

# **A strategy for a mini-education system to support transformational development in a developing community**

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**Dedicated to my mother**

**'who paid a price for me so that I could always be blessed'**

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## **ABSTRACT**

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The goal of the research was to identify the strategies that a mini-education system of a particular private education enterprise could employ to facilitate transformational development effectively in a developing community, with special reference to Sub-Saharan Africa (SSA).

The research design and methodology follows the qualitative research tradition with an inductive strategy for acquiring in-depth data (information) from knowledgeable respondents, such as parents, teachers, business people and traditional leaders. The empirical part of the study was based on a constructivist epistemology drawing upon the interpretive research paradigm. In this case, the constructivist-interpretive method was combined with a case study focusing upon the extent that the FCE (Foundation for Cross-Cultural Education) mini-education system enables the FCE to meet the challenges in the Masaiti community in Zambia in order to ameliorate the ineffectiveness of African rural education. The fact that the Zambian community, including the Masaiti community, is a developing community accentuated by the characteristics that about 62% of its people live in rural areas and 54% is younger than 15 years. HIV/AIDS has infected about 15% of the adult population and 64% of the population still live below the international poverty line.

The investigation focused on the transformation of developing communities in general, and on the Masaiti community in Zambia in particular. It also focused on the manner in which the FCE mini-education system, as case study, might contribute to the transformation of such a community through life and world view transformation. The study supports the notion that a life and world view transformation be seen as a prerequisite for the developmental transformation of rural communities such as that of the Masaiti. A transformational perspective is, furthermore, required for under-girding an effective and transformed educational strategy. Furthermore, educators/teachers in SSA should provide opportunities for every student to acquire the specialised, additional knowledge, skills and attitudes that would enable them to function effectively in their future roles in developing communities.

The developmental problems of Sub-Saharan Africa communities, as represented by the Masaiti community in Zambia, have through the years been exacerbated by a lack of quality education. This study contends that in order to address the lack in quality education, educators/teachers in such communities should re-orientate themselves with respect to

those special or additional educational needs and goals that would enable students to fulfil their future roles in their communities and beyond. It is also argued that the mini-education systems of non-governmental institutions could make a major contribution to solve these problems. In particular, the analysis and discussion of the mini-education system of the Foundation for Cross-Cultural Education, has demonstrated that the mini-education system of a private educational initiative can make a substantial contribution towards the educational upliftment of a community in a particular rural area.

The study provides an instrument to plan and facilitate the mini-education systems of private education initiatives working in developing communities to effect the required transformational development. To confer advice to these private educational initiatives in SSA and to address the current global concern regarding the quality of formal education, the study adapted Steyn *et al.*'s (2002) framework for strategic education system planning. The adapted framework guidelines can be used to increase the efficiency of all the components and elements of the particular mini-education systems functioning in developing communities. The particular strategic framework was also applied to identify and describe the needs and determinants influencing quality education in developing communities in Sub-Saharan Africa in general.

It was also found that the specific framework for strategic planning was applicable to position the mini-education system, of a particular education private initiative, in such a way that it can effectively provide in the real education needs of a particular developing community. The framework also provides valuable guidelines to educational investors, as private initiatives, and national governments that wish to integrate their education provisioning in order to improve the quality of formal education provision in SSA.

### **Key Words**

Comparative education, development, educational needs, developing countries, rural education, education systems, private educational initiatives, strategic planning, Zambia, Sub-Saharan Africa

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## **OPSOMMING**

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Die doel van die navorsing was om 'n strategie te identifiseer wat die mini-onderwysstelsel van 'n spesifieke privaat-onderwysinisiatief kan gebruik om ontwikkelingstransformasie in ontwikkelende gebiede te ondersteun.

Die navorsingsontwerp en navorsingsmetodologie is gevestig in die kwalitatiewe navorsingstradisie en die induktiewe strategie is gebruik ten einde indiepte-inligting vanaf ingeligte respondente, byvoorbeeld die ouers, onderwysers, besigheidsmense en tradisionele leiers, te bekom. Die empiriese gedeelte van die studie is gebaseer op die konstruktivistiese epistemologie, soos gesteun deur die interpretatiewe navorsingsparadigma. Die konstruktief-interpretatiewe metode is gekombineer met 'n gevallestudie, ten einde te bepaal tot watter mate die FCE (Foundation for Cross-Cultural Education) mini-onderwysstelsel, die FCE bemagtig het om die uitdagings van oneffektiwiteit van die landelike onderwys in Afrika, en spesifiek in die Masaiti gemeenskap, te help oplos. Die feit dat die Zambiese gemeenskap, waarvan die Masaiti-gemeenskap 'n deel is, 'n sterk landelike en ontwikkelende gemeenskap is, word bevestig deur die feit dat ongeveer 62% van die Zambiese bevolking woonagtig is in landelike gebiede en 54% jonger is as 15 jaar. Die Vigs-virus affekteer ongeveer 15% van die volwasse bevolking en 64% van die bevolking lewe steeds onder die internasionaal aanvaarde broodlyn.

Die ondersoek het op die transformasie van ontwikkelende gemeenskappe, in die algemeen, en die Masaiti gemeenskap, in die besonder, gefokus. Die meer spesifieke fokus was egter op die wyse waarop die FCE mini-onderwysstelsel, as gevallestudie, 'n bydrae kon lewer ten opsigte van ontwikkelingstransformasie, deur middel van lewensbeskoulike transformasie. In die navorsing is bevind dat lewensbeskoulike transformasie 'n voorvereiste vir die ontwikkelingstransformasie van landelike gemeenskappe, soos byvoorbeeld die Masaiti-gemeenskap, is. 'n Transformasie-perspektief word ook vereis as onderbou vir 'n effektiewe en getransformeerde onderwysstrategie. Daar is bevind dat leerders uit ontwikkelende gemeenskappe, benewens die 'normale' onderwysbehoefte, ook oor 'spesiale' bevoegdhede moet beskik ten einde hul lewensrolle in die ontwikkelende gemeenskappe suksesvol uit te voer. Ouers en onderwysers moet hulself her-oriënteer ten opsigte van hierdie spesiale onderwysbehoefte en die onderwys soos verskaf deur die privaat-

inisiatiewe en die nasionale regering moet sodanig gekoördineer word sodat daar in hierdie spesiale onderwysbehoefte voorsien word.

Die ontwikkelingsprobleem van 'Afrika: Suid van die Sahara' (SSA), soos verteenwoordig deur die Masaiti gemeenskap in Zambie, is deels te wyte aan 'n jarelange gebrek aan kwaliteit-onderwys. Die studie toon aan dat die mini-onderwysstelsels van nie-winsgewende privaat-organisasies 'n beduidende bydrae kan lewer om hierdie ontwikkelingsprobleme aan te pak. Die ontleding en bespreking van die mini-onderwysstelsel van die FCE, het gedemonstreer dat die mini-onderwysstelsel van 'n privaat-inisiatief 'n positiewe bydrae kan lewer tot die onderwys van ontwikkelende gemeenskappe in landelike gebiede.

Deur middel van die studie word 'n instrument voorsien waardeur die mini-onderwysstelsel van 'n privaat onderwys-inisiatief so geposisioneer kan word sodat dit effektief in die unieke onderwysbehoefte van gemeenskappe in ontwikkelende gebiede kan voorsien. Vir hierdie doel is die strategiese beplanningsraamwerk vir mini-onderwysstelsels van Steyn *et al.* (2002) aangepas. Deur middel van die aangepaste raamwerk word riglyne voorsien waardeur die effektiewe funksionering van die komponente en elemente van mini-onderwysstelsels wat in ontwikkelende gemeenskappe funksioneer, verbeter kan word. Die spesifieke beplanningsraamwerk is ook gebruik om die behoeftes en determinante, wat kwaliteit onderwys in ontwikkelende gemeenskappe in SSA beïnvloed, te identifiseer.

In die studie is ook bevind dat die strategiese beplanningsraamwerk toepaslik is om die mini-onderwysstelsel, van 'n bepaalde privaat onderwysinisiatief wat in 'n ontwikkelende gebied funksioneer, so te posisioneer dat dit effektief in die onderwysbehoefte van die bepaalde ontwikkelende gemeenskap voorsien. Terselfdertyd voorsien die raamwerk ook waardevolle riglyne aan privaat onderwysbeleggers en nasionale regering wat hul onderwysvoorsiening wil koördineer ten einde die kwaliteit van formele onderwysvoorsiening in SSA te verbeter.

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## LIST OF ABBREVIATIONS

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BRAC = Bangladesh Rural Advancement Committee

IRC = International Rescue Committee

CRS = Catholic Relief Services

CTC = Community Training Centre

CECs = Community Education Committees

DC = District Commissioner

EFA = Education for All

FCE = Foundation for Cross-cultural Education

GDCA = Ghanaian Danish Communities Association

Lamba = People group in Copperbelt Zambia

IDOP = Infrastructure Operational Plan

Masaiti = Geographical area in Copperbelt Province in Zambia

MDG's = Millennium Development Goals

NGOs = Non-Governmental Organisations

NSPs = Non-State Providers

SNDP = Sixth National Development Plan

SSA = Sub-Saharan Africa

SWOT =Strengths, Weaknesses, Opportunities, Threats

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**SECTION A**

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**CHAPTER 1 AND 2**

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**RASIONALE AND INTRODUCTORY  
PERSPECTIVES OF RESEARCH**

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**1. INTRODUCTION AND RESEARCH PROBLEM**

The nature and meaning of development and the effects of different world views shape our understanding of ourselves and of our world (Bufford, 2007:293). A life and world view and its related value and attitude systems change constantly, but usually at a very slow pace, measurable in decades or generations (Walsh & Middleton, 1984:171). These views are formed by a complex of influences, among others education, geography, economic organisation and historical events.

Education in its broad community context implies a process to provide a person with relevant opportunities to develop (Nqcuca, 2007:1). The dynamic character and purpose of education always bring change in people and reflect change in the culture and community. The community in turn stimulates change in the education system (Van Schalkwyk, 1981:239). An education system should serve the educational needs of an identifiable community in order to be able to contribute to the transformation of that community (Tembo, 2008:32, 90,117). Education in itself is orientated towards helping young people to understand their 'usual or normal' roles in their communities and in civil society at large. In developing countries, in order to promote the standard and quality of education, education should also be *re-orientated* towards a deeper understanding of their educators' special roles in their developing situation.

The relevant forces and factors or determinants that influence the education system of a developing community influence the generality of the education system and consequently the uniqueness of the characteristics of a particular education system. It also points to the educational needs of the target group. Some of these determinants are demography, geography, climate, psychology, science, technology, language, socio-economic, political, philosophy and culture. One of the problems in studying education systems is the fact that, the way in which the determinants influence the particular educational system is not always

clear and unambiguous (Steyn, De Waal & Wolhuter, 2002:139). It is not always clear how the relevant information with respect to each determinant should be organised and operationalised when planning the efficient education system.

