinary authority any allegation against a member would, if substantiated, merit a penalty which that authority has no power to award, the authority shall, unless it considers that there are

extenuating circumstances, which would justify itself awarding a penalty within its powers, refer the matter to a disciplinary authority having power.

(4) A disciplinary authority shall make such investigations as it thinks proper into allegations made or referred to it in cases where it proposes or is requested to exercise its disciplinary powers, and, if it considers that there is substance in the allegations, inform the member of the allegation and afford him an opportunity of exculpating himself and of making representations against any penalty which may be awarded.

30.-(1) Where a penalty involving the stopping or the withholding of an increment for more than one year is imposed on a member by an employer, he may appeal to the Area Committee whose decision thereon shall be final.

(2) Where a penalty of --

(a) reduction in salary;

(b) reduction in grade;

(c) dismissal from his current post (not including dismissal from the Service),

is imposed upon a teacher by the Area Committee, he may appeal to the Central Board whose decision thereon shall be final.

(3) Where a penalty involving dismissal from the Service is imposed upon a member by the Central Board, he may appeal to the Chief Education Officer whose decision thereon shall be final.

(4) Any appeal made under the provision, of this regulation shall set forth the ground of appeal in writing and shall be forwarded to the Area Committee, the Board, or the Chief Education Officer, as the case may be, within thirty days of the decision against which the member is appealing.

(5) No person shall be allowed against a penalty of--

(a) written reprimand; or

(b) withholding of one increment only; or

(c) any penalty awarded by the disciplinary authority to which an appeal would lie had the award been imposed by a disciplinary authority with less extensive powers.

31.-(1) Where in the opinion of any disciplinary authority any act or conduct alleged against a member of the Service is, if substantiated, likely to lead to the member's dismissal from his current post (whether or not he is also dismissed from the Service), the authority may suspend the member pending the determination of the matter by a disciplinary authority having power to award such a penalty.

(2) Where a member is charged with a criminal offence, a disciplinary authority may suspend the member pending the determination of the matter by the Court and of any subsequent disciplinary action by the appropriate disciplinary authority.

(3) Where a teacher is suspended--

(a) under paragraph (1), he shall during such period of suspension, receive half his salary only;

Provided that whether or not disciplinary action results in the member's dismissal, the Area Committee may direct the restoration of the half salary which has been withheld;

(b) under paragraph (2), the Area Committee may authorize the employer to withhold one half or the whole of the member's salary, and in either case, to pay one half of the salary to the member's dependants;

Provided that where the member is acquitted by the Court, the Area Committee shall order the restoration of the part withheld, other than any sum paid to the member's dependants, unless disciplinary action is being taken against the member and, in its opinion, such action justifies the continued suspension of the member.

32.-(1) Absence from duty without leave or other sufficient cause shall render a member liable to forfeit his salary for the period of such absence.

(2) Without prejudice to the taking of disciplinary action in respect of any absence from duty without leave or sufficient cause, where a member is absent from duty without leave or reasonable cause for a period exceeding five days and the member cannot be traced within a period of ten days of the commencement of such absence, or, if traced, no reply to a charge of absence from duty without leave is received from him within ten days of the despatch of the charge to him, then the appropriate disciplinary authority may summarily dismiss him.

(3) If the member returns to duty before the decision to dismiss him is taken then disciplinary action may be instituted against him.

(4) Without prejudice to the generality of the foregoing provisions of this regulation or the substance of the cause, ill-health shall not be acceptable as a sufficient cause of absence from duty for a period exceeding two days unless a certificate to that effect signed by a registered or licensed medical practitioner has been produced to the employer.

(e) Miscellaneous Conditions of Service

33.-(1) A member of the Service shall, at any time when so required by the Area Committee, submit himself to a medical examination.

(2) A member of the Service and his wife and children shall be entitled to free medical treatment on the same scales and subject to the like conditions as those pertaining to persons in the Service of the United Republic of corresponding status:

Provided that nothing in this paragraph shall apply to any treatment neccessitated by a person's own indiscretion or negligence.

(3) The cost of any medical examination required by this regulation or regulation 8, and of any medical treatment provided under this regulation, shall be paid out of money provided by Parliament.

34.-(1) Where quarters are provided by the employer, such economic rent may be charged as the Minister may determine. Quarters shall be maintained in good repair by the employer.