The lack of efficient education systems and education of a decent standard and quality in Sub-Saharan Africa (SSA) has been well documented (Dembele & Oviawe, 2007:473; Banda, 2009:109; Cligett & Wyssmann, 2006; Breidlid, 2009:140; Bastien, 2008: 393,400; Kamunde, 2010). The current scholarly discourse about the educational situation in African countries abounds with examples of growth and concomitant challenges. The growth is observed in the primary school education enrolment rates that surged from 36% in 1960 to 66% in 2004 and the concomitant decrease in adult literacy rates (UNESCO, 2006; Wolhuter, 2007). The challenges of the education system in Africa is observed in low teacher satisfaction (Edwards, 2005:35; Michaelowa, 2002), the chronic shortages of teachers (SSA still needs to train a projected 1.6 million teachers before 2015) (Africa Grantmakers Affinity group, 2010, UNESCO, 2006), a shortage of financial resources (McCullum, 2010), lack of quality in terms of education system management (Wolhuter, 2007) and a lack of infrastructure for educational research (Wolhuter, 2007). Scenarios as portrayed in the study of Kadzamira & Rose (2003) in Malawi also attest to the non-attainment of the desired standard: the 18 000 untrained teachers employed because of increased access to primary education have not contributed to the alleviation of poverty. Malawi responded positively through massive injections of funds (by means of the Education for All (EFA) programme) but has experienced a decline in efficiency because of a lack of well qualified teachers.

The Education for All (EFA) programme, introduced by the World Conference on Education for All in Jomtien, Thailand for the period 1990-2015, for example, has already made a substantial impact on the provision of access to primary education for all children in Sub-Saharan Africa. It has also increased the literacy levels of Africans. However, generally speaking, the EFA programme failed in elevating the standard of education in most countries in Africa, especially in the Sub-Saharan Africa (SSA) region (Kamunde, 2010; Deininger, 2003:303; King, 2005:424; King *et al.*, 2007; Wedgewood, 2007). Evidence such as the low Mathematics and Science results (National Centre for Education Statistics, 2008), and the low literacy rates after students had access to schooling (UNESCO, 2010) shows that when primary education systems expand dramatically, this occurs at the expense of school quality (Nwonwu, 2008:143; Wolhuter, 2007; King, McGrath & Rose, 2007).

There is currently a growing global concern and a sense of urgency regarding quality primary education in SSA and its future perspective. According to King *et al.*, (2007) as well as King (2005), when primary education systems expand dramatically, much of the evidence indicates that this is at the expense of school quality. The study of Wedgewood (2006) in

Tanzania provides a clear example that getting children into school on its own is not enough for poverty reduction and that a high level of external support also raises questions of sustainability. Evidence from Malawi suggests that unless attention is paid to the quality and relevance (Hawes & Stephens, 1990:11-17) of educational investment, the possibility that it can contribute to a pro-poor strategy is unlikely to be realised (Kadzamira & Rose, 2003, Dixon *et al.*, 2008). In South Africa, Matola (2001:74) as well as Mncube & Harber (2010:615), contend that there is a need for consensus on quality and to accept that the definition of quality has normative and descriptive criteria. It is also accepted that education in developing countries should not be abused, because education alone cannot bring about all the required changes needed in the development of a community (Steyn *et al.*, 2002:93).

A strategic question could be asked: How many of the educational solutions of the problems mentioned above are being motivated from the outside, both international and national, addressing only the symptoms of the problem in SSA (Miller, 1998; Kamunde, 2010)? Are the educational needs of the developing communities understood in the context and hopes of those communities or are these needs determined by the needs of the well-meaning representatives from the developed world or national political agendas (Batchelor, 1993:47-58) Trudell, 2007)? Educational investors according to Miller *et al.* (2004:1), often tend to believe that if they address educational problems in developing communities, they can solve almost any problem by only putting together the correct project with the correct technology and sufficient resources (Altinyelken, 2010; Steyn *et al.*, 2002:92; Nwonwu, 2007). Educational development targets are many times embedded in negotiations between donors and national governments and not translated and adopted at a local level by developing communities. This has a negative effect on the quality of education in poor countries (King & Rose, 2005; Jansen, 2005:375).

The growing global (developing and the developed world) concern and a sense of urgency regarding quality primary education in SSA urge the need for a developing strategy that can set the pace for transformational educational development. The definition of the abovementioned problems is critical, because it determines the formulation of the education needs that should be catered for in the education system, especially within the context of transformational development of a developing community (Steyn *et al.*, 2002:41). The idea of transformational philosophy presupposes a recognizable, distinctively Christ-centred position. Transformation refers to a radical change in all spheres of a person's life. It begins on the inside, at the level of beliefs and values, and moves outward to embrace behaviour.

The mini-education system provides for the education needs of a particular identifiable group not equalling all the inhabitants of a particular country. It is also necessary to describe and analyze the education services that are provided by private initiatives in SSA by means of

these typical mini-education systems, in order to understand the impact of these mini-education systems on transformational development in the particular developing communities. It is also necessary to understand and describe the strategies that are being used and that can be employed to improve quality of education in SSA. In the light of the abovementioned state of affairs this chapter explains the need for developing strategic planning strategies that will enable the mini-education systems of the number of private education initiatives to assist the developing communities to effect the required transformation in order to provide in their real education needs. The abovementioned state of affairs emphasises the need for radical adjustments to the primary education systems in Sub-Saharan Africa in order to achieve effective education and training to ensure transformation development (Van der Walt, 1991:54-55).

## **1.2 Research problem**

In the formulation of the research problem four focal points were taken into account with respect to the applicable strategies by a mini-education system to support transformational development in a developing community (Miller, 98, 2004; Buckler, 2010; Steyn *et al.*, 2002; King *et al* 2005, 2007). The first focus was on the nature and meaning of transformational development and the effects of different world view approaches to the transformation of communities in SSA in general and the Zambian community in particular. With this in mind, the second focus was on the educational needs of developing communities in the context of the third focus, namely the relevant factors or determinants that influence the education system of a developing community. Lastly, the fourth focus was to describe and analyze a typical mini-education system, such as the FCE mini-education system, in order to understand the impact of the mini-education system of a private education initiative on transformational development in the particular developing communities as well as the strategies in SSA that can be employed to improve quality education in primary schools. In view of the four focus areas the research problem can be formulated as follows:

Which strategies can be employed by the mini-education system of a particular private education initiative to facilitate transformational development in a developing community?

### *Research questions*

- What are the different views about transformational development in a developing community and what is the impact of prevailing world views in developing communities on their transformational development?

- What are the typical educational needs of a developing community within the context of the relevant determinants of a mini-education system in a developing community?
- What is the impact of the FCE mini-education system on transformation development in Zambia?
- Which strategies can be developed to be employed by a mini-education system of a particular private education enterprise in order to facilitate relevant transformation development in developing communities in SSA?

## **2. AIM OF RESEARCH**

The aim of the research was to identify the strategies that a mini-education system of a particular private education enterprise could employ to facilitate transformational development effectively in a developing community.

### **2.1 Research Objectives**

- To investigate transformational development in a developing community as well as the impact of prevailing world views on development.
- To research the typical educational needs of a developing community within the context of the influence of the external determinants on a mini-education system.
- To describe and analyse the impact of the FCE mini-education system on transformational development.
- To develop a strategy that can be employed by a mini-education system of a particular private education enterprise to support quality education relevant to the transformational development of developing communities in SSA.

## **3. RESEARCH DESIGN AND METHODOLOGY**

### **3.1 Introduction**

The investigation focused first on the transformation of developing communities in general and on the Masaiti community in particular, and on how the FCE mini-education system might contribute to the transformation of such a community through life and world view transformation. The investigation was based on a Christ-centred/Biblical view of reality, life, the human being and communal life. Secondly, the purpose of the empirical investigation

was to identify the special/additional educational needs and goals of one particular developing community, namely the Masaiti community in Zambia.

Thirdly, the purpose was to investigate the use of the mini-education structure as a possible vehicle regarding the solution to the educational dilemma of particularly the Masaiti community in Zambia and similar developing communities in SSA. Lastly a particular strategic framework to increase the quality of education in SSA and particularly the Masaiti community was investigated by studying:

- The demographical, geographical and social background of the Masaiti district and community.
- The determinants influencing the education system.
- The components of a mini-education system (FCE) serving the Masaiti community.

### **3.2 Philosophical perspective of the research**

It is commonly accepted that a scholar's life view and value system forms an integral part of his or her scholarship (Steyn, 2009:6-10). Much of the science-faith controversy revolves around the matter of method(ology)/scientific method. Some scholars are convinced that science is the only reliable path to reliable and valid knowledge because it is based on solid observational evidence. Religion, by contrast, is deemed to be subjective, parochial, emotional and based on unreliable historical traditions. The debate about the relationship between faith and science/scholarship takes four typical forms, namely the conflict model, the contrast model, the dialogue model or the integrated model. This study used the integrated model according to which the desire to know and understand (science, scholarship) finds confirmation in a faith-based interpretation of the universe. A faith-based vision of reality inherently fosters the scientific exploration of the cosmos. Science has little option but to ground itself in a form of a priori faith that the universe is a rationally ordered totality of things (Van der Walt, 2009:6-7).

The research is based on the integrated model where the content of faith and science are integrated, the Christ-centred/Biblical view of reality, life, the human being and communal life forms part of the investigation into reality. It is accepted that the universe is a finite, coherent, rational, ordered totality, grounded in the ultimate love and promise of God. It is accepted that God provides a general vision of reality that consistently nurtures the scientific quest for knowledge. It is accepted that science is rooted in a priori 'faith', namely that the universe is a rationally ordered totality that functions in symbioses. For example, it is accepted that every person's view of God has a direct influence on his/her morality and development (Dien, 1997:345-348).

The Christ-centred view of reality confirms that man lives in an intelligible universe. Truth is both real and knowable; therefore, humans are fully justified to develop their God-given spirit of exploration, discovery, and learning. God's natural laws reflect Him. Truth can be known, because God has revealed it by His works and His words.

According to the Christ-centred world and life view of man, males and females are created by God as relational beings and humanity was created by the Word of God (Gen. 1 & 2). One simply does not exist in isolation. The Christ-centred view traces the reason for the shortcomings for man's present life to man's sin. Christians know that their sinful position is not the final word about man, but God's word of redemption in Christ. It calls us to an educational practice that is integral, to a whole undivided life, where Christ is Lord (Fowler, 1987:1-5).

The Christ-centred view of knowledge holds that man lives in an intelligible universe where Truth is real, knowable, and humans are fully justified in developing their God-given spirit of discovery and learning. God's natural laws reflect His will. Truth exists, because He exists. Applied to Christ, this Mind, a pre-existing intelligence which lived before human beings, provides the foundation for human reason. God has given man the ability to discover the design behind nature (science) Van Brummelen (1988:89).

### **3.3 The qualitative research tradition**

According to Mouton, Marais, Prinsloo, & Rhodie (1988:7), research in social sciences is a collaborative human activity in which social reality is studied objectively with the aim of gaining a valid understanding of it. The basic concepts of methodology in social science are (see also Nieuwenhuis, 2008: 70):

- Research design – problem formulation
- Research design – conceptualization and operationalization
- Data collection
- Analysis and interpretation.

This study is a qualitative study focusing on human behaviour and human characteristics. According to Strauss & Corbin (1998:17), qualitative research can be broadly defined as “any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification”. One of the features of qualitative research is the use of the natural setting as the source of data. The researcher acts as the “human instrument” of data

collection and will, therefore, rather explore the perspectives of informed people than the opinions of outsiders (Hoepfl, 1997:2; Cresswell & Garrett, 2008: 322).

Quantitative research is based upon hypotheses that are tested by using a sufficient number of respondents (Cresswell, 1994:70). On the other hand, according to Strauss and Corbin (1998:35), qualitative research evolves from the research questions and attempts to obtain from a limited sample group in-depth information regarding the issues contained in the research questions. In the qualitative research method, the main question is the description of the site and sample – for instance, how, where and with whom a particular phenomenon exists (Cresswell, 1994:38). Mouton *et al.* (1998:132) define a sample in qualitative research as “a process of selecting a small group of people from a defined population”. According to the precepts of qualitative research, the research for this study can be described as explorative and descriptive in nature (Hoepfl, 1997:3). It is precisely the characteristic of qualitative research, namely as an inductive strategy to acquire in-depth data (information) from ‘knowledgeable’ respondents as well as to find out how

those affected by the education, such as parents and business people understand the contribution of education to transformation development (Van der Mescht & Tyala, 2008:228). This motivated the choice of qualitative research tradition as basis for this research.

### **3.4 Literature study**

The goals of the literature study should, in Boote & Beile, (2006: 32) opinion, lead to:

- development of independence in the field of study;
- understanding of the research and scholarship in the field;
- development of fluency regarding the relevant information of the research aim; and
- a systematically and continuous reappraisal of ideas and practices.

A literature review to ground this study was accomplished when primary sources regarding the Zambian educational context, private educational initiatives, mini-education systems, community transformation, educational needs, educational determinants, education systems of developing (rural) communities and strategic planning were studied. The following databases and search engines were used: Google Scholar, Science Direct, EBSCO Host, Eric, Master File Premier, Teacher Reference Centre and the Pro Quest database for international theses. The following key words were used: transformation, development, educational needs, developing countries, worldviews, educational determinants, Africa future education, comparative education, educational policy, curriculum, education systems, private

educational initiatives, comparative education, strategic planning, Sub-Saharan Africa and Zambia.

The sources were selected and used based on the nature, credibility and relevance of the sources and recognizing the events/context which could have had an influence on the data collection. Much attention was also given to the controlling mechanisms such as test re- test reliability procedures to ensure that the process of data collection from sources yielded reliable data (Mouton *et al.*, 1988:4; Cresswell, 2008:169).

### **3.5 Empirical study**

The case study as technique in the qualitative research tradition was used for the purposes of analytical generalization and particularly within the context of particularistic generalizability. The fundamental principal of the data analysis is of a case to case transfer generalisation where the researcher makes generalisations from one case to another (similar case) and in this case education by a private initiative in a developing rural community (refer Onwuegbuzie, 2009:120).

### **3.6 Research Design**

This study is a qualitative *ex post facto* study focusing on human behaviour and human characteristics. It follows the qualitative research tradition with an inductive strategy for acquiring in-depth data (information) from knowledgeable respondents as well as to find out how those, such as parents, teachers, business people and traditional leaders understand the educational strategy of their community. The empirical part of the study was based on a constructivist epistemology drawing upon the interpretive research paradigm (Onwuegbuzie, 2009). Interpretive research assumes that people create and associate their own subjective and intersubjective meanings as they interact with the world around them (Walsham, 2010). In this case, the constructivist-interpretive method was combined with a case study focusing upon the extent that the FCE mini-education system enables the FCE to meet the challenges in the Masaiti community in Zambia to ameliorate the ineffectiveness of African rural education. This combination facilitated a 'researcher-as-an-insider' approach which was important for understanding the context of the particular education system. Consistent with this, the study employed qualitative methods which included descriptive field research through one-to-one interviews, informal observations and open-ended email questionnaires.

Regarding, for example, the aspect of transformational development the foundational step in the research design was to analyse the anatomy of life and world views in general. This in turn was followed by an examination of philosophical (including life and world view)

transformation. All of these insights were then applied to the traditional (pre-1919) and current life and world views of the Lamba of the Masaiti community and more specifically to the more recent process of their life and world view transformation. The design is discussed in more detail in the different articles (see Compion *et al.*, 2010, 2011).

### **3.6.1 Semi-structured interviews**

The interview is a purposeful interaction between two or more people who are in the process of communication, conversation and negotiation for specific purposes associated with some agreed subject matter (Cresswell, 1994:37). An interview is a tool for gathering data. This is because interviews bring different persons and personalities together. Through the interview the researcher and the participants have the opportunity to discuss, answer and pose questions related to the phenomenon. The following guidelines were followed when conducting the interviews:

1. Be acquainted with the informant before the research begins (Singh, 2008:158).
2. Inform participants about the purpose of the interview (Singh, 2008:158).
3. Ask permission in writing to conduct research (McNiff *et al.*, 2003:51) (see Addendum 3).
4. Explain the position of the respondent. They can refuse to answer any question, refuse to be audio recorded and they can see the reports of the interviews.
5. Allow respondents to give information freely in their own words in English or local language (Singh, 2008:169).
6. Tape record the interviews with permission (McNiff *et al.*, 2003:52).
7. Treat responses as perceptions rather than facts (Leedy & Ormrod, 2005:149).
8. Conduct pilot interviews (Merriam, 2009:95).

In this study, the semi-structured interview was used with the aim of providing the respondents with the opportunity to speak, construct and report on their own reality with the purpose that the researcher obtains a deeper insight into issues relating to the educational needs of the community (Hoepfl, 1997:6; Cresswell, 1994:37).

### **3.6.2 Focus group interviews**

McLafferty (2004:187) stated: "The main advantage of focus group interviews is the purposeful use of interaction in order to generate data". The use of focus group interviews in

educational research is, according to Vaughn *et al.* (1996:14-18), beneficial for data collection, because they:

- offer variety and versatility to qualitative research methods;
- are compatible with the qualitative research paradigm;
- offer opportunities for direct contact with respondents; and
- offer distinctive advantages for more data collection in a group format.

To plan the focus group interview, the researcher listens to the target audience and develops a written plan on group interviewing (Krueger & Casey, 2000:34-36).

The following steps were followed to conduct the focus group interviews (Vaughn *et al.*, 1996:118-125):

1. The research goals were refined and the general purpose was delineated.
2. A moderator and fieldworker were designated.
3. Participants were selected.
4. The number of focus group interviews was determined.
5. The focus group amenities were arranged.
6. An interview guide was developed (see Addendums 1&2).
7. The focus group interview was conducted.
8. The focus group data was then analysed.

Krueger & Casey (2000:145) identify principles for reporting the focus group interviews, such as involving people throughout the study and to use multiple reporting strategies.

### **3.7 Sampling**

Nine focus groups, each group consisting of eight members (n=72), were organised based on purposeful sampling. The groups included experienced and knowledgeable community and government teachers, community workers, traditional leaders, members from the Foundation for Cross-cultural Education (FCE), religious leaders, small scale farmers, informal business leaders and the inhabitants of villages. All were interviewed for one hour according to the principles of focus group interviews (Merriam, 2009). The sample was a subgroup of the target population that the researcher studied for purposes of generalising about the Masaiti developing community (Onwuegbuzie, 2009; Cresswell, 2008:152).

A second purposeful sample group of educators and other leader experts in the Masaiti community in Zambia was chosen according to specific criteria, namely that they should be educational and community leaders based on recognition by the community as well as their proven experience in the field of education (Leedy & Ormrod, 2005:145; Merriam, 2009:78, 82). Semi-structured interviews were conducted by means of a pre-determined question schedule (see Addendums 1&2). The semi-structured interviews were conducted for 30 minutes with 15 (10 men and 5 women) educators and community leaders. The age of individuals ranged from 25- 65 years. They consisted of Government school teachers (3), Private school teachers (2), District education officers (2), School principals (2), College lecturers (2), a College principal, a Chief, and Community leaders (2).

A third purposeful sample group of 14 people (8 men and 6 women) consisting of lecturers (4), teachers (5), community workers (2), and administrators (3) serving in the FCE mini-education system was chosen to evaluate their mini-education system through a SWOT analysis.

### **3.8 Measuring instrument**

Semi-structured interviews were conducted during October and November 2009 with 15 educators and community leaders working in the Masaiti community using a pre-determined interview schedule. The interview focused on questions such as:

- What would you identify as the basic felt needs and problems of the people in this community?
- What is the goal of education in your school/s?
- What educational skills do people need in this community?
- What important factors hinder the development of a child's self-esteem/value in your community?
- What would you say the learner should know about his/her role as a member of a family in your community?
- What knowledge, skills and attitudes should the learner have to know in order to contribute to the welfare of this country?
- What kind of knowledge, skills and attitudes do parents and teachers need to teach students to be able to voluntarily work together for the common good of this community and the nation?
- What hinders development in this area?
- What is the role that education plays in the development of this community?

The 9 focus group interviews were based on a shorter pre-determined interview schedule, but some of the following additional questions were directed at them:

- Why do parents (you) send their (your) children to school?
- What are the biggest challenges that students face when they leave school?

With respect to both the semi-structured and group interviews a pilot study was conducted in advance in order to remove obvious research barriers and problems.

The SWOT analysis based on an education system strategic framework model of Steyn *et al.* (2002) was used as measuring instrument to determine the strong points, weak points, opportunities and threats of the FCE mini- education system.

### **3.9 Data processing**

The semi-structured, focus groups interviews and SWOT analysis were audio-taped, transcribed and relevant individual contributions were integrated in the reporting (Setati, 2008: 106). The preparation, the 18 coding themes (see Addendum 4), analysis, structuring and interpreting of the data were understood as the resolutions of a complex whole into its parts (Mouton *et al.*, 1988:102,103; Nieuwenhuis, 2008:103-113).

The analysis was approached by first segmenting the data into categories and then into themes and then comparing the themes by identifying the possible educational strategies for the Masaiti developing community. The process of the analysis of the data included the following (De Vos, 2006:334):

- Planning for recording of data.
- Data collection and preliminary analyses.
- Managing or organising the data.
- Reading and writing memos.
- Generating categories, themes and patterns.
- Coding the data (see Addendum 4).
- Testing the emergent understandings.
- Searching for alternative explanations.
- Representing and visualising (e.g. writing of the report).

### **3.10 Trustworthiness**

The trustworthiness of observations is directly related to the validity of the theory that is used. Data provides adequate support for the conclusions based on them. The trustworthiness was

ensured by, for example, using multiple data sources, verifying raw data by respondents, keeping notes of research decisions taken, stakeholder checks, verifying and validating the findings, controlling for bias, choosing quotes carefully and stating the limitations of the study upfront (Nieuwenhuis, 2008:113-115).

Content validity was ensured by basing the items for the interviews on the conceptual-theoretical discussion of special/additional educational needs of the developing community as well as the educational strategy framework of the developing community (see Cresswell, 2008:172). The various focus groups provided parallel data (Barbour, 2007:55). Trustworthiness was established by means of triangulation and participant's verification of data (Cresswell, 1994:155-157).

The central consideration of validity in the process of empirical data collection is that of reliability (Mouton *et al.*, 1988:80). The researcher carefully considered the observation effects in data collection through individual interviews and focus group interviews. The image of the researcher and field workers were important when working with people from different cultures and socio-economic backgrounds. The researcher made use of community workers to facilitate the interviews for establishing trust with the community.

### **3.11 Ethical procedures**

The usual ethical procedures acknowledge and required by the Faculty of Education Sciences was implemented during the research. The university under whose auspices the project was conducted approved of the research design and the research instrument (the interview schedule). The interviewees were informed that their participation would be voluntary and that they could withdraw from the research process if they felt uncomfortable with any aspect of it. None withdrew, however. Concepts like "informed consent and confidentiality" were foreign to the people of the Masaiti community but after explanation they acquiesced (see Robinson-Pant, 2005:98, 116).