(2) Where quarters are provided, it shall be lawful for the employer to deduct the rent from the salary of the member.

35.-(1) A member shall be entitled to thirty-five days paid leave in every full academic year of employment which leave shall not be accumulative and shall be taken during school holidays.

(2) Notwithstanding the provisions of paragraph (1), a member may be granted, at the discretion of his employer--

(a) additional leave with pay for such period as the employer may think fit to be taken during school holidays;

(b) paid leave up to a maximum of ten days per annum or urgent private affairs or on compassionate grounds in case of death or serious illness of a member of the member's family.

36.-(1) A member of the Service shall be eligible for sick leave up to a maximum of one hundred and eighty days on full pay and one hundred and eighty days on half pay during any period of three years.

(2) Notwithstanding the provisions of paragraph (1), no sick leave shall be granted where the sickness is attributable to the teacher's indiscretion or negligence or where he fails to produce a medical certificate from a registered or licensed practitioner who has been approved by the Minister.

(3) Where any period of sickness exceeds the periods laid down in paragraph (1) above, any further leave shall be as unpaid leave, and consideration may be given to the termination of the member's appointment on medical grounds.

37. A member of the Service who is a married woman shall be eligible for maternity leave on half pay up to a maximum period of three months.

38. Members of the Service shall be eligible for travelling and subsistence allowances in the circumstances and at such rates as the Minister may from time to time prescribe in respect of the teacher, his wife and up to a maximum of four children.

39.-(1) An employer may transfer a member of the Service to any School maintained by the employer in Tanganyika.

(2) A teacher may, with his consent and the consent of the employers concerned, be transferred from the service of one employer to that of another.

40.-(1) Where a member of the Service is transferred by his employer from one place to another, or is promoted, and, in either case, the transfer or promotion entails his moving his household, he shall be eligible for a disturbance allowance at the rate of one-sixtieth of his annual basic salary subject to a minomum of sixty shillings and a maximum of five hundred shillings.

Provided that no disturbance allowance shall be paid--

(a) where a member is transferred at his own request; or

(b) a transfer is occasioned by a member's misconduct.

(2) Where disturbance allowance is payable on promotion, it shall be paid by the employer by whom the member will be employed after he has been promoted.

41. A member of the Service who is a teacher Grade A, B or C and who is appointed to a Service post which is --

(a) the post of head teacher of a primary school;

(b) a teaching post in a trade school;

(c) a teaching post in a teacher training college,

shall be eligible, while he holds such post, to a responsibility allowance at the rates for the time being prescribed by the Minister.

42.-(1) A member of the Service employed in a Service post --

(a) may be required by his employer to undertake duties other than teaching of a kind usually undertaken by teachers:

(b) shall not undertake any employment or activity for profit without the consent of his employer in the case of private teaching, of the Chief Education Officer.

(2) A member of the Service may be required to attend courses of instruction approved by the Minister.

(3) A member of the Service shall not become a member of a local authority.

PART V

Temporary and Non-citizens Contract Terms

43. Subject to any such special agreement to which Part III refers, members of the Service employed on temporary terms or on non-citizen contract terms shall be employed in Service posts on the same terms and conditions as are prescribed in Part IV for members of the Service employed on permanent terms save --

(a) in the case of members employed on temporary terms, in so far as the permanent terms are disapplied, varied or amended or other terms substituted or added by or under regulation 44;

(b) in the case of members employed on non-citizen contract terms, in so far as the permanent terms are disapplied, varied or amended, or other terms substituted or added by or under regulation 45.

44.-(1) A member serving on temporary terms shall not--

(a) be required to serve a probationary period;

(b) be liable to compulsory retirement under paragraph (2) of regulation 23;

(c) save when travelling on duty or on being transferred at his employer's request, be entitled to the travel or subsistence allowance provided for in regulation 38, or, in any event, be entitled to the disturbance allowance provided for in regulation 40;

(d) in the case of a married woman, be entitled to any paid maternity leave, but during any maternity period take any earned leave then due to her and may, at the request of the employee be granted unpaid leave not exceeding (with any period of paid leave) a period of three months.

(2) The appointment of a member serving on temporary terms in a Service post may be terminated, by his employer with the consent of the Area Committee on one month's notice or payment of one month's salary in lieu thereof, or by himself on one month's notice or payment in lieu thereof. This provision shall have effect in substitution for paragraph (a) of regulation 22 and regulation 24.