## **4. PROPOSED CHAPTERS**

The research finding will be reported in three sections each consisting of different chapters:

### **SECTION A**

Section A consists of two chapters and provides the context of the research.

Chapter 1: Rationale and introductory perspectives

This chapter presents the introduction, research problem, aims as well as the design and methodology of the study namely: 'A strategy for a mini-education system to support transformational development in a developing community'.

#### Chapter 2: Literature overview

This chapter presents a literature overview as basis for the study and includes the following: transformational development, educational needs of developing communities, the internal structure and functioning of mini-education systems and a strategy to increase the quality of the education system in developing communities in Sub-Saharan Africa.

### **SECTION B**

Section B includes the actual reporting of the execution and findings of the research. This section consists of four articles that contain the different aspects of the research. Each of these articles is completely of stand-alone format and is directed towards a particular research objective, but obviously relate to each other and cross-references are also found. The formatting of the articles was done according to the guidelines of each specific journal.

Article 1: Life and world view: development and transformation; The case of the Lamba of the Masaiti region in Zambia

The investigation focused on the transformation of developing communities in general and on the Masaiti community in particular, and on how the FCE mini-education system might contribute to the transformation of such a community through life and world view transformation.

Article 2: Special educational needs and goals of developing communities, with reference to the Masaiti community of Zambia

The developmental problem of Sub-Saharan Africa communities as represented by the Masaiti community in Zambia has through the years been exacerbated by a lack of quality education. This article contends that in order to address the lack in quality education, educators/teachers in such communities should re-orient themselves with respect to those special or additional educational needs and goals that would enable students to fulfil their future roles in their communities and beyond.

Article 3: A possible system solution to rural Africa's education problems

This article explores the education situation of several developing countries that are struggling with crippling education problems. It argues that these problems can be addressed by non-governmental organisations acting as privately funded mini-education systems. In particular, the analysis and discussion of the mini-education system of the Foundation for Cross-Cultural Education has been demonstrating that the mini-education system of a private

educational initiative, can make a substantial contribution towards the educational upliftment of a community in a rural area, such as that of the Masaiti area of Zambia.

Article 4: A strategy to increase the quality of the education system in developing communities in Sub-Saharan Africa

The article aims to provide an instrument to plan the mini-education system of private education initiatives working in developing communities. To confer advice to these private educational initiatives in SSA and to address the current global concern for the quality of formal education, the study implemented Steyn *et al.*'s (2002), planning strategy model as a framework to increase efficiency of all the components and elements of a mini-education system. The particular strategic framework was then applied defining the needs and determinants influencing quality education in developing communities in Sub-Saharan Africa in general.

All the articles have been sent to different journals, namely:

Article 1: Article 1 was sent to KOERS Journal 76(1) 2011 and accepted for publication on 1 Nov 2010

Article 2: Article 2 was sent to Perspectives in Education Journal for reviewing and an answer is being awaited regarding publication.

Article 3: Article 3 was sent to Acta Academia Journal for reviewing and an answer is being awaited regarding publication.

Article 4: Article 4 was sent to World Development Journal for reviewing and an answer is being awaited regarding publication.

## **SECTION C**

Section C includes the conclusion of the research as well as a bibliography of sources (sources not used and referred to in the articles). The questionnaires and coding themes are also included in Section C.

Chapter 3: Conclusion, findings and recommendations

## **5. SUMMARY**

This chapter presents the rationale and introductory perspectives of the research. It examined the research problem, aims as well as the design and methodology of the study namely: 'A strategy for a mini-education system to support transformational development in a developing community'. In the formulation of the research problem four focal points were

taken into account with respect to the applicable strategies by a mini-education system to support transformational development in a developing community. The first focus was on the nature and meaning of transformational development and the effects of different world view approaches to the transformation of rural developing communities. The second focus was on the educational needs of developing communities in the context of the third focus, namely the relevant factors or determinants that influence the education system of a developing community. The last focus was to describe and analyse a typical mini-education system. This chapter concluded with a summary of the proposed chapters of the research.

**CONTEXT OF THE STUDY**

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**2. INTRODUCTION**

To identify the strategies that a mini-education system could employ to facilitate transformational development effectively in a developing community the study first investigate transformational development and the impact of prevailing worldviews on development.

**2.1 Transformational Development**

According to World Vision (2002:3), transformational development is “a process, through which children, families and communities move towards wholeness of life with dignity, justice, peace and hope.” Transformational development embraces the development of a community towards a wholeness of life regarding the economic, political, environmental, social, intellectual and moral aspects of life at local and regional levels. The key to transformation seems to lie in the mindset or worldview of people in which their education plays no minor role. The spiritual realm impacts the physical realm at the level of the culture (Miller, 1998:129-132). If any society is probed for what it is, what primarily forms that society is the life and world view of those who compose that society (Walsh & Middleton, 1984:17).

**2.1.1 The universals / components of a life- and world view**

Life and world views shape our understanding of ourselves and of our world (Bufford, 2007:293; Van Brummelen, 1988:86). Effective educational communities have, therefore, teams of teachers whose life and world view determines the purpose of schooling and the nature of learning.

A life and world view is made up of different kinds of beliefs and components that consist of faith commitments, ethos and life and world view components.

Convictions about the basic makeup of the world and how it works are held consciously as well as un- or sub-consciously in faith in the form of a set of assumptions, called a life and

world view (Miller, 1998: 38, 47). According to Nash (1992:260), Craffert (1997:205-207) and Van der Walt (2001:13), a well-rounded life and world view should at least include the following universals or components: convictions about God (who is the ultimate being?), morality (what is good?), knowledge (what is true?), humankind (what is the human being?) and reality/nature (what is real?).

### **2.1.2 Life and world view transformation**

The interpretation of the life and world view transformation by definition was done from a Christ-centred life view perspective.

The idea of transformational philosophy presupposes a recognizable, distinctively Christ-centred position. Transformation refers to a radical change in all spheres of a person's life. It begins on the inside, at the level of beliefs and values, and moves outward to embrace behaviour. The gospel thus becomes God's total response to man's total need (Miller, 1998:129-132).

According to the Christ-centred position, development transformation in itself is a dynamic process. It begins with the proclamation of the gospel for the purpose of breaking the power of sin and death. It then involves the exchange of lies for the truth (repentance) and death for life (regeneration). God intends that whole cultures be reformed (Miller, 1998:67). The life and world view universals or components embody convictions about God and morality (Dien, 1997:345-348), knowledge, humankind and reality/nature. Each of the universals can and should be transformed for the purpose of effecting a total life and world view transformation towards a Christ-centred/reformational/Biblical perspective. In this case, we outline the Lamba living in the Masaiti region's traditional (syncretistic) view and then demonstrate how it can be transformed (see article 1). The transformation of a life and world view or a philosophy entails the act of critically 'taking captive' (2 Cor. 10:5) animist or secular thought.

Different life and world views lead to ideas that have consequences for the transformational development and education of developing communities (Van Niekerk, 1993:5-11). The key to transformation, therefore, seems to lie in the mindset or life and world views of people. The life and world views of people do not only determine how they see the world, but more importantly determine the kind of societies, communities and education systems that they build. Life and world views and resulting cultures have an effect on transformational development (Miller, 1998:33-49).

According to Dreeckmeier (2005:14), life and world views can be categorized according to the following continuum:

Animism	Christ-centred	Secularism
←		→
Ultimate reality is spiritual	Ultimate reality is personal	Ultimate reality is physical

Generally speaking, the traditional Lamba life and world view of the Masaiti community in Zambia can be located in the left column of this table, and the current Western secular life and world view in the right hand column. At present, reality for the Masaiti community is mostly spiritual. For many, the real world is the unseen; the physical is only an illusion because spirits animate everything. Truth is hidden, irrational and a mystery.

### 2.1.3 World view as determinant of development and the education system

Life and world view is an important determinant of the educational system, especially in terms of how it plays a significant role in establishing the culture of developing communities in Africa. These life and world view 'ideas' have also a direct influence, on how educationists as well as the local community look at the educational problems they are facing.

Firstly the communities' *view of morality* will influence their ideas, because every person's view of God/or the view that that there is no god has a direct influence on his/her morality and how they see development. Dien (1997:345-348) is convinced that moral reasoning is based on a comprehensive life and world view and that moral behaviour in part serves to maintain that.

Secondly, non governmental organisations and local developing communities' *views of knowledge* can shape educational development, prosperity or poverty more than the physical environment. This applies, according to Harrison (1985:6), if the community's world view encourages the belief that humans have the desire to know and understand the world around them and that the universe operates according to a pattern of created laws. When these factors are in place it will impart knowledge, skills and attitudes that are linked to ideas of progress in educational development.

Thirdly, education systems and policies bear the unmistakable imprint of thoughts in the way one *views others* and interacts with them (Van Brummelen, 1988:87). According to Harisson (1985:8), the rigour of an effective ethical system will shape attitudes of freedom and justice which are central to several major development issues. If the members of a society expect injustice, the ideas of cooperation, stability and continuity will be undermined. Human beings' relation to economics will also determine the future development of their education system

(Miller & Blignaut 2004:4-10). Societies ideal for development are being created by the image they have of themselves and the way they educate their children. Educational development should acknowledge and respect dignity and not be driven by a paternalistic self pity. The test for development in developing communities is not so much measured through prosperity, but rather the quality of relationships that identify first with people before producing programmes (Batchelor, 1993:21).

Fourthly, every culture, according to Walsh & Middleton (1984:39, 54), has its own set of blinkers that prohibits people from *seeing reality* in totality. Educationists need to explore the cultural realities that shape the community's thinking and actions. The crucial question is whether the life and world view of the developing community or NGOs educational initiatives is consistent with reality in totality; otherwise it will resist every effort to bring about community transformation and educational development. Miller (1998:67) alleges that physical poverty as a reality in totality is also rooted in a poverty mindset, a set of ideas held corporately that produce certain behaviours. These behaviours can be institutionalized into the laws and structures of a society (Silvoso, 2007:116).

If one only believes in a spiritual reality or only in a physical reality the concept of material existence is very vague (Doke, 1970:222-228; Chike, 2008:222 Miller, 1998:186, 248-274). Views towards work, time and use of land will, however, determine the community's future perspective on life, which in turn will become a stimulus for community and educational development. Mbithi (1974:124) warns that academic segmentation of reality which gets transformed into government operational departments of health, social welfare, education etc. is at variance with the developing community's view of reality.

The view of morality, knowledge, human relations and reality especially play a significant role in establishing the culture of developing communities as well as determining the quality of educational institutions people establish in SSA. The discussion also supports the notion that life and world view transformation be seen as a prerequisite for the developmental transformation of communities. A transformational perspective is, furthermore, required for under-girding an effective and transformed educational strategy in planning the mini-education system.

## **2.2 Educational needs of developing communities**

The second focus point in developing and understanding the research problem is that of the educational needs of a developing community. According to the ministerial seminar on Education for Rural People in Africa (2005:65-69), rural people represent 71% of the total population of Africa and these figures will remain consistent for the next three decades. For

every 100 urban children who have access to primary education, only 68 have the same opportunity in rural areas. For every 100 children in urban areas who complete primary education, only 46 do so in rural areas.

### **2.2.1 The lack of education of acceptable standard and quality in SSA**

The problem of insufficient development in SSA is to a large extent due to the lack of good quality education. Casson *et al.*'s (2010:137) study confirms that the quality of education institutions in a country will influence its development process. The picture in Sub-Saharan Africa is especially gloomy. Several studies showed that in this part of Africa many students left primary school without mastering the three R's. Grade repetition and dropping-out are estimated to consume about 25% of the financial resources allocated to primary school education in this region (Dembele & Oviawe, 2007:473). Already forty years ago, Coombs (1968:108) sounded a warning regarding the poor quality of education in the developing world: "...the system ... is bound to perform badly while enrolments expand rapidly. Dropouts and failures will mount unconscionably high, quality will decline, and frustrations will rise".

According to Banda (2009:109), problems with the quality, relevance and credibility of education are some of the factors affecting the provision of Education for All (EFA) among the Chewa people of Zambia. He suggests that the formal education system, as a form of redress, should not be considered to be superior to pre-formal home education and non-formal education. Serpell (in: Trudell, 2007:556) notes that in rural Zambia success in formal schooling came about because of the removal of young people from their communities and their placement in a "superior and external realm" foreign to their community. This strategy is not always appreciated by the community itself, however.

More children around the world are currently attending school than ever before, but educational change has only emphasised access to education and putting systems in place rather than attending to pedagogy and the processes of teaching and learning (Matola, 2001). Education of acceptable quality has to have a normative and descriptive dimension in order to re-orientate teachers towards reformation of the actual teaching and learning processes in schools in developing communities in SSA.

### **2.2.2 Re-orientation of educators/teachers**

Teacher education is a neglected area of educational policy development (Buckler, 2010; Kamunde, 2010:646) in developing countries. The re-orientation of teachers towards the actual needs and requirements of the members of developing communities should be the

prime focus of the educational reform of the education systems of such communities. Teachers should be equipped to stimulate the ownership of local education provision and to understand how local education agendas tie in with national agendas for education and development.

In the normal run of affairs, educators are orientated towards the 'usual, standard or normal' aims and purposes of education (Steyn *et al.*, 2002). They should, in addition to this orientation, also be reoriented through teacher education or through personal initiative (self-training) towards the 'additional' special or particular aims and purposes of education required in and for developing communities.

The quality of schooling/education in developing communities in SSA will not improve simply because of the implementation of a new policy, programme or organisational structure. Schools in developing communities, according to Jansen (2005), need a "deep change that alters not only the surface behaviours of education systems, reflected in cross-national targets, but that fundamentally disrupts the inertia that plagues pedagogy, curriculum and assessment in third world education". Buckler (2010) correctly contends that not enough attention is being paid to the special training needs of teachers in rural areas, including how to turn talk-and-chalk classrooms imaginatively into, for instance, social constructivist and interpretive activities. To develop the necessary critical thinking and problem-solving skills, teacher education should be re-orientated to become more participatory, interactive and adventurous and to rely more on cooperative learning and inquiry.

### **2.2.3 Particular support to learners regarding their roles in developing communities**

Quality education in itself is orientated towards assisting learners to understand their 'usual or normal' roles in their communities and in civil society at large. In developing countries, in order to promote the standard and quality of education, education should also be re-orientated towards a deeper understanding of their educators' special roles in their developing situation. The following discussion focuses on the five different roles:

- The role of the learner as a self-actualising individual firstly means that the development of individual creativity requires that teaching and learning in developing communities should be built around inquiry and critical thinking, the inculcation of which can be expected of all forms of education (Whiting, 1961:11, 12; Kinoti, 1994:47).
- Secondly, the future role of the learner as a member of the family (the first foundational sphere of society) should be to meet their normal or regular

responsibilities of future parents, spouses, children and grandchildren, (Steyn *et al.*, 2002:86; Cope, 2006:100).

- Thirdly, the future role of the learner as citizen of the state is expressed in the desire of each person in a community to know what kind of adults the school's children will become. If children turn out to be criminals or incompetents, society pays for it, but if they turn out to be responsible citizens, all benefit (Bereiter, 1973:3).
- Fourthly, the future role of the learner as a career person should provide the learner with skills, knowledge and attitudes to enter a particular career and to proceed with training to fulfil his/her vocation, the inculcation of which can be expected of all forms of quality education (Steyn *et al.*, 2002:87).
- Lastly, the future role of the learner as a community member and members of community organisations will mean that the people of a free nation and community will voluntarily work in union with each other for the common good of the entire nation and community (McDowell & Beliles, 1997:4, 5). The learners in the education system of a developing community need to understand that the external union of a community results from an internal unity of ideas and principles residing in the hearts and the minds of the people.

Education and the mini- education system should have a transformational capacity to restructure, redirect or correct the education system to develop every child towards their normal future roles and needs for the community and to enhance the quality of the functioning of the education system in SSA.

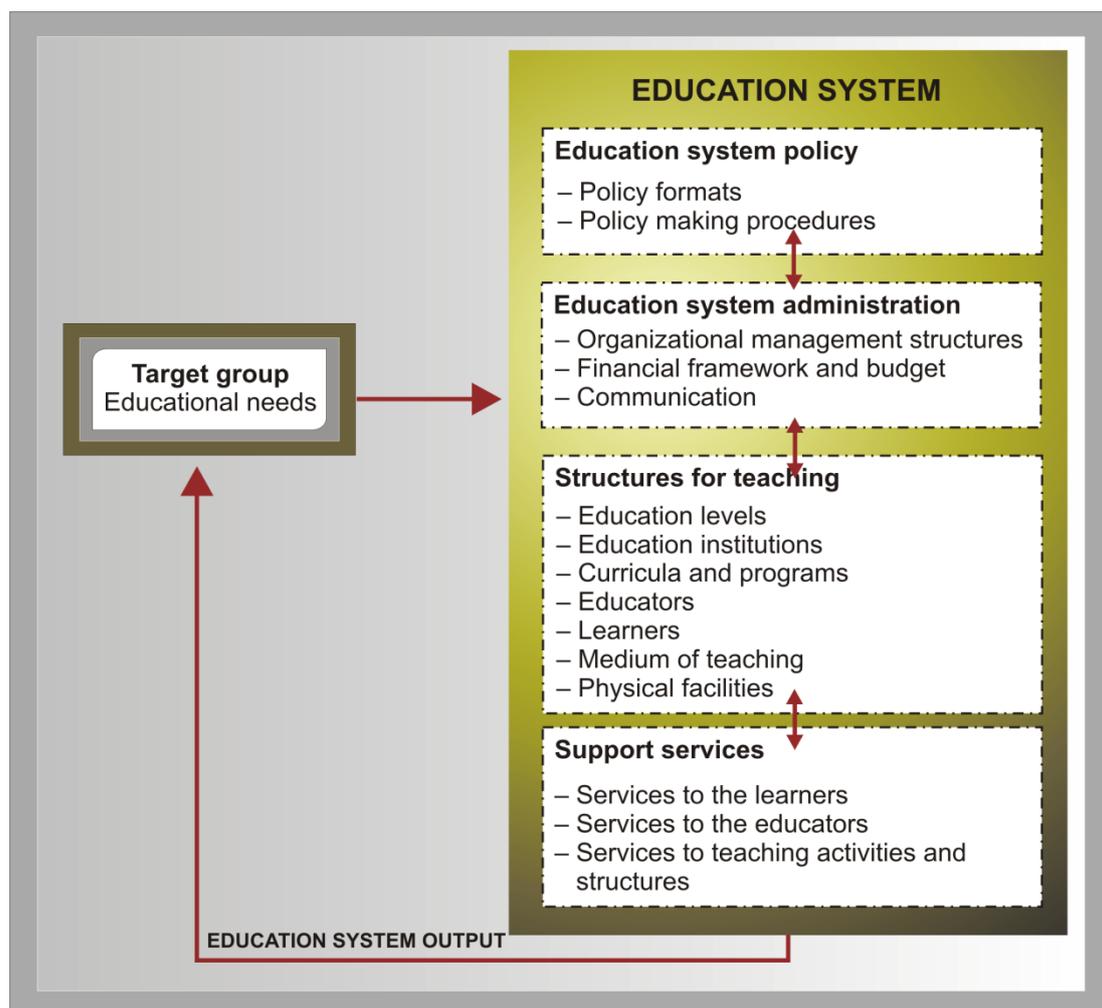
### **2.3 The internal structure and functioning of mini-education systems**

To identify the strategies that a mini-education system could employ to facilitate transformational development effectively in a developing community the study focused on describing and analysing the structure and functioning of the FCE mini-education system in a developing community in Zambia.

The mini-education system can be described as the vehicle or framework that enables the provisioning of effective education to a group of people, smaller in numbers than the target group of the national education system, providing in their identifiable education needs (Dekker & Van Schalkwyk, 1989:296). The mini-education system finds its over-arching purpose in providing its target group with such teaching and learning opportunities as would serve their particular education needs. The mini-education system can be clearly

distinguished from the national education system that serves the needs of all the citizens of a particular country (Steyn *et al.*, 2002:39-43).

The mini-education system is a particularisation of the concept *education system*. The education system as framework consists of four structural components and each of them of several elements (see Article 3). These components are: the education system policy, education system administration, structure of teaching and education support services (Steyn & Wolhuter, 2000:3). Each of the components and its elements serve a particular role and purpose in the education system (Steyn *et al.*, 2002:48). The components and elements of the education system and the relationship of the system to its target group can be illustrated as in Figure 1. (Steyn *et al.*, 2002:48):



**Figure. 1 The structure of the education system:**

The component *Education policy* refers to the statement of intent describing the way in which identified educational needs of the target group are to be solved (Steyn *et al.*, 2002:48, 49, 67). It serves as an instrument through which it is ensured that the set of goals and objectives are clearly stated and should, therefore, clearly reflect the goals of the education

system. The component *Structure of teaching*, regarded as the heart of an education system, refers to the way in which the different education programmes are structured to fulfil the educational needs of the target group. The 'structure for teaching' also includes the following elements, namely the education institutions and levels, curricula and differentiation, entrance requirements of learners, evaluation, certification as well as an explanation of the position of educators and learners (Steyn *et al.*, 2002:76-77). The component *Support services* refer to the specialized non-educational services required for improving the quality and effectiveness of the educational activities. The component *Education system administration* indicates the structuring and organisation of the functionaries and personnel in the education system and also the funding aspects and internal and external communication procedures as elements.

In the case of the mini-education system, as particularisation of the concept *education system*, the educational needs of the target group (in this case, the Masaiti community; see Fig.1) have a direct influence on the structure of the mini-education system, in this case of the FCE mini-education system. The FCE mini-education system in turn has a transformational influence on the target group.

### **2.3.1 The Masaiti community in Zambia as target group of education system**

Zambia is a landlocked country bordering in the north with the Democratic Republic of Congo and Tanzania and with Zimbabwe and Botswana in the south. It has a population of 10.3 million people. About 62% of its people live in rural areas and 54% is younger than 15 years. HIV-AIDS has infected 15% of the adult population. Zambia has a relatively open economy of which the mining sector is the backbone. It has posted economic growth at an average of almost 5% between 1999 and 2005, but 64% of the population today still live below the international poverty line (Bajaj, 2010; Netherlands Embassy, 2010:1-3). The Structural Adjustment Programme that Zambia by financial necessity had to negotiate with the International Monetary Fund in 1991 placed constraints on public spending on education (Lungwangwa, 1992).