(3) In addition to its other powers to award penalties, the Area Committee shall have power to impose the penalty of dismissal from his current post on a member serving on temporary terms.

(4) In lieu of the periods of one hundred and eighty days during a period of three years provided for in paragraph (1) of regulation 36, there shall be substituted a period of ten days leave on full pay, and twenty days leave on half pay during any year.

(5) Where a member is employed, with the consent of the Central Board, for a specific period, his employment shall, unless it is earlier terminated, determine at the expiry of that period.

45.-(1) A member serving on non-citizen contract terms shall, subject to the contract being determined by dismissal, termination on notice or resignation, be employed for such period as may be specified at the time of his appointment and, subject to any prior determination, his employment shall determine at the expiration of such period and of any leave then due.

(2) Without prejudice to the powers of the Minister to make or approve any other terms or the conditions of any special agreement or appointment, where a member serving on non-citizen contract terms is entitled to overseas passages, he shall not be entitled to earned leave in accordance with regulation 35, but his entitlement to such leave shall be specified in the agreement or appointment.

(3) A member serving on non-citizen contract terms shall not be liable to serve a probationary period and shall not be subject to compulsory retirement under paragraph (2) of regulation 23.

PART VI

General

46. In addition to the functions and duties hereinbefore conferred and imposed on an employer, every employer shall--

(a) keep and maintain such history sheets and staff records and maintain such confidential reports as the Central Board may from time to time require, and furnish copies thereof or make them available to the Area Committee and the Central Board, as the Central Board may require;

(b) do all such acts in relation to the members of the Service in his employment as will enable the Area Committee, the Chief Education Officer, the Central Board and the Minister to perform their respective functions in relation to the members of the Service.

47. In addition to the functions and duties hereinbefore conferred on the Area Committee, every Area Committee shall--

(a) do all such acts in relation to members of the Service employed within its area as will enable the Chief Education Officer, the Central Board and the Minister to perform their respective functions in relation to such members and, without prejudice to

the generality of the foregoing, shall maintain records of service of all such members;

(b) uphold and maintain the Code of Professional Conduct and exercise its disciplinary powers to that end:

(c) advise the Central Board on the supply and distribution of teachers in its area; and

(d) recommend courses of instructions for teachers.

48. In addition to the functions and duties hereinbefore conferred on the Central Board, the Central Board shall--

(a) manage the Service;

(b) advise the Minister on the government of the Service and terms of employment and salary scales of members of the Service:

(c) act as a negotiating body with teachers' organizations and employers in relation to matters pertaining to the Service;

(d) maintain a register of members of the Service;

(e) manage such pre-service training courses and such scholarships and bursaries as the Minister may require.

PART VII

Transitional

49. Notwithstanding the provisions of regulation 15, no member of the Service who was confirmed in his appointment by his employer before the first day of January, 1963, shall be liable to serve a probationary period.

50.-(1) Where any non-citizen elects to become a member of the Service under the provisions of regulation 4, he shall, subject to any variation made by the Minister to the terms of the agreement within a period of six months from the date of his election, be deemed to have been appointed with the approval of the Minister on non-citizen terms but subject to a special agreement in the terms of the agreement on which he was serving his employer immediately before his election.

(2) A non-citizen who is entitled to elect to become a member of the Service as aforesaid may, before making his election, require the Minister to state what variations he proposes to make to the terms of his current agreement, and where the Minister states that he does not propose to make any variations he proposes to make to the terms of his current make, his power to make variations to that agreement shall be abrogated or curtailed accordingly.

APPENDIX C

CODE OF PROFESSIONAL CONDUCT[1]

Every teacher shall recognize that he has certain responsibilities to:--

the child under his care;
the community in which he lives;
his profession;
his employer;
the state.

(1) TO THE CHILD.

A teacher agrees that his chief responsibility is towards the child in his full, physical, mental and moral development, both as an individual and as a member of the Community.

(2) TO THE COMMUNITY.

A teacher must therefore fully understand the community in which he works. He must explain to them their duty to obey authority and he should, by his own personal conduct set them an example in these matters.

(3) TO THE PROFESSION.

A teacher recognizes that teaching is a vocation and more than mere gainful employment. He therefore undertakes to conduct himself according to the following rules:--

(a) to follow at all times the highest standard of professional conduct;

(b) to work conscientiously and with diligence and regularity;

(c) to set a good example in his conduct and his person at all times to the children under his care;

(d) to try continually to improve his standard of work and ability;

(e) to abuse no right or privilege contained in his conditions of services.