According to the Ministry of Education of Zambia (2009) review reports in Zambia, primary education is struggling with inadequate facilities and delayed funding, all of which constrain the performance of the Zambian education system. There is also a lack of consistency in participation and monitoring programmes. Most schools are severely understaffed, female teachers are leaving rural areas for urban areas and community schools are still operating without infrastructure. The grade 9 national pass rate in 2006 was 48.3% (Educational Statistical Bulletin of Zambia, 2007:13).

The inefficiency of the African education systems, especially in rural areas, is clearly observable at grassroots levels in the education system of the Masaiti community in Zambia. The high grade 9 dropout rate of 55.9% in the district in 2009 means that out of the total of 2 899 students that registered for examinations at the end of the year, 1 490 dropped out and will arguably become part of the social problem in the community. Of the 83 schools in the Masaiti district only 12 have access to electricity and half of the schools do not have an adequate water supply. The teacher:pupil ratio is 1:53 (Ministry of Education, 2009:20, 30, 44; Lisati, 2006:94, 114, 118).

The Zambian government is persisting with its policy of encouraging private providers of education as can be seen in the 503 private schools that were registered with the Ministry of Education in 2007 (Educational Statistical Bulletin of Zambia, 2007:18; Sikwibele, 2002). Community schools in Zambia also enjoyed phenomenal growth from 55 in 1996 to 2716 in 2007, representing 31.6% of the total number of schools in Zambia (Chondoka, 2006). It is a 'success story' of private (community) educational initiatives that are not dependent on external donor support. Although the 'community movement in Zambia' enables learners, especially poor rural children, without access to education, to attend school, it has failed to provide quality education (Farrell, 1999:68; Chondoka, 2006). Bajaj (2010) contends that the hope for the future of Zambian children is on a collision course with the realities of many schools: overcrowded classrooms, absenteeism, poor teaching and learning quality and limited job prospects after graduation. Kelly (2000) also calls for the HIV/AIDS crisis to be placed at the centre of the country's education agenda. Another perennial problem since the mid-1970s in the formal education system which seems to be detached from the needs of society and the Zambian economy, is that of schooled unemployment: those who succeed in graduating from the school system find themselves among the unemployed (Serpell, 1993).

All of the above has given parents in Zambia a desire to resort to more efficient alternative education in the form of private education. One of these private education initiatives is the Foundation for Cross-Cultural Education (FCE), and which we would contend can serve as a model for challenging the ineffectiveness of the current education system in and for rural Africa.

### **2.3.2 The roles private education initiatives can and have been playing in eradicating the problems of rural areas in developing countries**

International approaches to private educational initiatives moved from a non-formal approach in the 1970s to where it is now seen as complementary to national education systems (Rose, 2009:225). Generally, private educational initiatives (such as NGOs) are still regarded as a second best alternative to formal state provision. Research by Moore *et al.* (2006) on nine

education models found that the majority of them were more cost-effective than government schools in delivering education services. Students also achieved higher learning gains through adjustments in school size and location, curriculum and language of instruction, school management and governance arrangements, teaching staff and instructional support services.

The role that non-state providers (NSPs) in general can play in contributing towards the quality of basic education services is well documented (Rose, 2009, 2010; Moore, DeStefano & Gillies, 2006). Attention is increasingly given in the education sector to developing partnerships between governments and NSP private initiatives (Rose, 2010). For purposes of this study, three such private initiatives, that have been making substantial contributions to the eradication of education problems in their respective countries, are referred to as examples. These private initiatives in Ghana, Bangladesh and Afghanistan have been making impressive contributions to the eradication of educational problems such as a lack of educational access for poor rural communities, low literacy rates and high drop-out rates (Rose, 2009, 2010).

Each of the private educational initiatives can also be regarded as a mini-education system. Each of them provides in the identifiable needs of a particular target group and proves itself to be an initiative that has a specific policy, administration, teaching structure and support service components - all elements of a mini-education system. The *School for Life* focuses on the education needs of Ghana's Northern region where there is no access to primary education. The target group of *BRAC* in Bangladesh is the poor children deprived of education, as well as overage girls that are already out of reach of the national education system. *COPE* in Afghanistan targets rural children, especially girls (BRAC, 2010; Moore, 2006; US Aid, 2010).

### **2.3.3 The mini-education system of FCE in Zambia as a private education initiative**

- **The characteristics of the FCE-mini-education system as a private educational initiative**

The Foundation for Cross-Cultural Education in Zambia (FCE) has been serving as a private educational initiative and accredited with the ministry of education in Zambia for the past twelve years. In this time, the FCE developed a mini-education system appropriate for developing countries and communities in Africa, and specifically for the Masaiti community. The FCE is an international, non-denominational, non-racial and non-profit Christian organisation.

### *The vision, aims and objectives of the FCE mini-education system*

The first essential requirement regarding a successful mini-education system is a clearly structured policy stating its vision, aims and objectives, which serves as guideline for the functioning of the system. Its vision, aims, objectives and policy should be aligned to ensure successful education (Steyn *et al.*, 2002:61- 63). These features can be found in the FCE mini-education system.

The objectives of the FCE mini-education system are to:

- Establish colleges for the training of trainers by focusing on the training of teachers and community workers.
- Establish model schools where college students can do practical teaching and to influence the community and other private or government schools towards Christ-centred education.
- Equip members of disadvantaged communities with Biblical values, knowledge and skills that will lead to community transformation through the establishment of activity centres.
- Develop curriculum material for the different fields of training in FCE and to train and network educators by developing and sharing curriculum material for schools.

### *The structure for teaching as component of the FCE-mini-education system*

As the heart of any education system, the component 'structure for teaching' should be constituted in such a way that it contributes directly to the actualisation of the vision, aims and objectives of that particular education system. The FCE mini-education system regards it essential to create a structure for teaching and training that will provide for formal, informal and non-formal education and training that will create opportunities for children from pre-school up to adulthood to meet the educational and developmental needs of their communities. All the elements of this structure should be purposefully structured to be able to realise the vision of the education system. A discussion of these elements in the FCE mini-education system serves to demonstrate how they have been structured.

The education institutions of the FCE mini-education system can be divided into: training centres, a teacher and community training college, activity centres and a model school. Thus, the need for general as well as for special education is being met (FCE policy document, 2006).

Programmes and curricula for teacher and trainer education are an essential element for providing effective education opportunities for adequately prepared teachers and trainers or

community workers equipped with the knowledge, skills and attitudes and the willingness to support members of disadvantaged communities to take their rightful place in society (Du Toit, 2009). Teachers at the FCE can attain a diploma in primary education; the trainers a certificate in community development. In addition to the conventional teacher education curricula, for the purpose of meeting the special educational needs of the community, the teacher education programme includes, according to Du Toit (2009), compensatory competencies in knowledge, skills and values.

### *Support services of the FCE mini-education system*

The term “support services” refers to those (non-typical educational) services particularly planned and employed to strengthen the different educational activities in the education system (Steyn *et al.*, 2002:93-95). Three types of support services can be identified, each of which can be explained in terms of the FCE mini-education system: Support services to educators, learners and teaching activities.

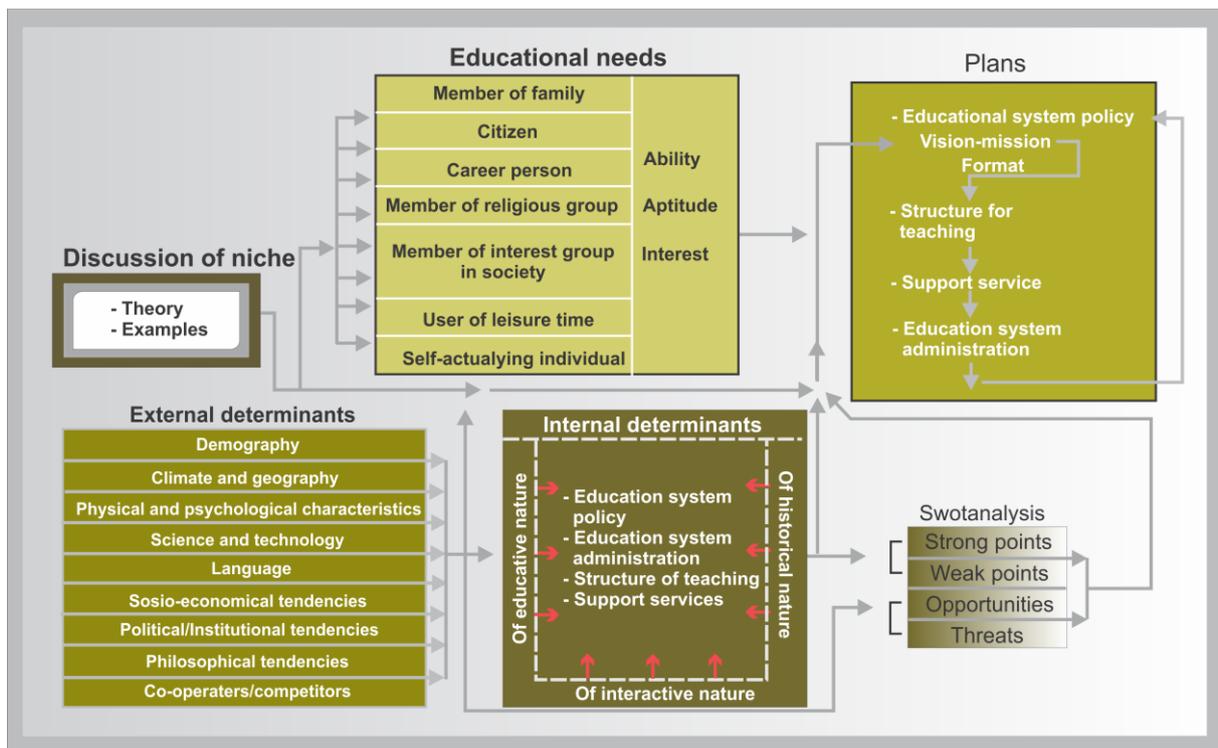
Understanding of the FCE mini-education system not only flows from a description of its components, but shows whether it can serve as a model and strategy for providing the sustainable educational opportunities required for promoting effective transformational development in rural Africa.

## **2.4 A strategy to increase the quality of the primary education system in developing communities in Sub-Saharan Africa**

### **2.4.1 Introduction**

Strategic planning of the mini-education system could be employed to facilitate the quality of primary education effectively towards transformational development in developing communities in SSA.

Strategic planning of the education system refers to the sequence of actions needed for the effective construction and functioning of the components and elements of the education system in the developing community to serve the educational needs of that community (Steyn *et al.*, 2002). To investigate how to confer advice to educational investors in SSA and to address the current global concern for the quality of formal education (Mncube & Harber, 2010:614), the study implemented Steyn *et al.*'s (2002) planning strategy model as a framework to increase efficiency of all the components and elements of an education system. The structure and functioning of the framework for the strategic planning of education systems can be illustrated as in Figure 2.



**Figure 2 : The framework for strategic planning of education systems**

The framework for strategic planning consists of two phases, namely the phase of planning analysis and the phase of planning operationalization.