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[1] United Republic of Tanzania, The Unified Teaching Service Regulations, Government Notice no. 541 of 1964.

(4) TO THE EMPLOYER.

A teacher agrees to serve his employer faithfully in accordance with the terms of his employment.

(5) TO THE STATE.

A teacher must fully understand and be prepared to fulfil his obligations to the State.

The teacher accepts the code set out above as a code of professional conduct for teachers and shall do his utmost to adhere to its provisions.

APPENDIX D

CONSTITUTION OF THE INSTITUTE OF EDUCATION, UNIVERSITY COLLEGE, DAR ES SALAAM[1]

LEGAL NOTICE (L.S.B. 209)

THE UNIVERSITY COLLEGE, DAR ES SALAAM, ACT, 1963 (No. 14 of 1963)

In exercise of the powers conferred by section 5 subsection 3 (b) of the University College, Dar es Salaam, Act, 1963, the Council after consultation with the Academic Board and with the approval of the Council of the University of East Africa, hereby makes the following Decrees:-

THE INSTITUTE OF EDUCATION DECREES, 1964

CHAPTER I - TITLE AND ESTABLISHMENT

1. These Decrees may be cited as the Institute of Education Decrees, 1964, and shall be read and construed as one with the Act.

2. There is hereby established an institute, to be known as the Institute of Education (hereinafter referred to as "the Institute") which shall be governed and administered in accordance with the provisions of these Decrees, and the provisions of the University College, Dar es Salaam, Act, 1963.

CHAPTER II - AIMS AND OBJECTS OF THE INSTITUTE

3. The Institute of Education is established in order to associate together the University College, Dar es Salaam, all recognized Teachers' Colleges and the Ministry of Education to achieve the following aims and purposes -

(i) to constitute a focus for the study of Education and a professional centre for teachers in Schools and Teachers' Colleges;

(ii) to promote and co-operate in the provision of conferences, lectures and in-service courses for teachers and others engaged in or interested in education work;

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[1] Government of Tanganyika, Constitution of the Institute of Education, University College, Dar es Salaam, Legal Notice, Act, 1963, no. 14 of 1963.

(iii) to promote educational research and the publication of the results thereof and thus to foster improvement in educational practice;

(iv) to provide an advisory service and library facilities for teachers in schools and Teachers' Colleges, and in particular to circulate advice on new teaching methods, experiments and results of research;

(v) to assist in the preparation of syllabuses for schools and Teachers' Colleges in collaboration with the institutions involved;

(vi) to advise the Ministry of Education and the University College, where appropriate, on matters directly relating to standards of professional competence in teaching, including the examinations of candidates for professional teaching qualifications.

CHAPTER III - COUNCIL OF THE INSTITUTE

4. (a) There shall be a Council of the Institute (hereinafter called "The Council") which shall consist of the following members -

(i) the Principal of the University College, Dar es Salaam, who shall be the Chairman of the Council;

(ii) the Director of the Institute;

(iii) the Professor of Education, University College, Dar es Salaam, or should the Professor of Education also be the Director one member of the Faculty of Arts appointed to teach in Education, nominated by the Principal;

(iv) one representative of the University of East Africa nominated by the Vice-Chancellor;

(v) one representative of each Teachers' College conducting courses of professional training for post-secondary students, nominated by the Minister of Education;

(vi) the Chief Education Officer, the Ministry of Education;

(vii) the Assistant Chief Education Officer (Teacher training), Ministry of Education;

(viii) the Principal Assistant Secretary, Higher Education, Ministry of Education;

(ix) the Director of the Institute of Adult Education, University College, Dar es Salaam;

(x) one other member of the staff of the Faculty of Arts of the University College, Dar es Salaam, nominated by the Academic Board of the College;

(xi) one member of the staff of the Faculty of Science of the University College, Dar es Salaam, nominated by the Academic Board of the College;

(xii) one member nominated by the Council of the University College, Dar es Salaam;

(xiii) such other persons, up to a maximum of six, as may be co-opted by the Council and chosen from a broad field of educational interests.