The phase of planning analysis

Planning usually starts with an analysis of the present situation. The following steps outline the *planning-analysis stage*, namely (Steyn *et al.*, 2002:146):

- The description of the target group and analysis of their educational needs. The educational needs of the community are determined by the future roles that the learners will fulfil to take their rightful place in society, including, for example, their roles as members of a family and their roles as a career person.
- The defining of educational domain (niche). The domain or niche is the description of the field of education and training in which the particular education system should function (e.g. formal or informal, primary education or skills training).
- Identifying the determinants influencing the education system. The determinants of the education system refer to those factors that have a direct influence on the structure and functioning of the system. The internal factors refer to the areas within the education structure that are influencing the education system. The external determinants refer to the influences from outside the particular education system and that are primarily associated with the target group. The external determinants include the following aspects, namely: the demographical tendencies, the

geographical tendencies, the economical tendencies, the cultural tendencies, the political tendencies and the religious tendencies. The context and influences of the different external determinants will differ from education system to education system.

- A SWOT analysis determining the strong and weak points and opportunities and threats of the education system. The strong and weak points are usually deducted from the internal functioning of the education system. Opportunities and threats of the education system are usually deducted from the external determinants of the individual education system.

The data developed during this analysis phase should be provided in indicator format or short single content statements in order to enable the easy application of this data during the phase of planning operationalisation.

The phase of planning operationalisation

During the phase of planning operationalisation, the actual planning of the particular (mini-) education system is executed. This phase includes the following steps (Steyn *et al.*, 2002:154-157):

- Planning the vision, mission as well as aims and objectives: These aspects will determine the nature and functioning of the particular (mini-) education system in the short, medium and long term.
- Planning the component *structure for teaching*: This step represents the planning of the 'heart' of the particular (mini-) education system. The following elements will be planned, namely: the level of education provision, the nature and demography of education institutions, the requirements and conditions of service of the educators, the demography of learners, the medium of teaching and learning as well as the physical facilities required to provide the expected education.
- Planning the component *education support services*: During this step the support required from non-typical education services are planned that are required to increase the quality of education. Attention is being given to, for example, library services, medical services, housing services, transport services and didactical services.
- Planning the component *education system administration*: This step represents the compositioning of the organisational structure of managers and administrative personnel, the financial procedures and budgeting and the external and internal communication of the particular (mini-) education system.

- Planning the component *education system policy*: The planning for this step includes the formalisation of all decisions during the planning into the agreed-upon policy formats. This format can include policy on, for example, personnel, finances, teaching and learning and facility provisioning.

#### **2.4.2 The description of the communities, as the target groups of the respective education systems, and their educational needs in SSA**

To execute a thorough description of the community to be served through education, the educational investor in SSA should firstly consult the community and interest groups and do a general demographic and geographic survey of the people and the area. Secondly the educational planner should identify all the sources of information before any strategy is applied. Thirdly, the limits of the educational needs should be tested with individuals and groups through a scientific method of sampling (Steyn *et al.*, 2002).

Indeed, the understanding of the life problems related to the community's perceived and real needs, as well as the community's involvement in planning and implementation of the education system maximises the possibility that the plan will be accepted and quality education facilitated.

#### **2.4.3 Defining the domains/ niche of the education system in SSA**

This step includes the description of the educational domain or field or level of education and training in which the particular type of education system, and particularly in SSA, should function (Steyn *et al.*, 2002).

The scholarly discourse on the position of the different domains of education in SSA can be summarized as follows: On primary school level, studies recommended that the centre point of attention should shift from universal primary school attendance to quality primary education for all (Wolhuter, 2007) with the focus on quality teacher training (Buckler, 2010; Edwards, 2005; Cligette & Wyssmann, 2006). In the domain of secondary education, there is an urgent need to expand the access to quality education and address the low survival rate (Deininger, 2003; Commonwealth of Learning, 2009). In the domain of preschool in countries like Malawi and South Africa, Dixon *et al.* (2008:19) found that the understanding of literacy practises in rural communities is insufficient and specifically the dilution of the oral culture in the pre-schools in rural areas, sends a message that community knowledge and practice are not valued. In the domain of vocational training, McGrath *et al.* (2006:85) are convinced that the role that it can play in Southern African in response to socio-economic challenges will be most profound if 'it is articulated within a broader educational and economic vision'. King

(2005:433) also states that the skills domain needs a whole series of intermediate goals and employment targets if it is to play a role in Kenya's modernization.

#### **2.4.4 Identifying of external and internal determinants that influence the quality of education in SSA**

Determinants refer to those factors that have a directional influence on the structure and functioning of the education system, indicators that affect the quality of the education systems positively or negatively in SSA (Heneveld, 1994:5-7). The list summarises some of the internal determinants of historical, interactive and educative nature of the present education systems in SSA as identified by several studies:

- Lack of qualified teachers (UNESCO, 2010; Wolhuter, 2007; Edwards, 2005)
- Lack of schools and classrooms (Wolhuter, 2007)
- Increase in literacy rates (Clemens *et al.*, 2007)
- Lack of financial resources (Wolhuter, 2007)
- High teacher: student ratios ((Hungu & Thuku, 2010; Jansen, 1995)
- Lack of text books and instructional materials (Michaelowa, 2001)
- Length of instructional time (Jansen, 1995)
- Not enough emphasis on teaching and learning improvement (Matola, 2001)
- Low teacher remuneration (Matola, 2001); (UNESCO, 2005) and low teacher satisfaction (Cligett & Wyssmann, 2006)
- Programmes have little labour market relevance
- (Palmer, 2007; King, 2005)
- Neglect of in-service training of teachers (Bucler, 2010).

Recent tendencies of external influences on the SSA education systems can be listed as follows:

##### Demographic tendencies

- Population growth (doubles every 30 years) resulted in overcrowded systems (Blum, 2007; Wolhuter, 2007)
- Dramatic expansion of primary education systems is experienced (King *et al.*, 2007; Wedgewood, 2006; King, 2005)

#### Geographic and climate aspects

- Certain months of year extremely hot and rainy season increase appearance of sicknesses (Lisati, 2006)

#### Science, technological tendencies

- Lack of organisational infrastructure for educational research limits the quality of education provisioning (Wolhuter, 2007)
- Dramatic Increase in internet users provides for new ways of education provisioning (Misra, 2006; Liquid Telecom, 2010)

#### Socio-economic tendencies

- Low employment outcomes of school leavers (Al-Samarrai, 2007; King, 2005)
- High HIV-AIDS and negative influence of orphan hood (Beegle *et al.*, 2010; Kelly, 2000)

#### Political-institutional tendencies

- Overemphasis of target setting by International community is experienced (Kamunde, 2010; Jansen, 2005)
- Handling of corruption by authorities is a major threat (King, 2005)

#### World view tendencies

- The assumption that secularization is a universal and desirable trend (Deneulin & Rakodi, 2010)
- The view of morality, knowledge, human relations and reality of target group and educational investor (Miller, 1998; Compion *et al.*, 2010)

#### Language tendencies

- English is or is not preferred by the majority of the target group (Trudell, 2007)

#### Competitors/Co-operators

- Positive quantitative expansion of education through donor support is experienced (Bennell, 2002; UNESCO, 2005)

These determinants influence the character of education systems of developing communities in SSA on their way towards transformational development. This development can only take place once the worldview and educational needs of the people have been determined. The

outcome of the above analysis for quality institutions should always progress towards transformational educational development (Casson, 2009). The nature and character of development and the meaning we attach to it needs to be carefully defined. Transformation in this context is defined as the process of change of the individual, the community and the education system from one qualitative state to another

The communities' current life and world view, their needs, and the way they see the purpose of education through the normal future roles of the learner should influence the policy, administration, support service and teaching structure of the mini-education system to support quality education and stimulate transformational development in rural developing communities in SSA.

### **3. SUMMARY**

This chapter identifies the strategies that a mini-education system could employ to facilitate transformational development effectively in a developing community. The study first investigates transformational development and the impact of prevailing world views on development. Secondly, as a strategy we focus on identifying the educational needs of a developing community. Education and the mini-education system should have a transformational capacity to restructure, redirect or correct the education system to develop every child towards their normal future roles and needs for the community and to enhance the quality of the functioning of the education system in SSA.

Another strategy that a mini-education system could employ to facilitate transformational development effectively in a developing community was to describe and analyse the structure and functioning of the mini-education system in a developing community and particularly the FCE system in Zambia. Understanding of the FCE mini-education system not only flows from a description of its components, but showed whether it can serve as a model and strategy for providing the sustainable educational opportunities required for promoting effective transformational development in rural Africa. Lastly, it was discussed that strategic planning of the mini-education system could be employed to facilitate the quality of primary education effectively towards transformational development in developing communities in SSA.

**ARTICLE 1**



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***LIFE AND WORLD VIEW: DEVELOPMENT  
AND TRANSFORMATION\*\****

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The case of the Lamba of the Masaiti region in Zambia

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# **ABSTRACT**

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## **LIFE AND WORLD VIEW: DEVELOPMENT AND TRANSFORMATION**

### **The case of the Lamba of the Masaiti region in Zambia**

This article reports on a case study regarding the development and educational transformation of a sub-group of the Lamba living in the Masaiti region of the Copper Belt Province of Zambia, where the Foundation for Cross-Cultural Education in Zambia (FCE) has been serving for the past thirteen years. It was concluded that the current life and world view of a community such as that living in the Masaiti region can be transformed to a truly Christ-centred life and world view by firstly taking cognizance of how the community currently expresses itself in terms of each of the universals or components of a life and world view, and secondly, by subjecting each of those universals or components to a process of life and world view transformation. It was, furthermore, concluded that life and world view transformation should be seen as a prerequisite for the developmental transformation of such communities.

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# OPSOMMING

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## LEWENS- EN WERKLIKHEIDSVISIE: ONTWIKKELING EN TRANSFORMASIE

### **Gevallestudie: die Lamba woonagtig in die Masaiti-streek van Zambië**

Hierdie artikel berig oor 'n gevallestudie aangaande die ontwikkeling en die onderwyskundige transformasie van 'n sub-groep van die Lamba woonagtig in die Masaiti-streek van die Koperbeltprovinsie van Zambië. Die *Foundation for Cross-Cultural Education* in Zambië (FCE) is reeds die afgelope dertien jaar werksaam onder die mense in hierdie gebied. Daar is tot die gevolgtrekking gekom dat die huidige lewens- en werklikheidsvisie van 'n gemeenskap soos dié van die Masaiti-streek getransformeer sal kan word tot 'n ware Christus-gesentreerde lewens- en werklikheidsvisie deur eerstens in ag te neem hoe die gemeenskap homself tans tot uitdrukking bring in terme van elkeen van die universaliteite of komponente van 'n lewens- en werklikheidsvisie, en tweedens deur elkeen van hierdie universaliteite of komponente te onderwerp aan 'n proses van lewens- en werklikheidsbeskouingstransformasie. Daar is ook tot die gevolgtrekking gekom dat lewens- en werklikheidsvisietransformasie beskou moet word as 'n voorvereiste vir die ontwikkelingstransformasie van sulke gemeenskappe.

**Key concepts:** life and world view, personal philosophy, education, Christ-centred, transformation

**Kernbegrippe:** lewens- en wêreldbeskouing, persoonlike filosofie, opvoeding, onderwys, Christus-gesentreerd

# 1. INTRODUCTION

This article reports on a case study regarding the development and educational transformation of a sub-group of the Lamba living in the Masaiti region of the Copper Belt Province of Zambia. The Lamba comprises a total of approximately 300 000 people spread over the Masaiti district of Zambia as well as the Katanga district of the Democratic Republic of the Congo. They are scattered all over this area in small villages, each under a headman. The villages consist of 20 to 30 huts (family groups) each. The land of the Lamba is currently under the traditional leadership of Paramount Chief Mushili. The Lamba of the Masaiti region (henceforth referred to as the Masaiti community or people) is a developing community of approximately 4 000 people in a rural area spread over approximately 100 small villages and a host of small scale subsistence farms and a few commercial farms (Lisati, 2006: 7). The social organisation of the Lamba is interwoven with their religious and spiritual conceptions (Doke, 1970: 27, 50).