(b) Members of the Council, other than those serving ex-officio, shall hold office for a period of three years and be eligible for re-election;

Provided that in respect of members appointed under paragraphs 4 (a) (x) and 4 (a) (xi) membership of the Council shall lapse automatically should the member cease to be a member of the academic staff of the College and in respect of the member appointed under paragraph 4 (a) (xii), membership of the Council shall similarly lapse should the member cease to be a member of the Council of the College.

(c) The Secretary to the Council shall be appointed by the Council of the Institute, and shall hold office for such terms as may be determined by the Council.

(d) Subject to the authority of the Council of the University College, Dar es Salaam, the Council of the Institute shall be responsible for the general policy of the Institute, and shall advise the Principal of the University College, Dar es Salaam, and the Director of the Institute upon the fulfilment of the aims and purposes of the Institute as set out in paragraph 3, and more particularly the Council shall -

(i) organize the Institute for the benefit of education generally;

(ii) consider and report to the council of the University College, Dar es Salaam, and to the Ministry of Education upon all projects under the auspices of the Institute;

(iii) furnish to the Council of the University College, Dar es Salaam and to the Ministry of Education an Annual Report;

(iv) make such recommendations to the Director, the Prinicpal and the Council of the University College as may be considered necessary for the efficient and proper functioning of the Institute;

(v) table the minutes of the Council of the Institute at meetings of the Council of the University College, Dar es Salaam, and of the Academic Board.

CHAPTER IV - EXECUTIVE COMMITTEE OF THE INSTITUTE

5. (a) There shall be an Executive Committee of the Institute (hereinafter called "the Executive Committee") which shall consist of the following members -

(i) the Director of the Institute who shall be the Chairman of the Executive Committee;

(ii) the Assistant Chief Education Officer (Teacher Training), Ministry of Education;

(iii) two other persons, one nominated by the Ministry of Education and the other by the Academic Board of the University College;

(iv) the Secretary of the Institute;

(v) further members, up to a maximum of two, who may be appointed by the Executive Committee for such period as may be determined.

(b) The Executive Committee shall be empowered to appoint Sub-Committees, one of which shall be an Academic Sub-Committee consisting of the staff of the Institute, and Subject Panels as may be deemed necessary, such Sub-Committees and Subject Panels being advisory to the Executive Committee.

(c) The Executive Committee shall prepare annual estimates of the expenditure of the Institute, and submit the estimates first to the University College, Dar es-Salaam, Estimates and Development Sub-Committee for its approval and to the Council of the Institute for its approval before submission to the Council of the University College, Dar es Salaam.

CHAPTER V - ACADEMIC STAFF OF THE INSTITUTE

6. (a) There shall be a Director of the Institute who shall be appointed by the Council of the University College, Dar es Salaam, upon the recommendation of the Council of the Institute.

(b) The first Director of the Institute shall be Professor R. C. Honeybone, Professor of Education, the University College, Dar es Salaam, who shall hold office for such period as may be determined by the Council of the Institute;

(c) The Director shall present a report of the work of the Institute to each meeting of the Council;

(d) The Director shall present a report of the work of the Institute to each meeting of the Council;

(e) The Academic Staff of the Institute shall be appointed in accordance with the procedures outlined in paragraph 24 of the University College, Dar es Salaam, Decrees, 1964 save that the Appointments Committee recommending upon appointments of the staff of the Institute shall include two members appointed by the Council of the Institute;

(f) The Director and members of Staff who are appointed under the provisions of paragraph 6 (e) of this Chapter shall be members of staff of the University College, Dar es Salaam and shall, therefore, be subject to the rights, duties and privileges, involved therein.

CHAPTER VI - FINANCIAL PROVISIONS

7. (a) The activities of the Institute shall be separately financed by revenues specially provided therefore by the Government and by other revenues specially secured by the University College, Dar es Salaam for the activities of the Institute.

(b) Save as otherwise provided, the Institute shall not involve any expenditure from normal current revenues of the University College, Dar es Salaam.

(c) The University College, Dar es Salaam, shall, by decision of its Estimate and Development Sub-Committee, seek such supplementary funds and assistance as it judges proper to the work of the Institute.

CHAPTER VII - AWARDS OF DIPLOMAS, CERTIFICATES AND OTHER DISTINCTIONS

8. Any diploma, certificate or other award offered for the successful completion of courses of study under the auspices of the Institute, shall be a University of East Africa or University College, Dar es Salaam award and subject to whatever regulations and procedures are applicable to such awards.

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