The Foundation for Cross-Cultural Education in Zambia (FCE) has been serving in the Masaiti community for the past thirteen years. In this time, the FCE developed a mini-education system for developing countries and communities in Africa, and specifically for the Masaiti community. The FCE is an international, non-denominational, non-racial and non-profit Christian organisation. Its focus is on 'discipling' and equipping disadvantaged rural and hard to reach communities with knowledge, skills and Biblical values that will lead to community transformation. In the Masaiti community, the FCE established a Training College, a Community Training Centre and several activity centres as part of its mini-education model.

In 2007, the Ministry of Education of Zambia's Directorate of Planning and Information (Educational Statistics Bulletin, 2007) expressed concern about the future of education in developing communities in Zambia, and was convinced that many parents did not make adequate use of the opportunities available for the education of their children. It summarizes the educational challenges as follows:

The rural phenomenon of erratic participation and non-utilization of facilities indicates (sic) low levels of explicit demands. Family dependence on the economic activities of children, the impact of AIDS on family organisation and income, the increasing number of orphans, the growing number of child-headed households and levels of poverty that preclude any school-related outlays, are among circumstances that have

reduced explicit demand for education or that may require that the explicit demand be met in imaginative and novel ways (Educational Statistics Bulletin, Zambia, 2007:15).

The FCE mini-educational model is an attempt to meet the challenge of finding an innovative solution to the problem. The purpose of the FCE education model is to train students to:

- work as facilitators in community training centres in disadvantaged communities,
- establish children's activity centres and schools at FCE training centres, and to
- motivate and train people to participate in the upliftment of specific communities (Highway Chronicles, 2005: 17).

Based on the study reported below, it was concluded that the current life and world view of a community such as that living in the Masaiti district can be transformed to a justifiable Christ-centred life and world view by firstly taking cognizance of how the community currently expresses itself in terms of each of the universals or components of a life and world view, and secondly by subjecting each of those universals or components to a process of life and world view transformation. It was, furthermore, concluded that life and world view transformation should be seen as a prerequisite for the developmental transformation of such communities. In the rest of this article we shall offer evidence in support of this two-step claim. We firstly outline the methodology that we applied, and then discuss the anatomy of a life and world view to show how a life and world view can be transformed to Christ-centredness. We follow this up with arguments in support of the thesis that life and world view transformation should be seen as a precondition for community transformation.

## **2. METHODOLOGY**

The investigation focused on the transformation of developing communities in general and on the Masaiti community in particular, and on how the FCE mini-education system might contribute to the transformation of such a community through life and world view transformation. Based on a Christ-centred/Biblical view of reality, life, the human being and communal life, the investigation proceeded through several phases. The first step was to analyse the different educational levels embodied in the FCE model. This was followed by an analysis of the anatomy of life and world views in general. This in turn was followed by an examination of philosophical (including life and world view) transformation. All of these insights were then applied to the traditional (pre-1919) and current life and world views of the

Lamba and, more specifically, to the more recent process of their life and world view transformation. This sequence is also followed in the rest of this paper. The data were acquired from a literature study as well as conversations and interviews with leaders of the Masaiti community itself as well as with other knowledgeable persons working in the community. The semi-structured interviews were audio-taped, transcribed and relevant individual contributions were integrated in the reporting. The preparation, the analysis, structuring and interpreting of the data were to identify the recent areas of transformation of the Masaiti developing community.

### **3. ANATOMY OF A LIFE AND WORLD VIEW**

#### **3.1 Introductory remarks**

Life and world views shape our understanding of ourselves and of our world (Bufford, 2007:293). These views are formed by a complex of influences, among others education, geography, economic organization and historical events. A life and world view and its related value and attitude systems change constantly, but usually at a very slow pace, measurable in decades or generations (Walsh & Middleton, 1984:171). According to Bufford (2007:293), life and world views are developed very early in life. It is only later that one may learn to articulate and talk about them as one begins to recognize that others hold different life and world views.

Educational practices stem from policies that are derived from a particular concept of development, which is in turn rooted in a life and world view. Van Brummelen (1988:86) is convinced that effective educational communities have teams of teachers whose life and world view determines the purpose of schooling and the nature of learning. A life and world view is made up of different kinds of beliefs and components. These key beliefs and components are as follows:

#### **3.2 The universals/components of a life and world view**

##### **3.2.1 Faith commitment and ethos**

One's faith commitment and ethos set the contours of one's life and world view and give content and shape to all the other life and world view universals (i.e. components of the life and world view). They shape one's vision for a way of life. One's faith precedes a life and

world view, without which human life simply cannot continue (Walsh & Middleton, 1984:35; Bufford, 2007:293). The ethos embodies the values which inform and direct the logic and the assumptions that shape life and world view universals (Craffert, 1997: 202; Karecki, 1998: 317).

A person's faith commitment is revealed in the answers given to the following four basic life questions (Dreeckmeier, 2005:11):

- Who am I? (Or, what is the nature and significance of human beings?)
- Where am I? (What sort of world or universe do we live in?)
- What is wrong with the situation in which we find ourselves? (How can we account for the brokenness and distortion of this world?)
- What is the remedy? (How can we eradicate this brokenness?)

The way we think about these questions shapes our vision of life and determines the way we act in this life. Faith commitments are expressed in the fundamental principles and ideas of a culture, the story, ideals and vision it accepts as true (Miller, 1998: 38, 47). According to Nash (1992:168), belief in the rational capacities of the human being is not exempted from being a belief in itself. Life and world view perspectives provide the foundation for development in a community or society. Van der Walt (1991:17) and Cunningham and Fortosis (1987:14) conclude that there is thus no life-conceptual neutral ground: everyone believes in something (also see Gray, 2009: 12). Convictions about the basic makeup of the world and how it works are held consciously as well as un- or sub-consciously in faith in the form of a set of assumptions, called a life and world view (Miller, 1998: 38, 47).

### **3.2.2 Life and world view universals**

According to Nash (1992:260), Craffert (1997:205-207) and Van der Walt (2001:13), a well-rounded life and world view should at least include the following universals or components: convictions about God (who is the ultimate being?), morality (what is good?), knowledge (what is true?), humankind (what is the human being?) and reality/nature (what is real?). Life and world view analyses demonstrate that world views are imbedded, amongst others, in a relationship with the physical and social environment. Harrison, (1985:6) and Craffert (1997:208-209) mention three world view factors of crucial importance for development in a community:

- The world view's time focus – past, present or future
- The extent to which the world view encourages rationality, and
- The concepts of equality and authority it propagates.

For trainers in a particular training centre to proceed adequately with life and world view transformation in the surrounding community, it is important to understand the beliefs that constitute the life and world view of the community. Van der Walt (2001:17) is convinced that only a radical Biblical life and world view can provide the necessary new vision and direction people are looking for today, because it indicates people's real place in God's creation. It also calls people to an all encompassing task of service in this world. The transformation of a life and world view or a philosophy entails the act of critically 'taking captive' (2 Cor. 10:5) animist or secular thought. This can only be accomplished responsibly by reinterpreting it and transforming it on the basis of Biblical perspectives (Klapwijk, 1987:110).

#### **4. LIFE AND WORLD VIEW TRANSFORMATION**

According to Klapwijk (1987:105), life and world view transformation refers to the "critical assessment, selection, and appropriation of existing intellectual goods in such a way that their incorporation into a Christian world view means a restructuring and redirecting of their content, a redefining of their scope or meaning". The idea of transformational philosophy presupposes a recognizable, distinctively Christ-centred or reformational position. Fowler (2001: 130) provides a succinct summary of both the challenge and the essence of such transformation:

The challenge to a transformational (*in casu*) education comes to us in the words of the Apostle written to the Romans (12:1,2). It offers just two possibilities for those who have experienced the mercies of God in Jesus Christ. One is to live in conformity to 'this world', adopting the patterns of living that are considered to be normal by 'this world'. The other is a life that gladly serves God with a mind-renewing transformation in all that we do. There is no middle course.

Those who transform should find their position in Christ, and take non-Christian thought into captivity for Christ. Reformational philosophy is, therefore, at the same time transformational philosophy (Klapwijk, 1986:105).

The Christian is called to sanctify all of life, including the life of culture and society. If the Christian fails to do so, then the encounter between Christian belief and worldly philosophy brings about the opposite situation, i.e. the Christian being brought under the influence of the worldly climate of thought. That is also a kind of transformation, but then in the opposite, anti-normative direction: an inverse transformation. One could also speak of inverse

transformation when the sanctification of culture stagnates so that a worldly way of thought creeps into a previously Christianized society (Klapwijk, 1986:147).

According to Klapwijk *et al.* (1991:249), knowledge and wisdom will have to be taken up into the service of the Lord and integrated into a God-directed view of life. It is, therefore, necessary for the Christian thinker to refine the ideas he or she borrows from others and to detach them from their ideological context (Klapwijk *et al.*, 1991:146,188). Transformation refers to a radical change in all spheres of a person's life. It begins on the inside, at the level of beliefs and values, and moves outward to embrace behaviour. The gospel thus becomes God's total response to man's total need (Miller, 1998:129-132).

Development transformation in itself is a dynamic process. It begins with the proclamation of the gospel for the purpose of breaking the power of sin and death. It then involves the exchange of lies for the truth (repentance) and death for life (regeneration). God intends that whole cultures be reformed. Discipling a community, therefore, implies laying kingdom principles and a Christ-centred life and world view as the new founding order or ethos of a culture. It is the renewal of the mind by instilling in it the mind of Christ (Miller, 1998:67).

Different life and world views lead to ideas that have consequences for the transformational development and education of developing communities (Van Niekerk, 1993:5-11). The key to transformation, therefore, seems to lie in the mindset or life and world views of people, in which their education plays no minor role. The spiritual realm impacts the physical realm at the level of the culture. The life and world views of people do not only determine how they see the world, but more importantly determine the kind of societies, communities and education systems that they build. Life and world views and resulting cultures have an effect on transformational development (Miller, 1998:33-49).

According to Dreeckmeier (2005:14), life and world views can be categorized according to the following continuum:

<b>Animism</b>	<b>Christ-centred</b>	<b>Secularism</b>
←		→
<b>Ultimate reality is spiritual</b>	<b>Ultimate reality is personal</b>	<b>Ultimate reality is physical</b>

Generally speaking, the traditional Lamba life and worldview can be located in the left column of this table, and the current Western secular life and worldview in the right hand column. The life and world view universals or components embody convictions about God and morality (Dien, 1997:345-348), knowledge, humankind and reality/nature. We shall now demonstrate how each of the universals can and should be transformed for the purpose of effecting a total life and world view transformation towards a Christ-centred/reformational/Biblical perspective. In each case, we outline the Lamba living in the Masaiti region's traditional (Syncretistic) view and then demonstrate how it can be transformed.

## **5. THE CURRENT LIFE AND WORLD VIEW OF THE MASAITI COMMUNITY**

### **5.1 View of God and of morality**

The Lamba traditionally believe that man and nature were made by some spiritual being (high god) known as *Lesa* who came to the earth in the beginning under the name of *Luchyele*. He is invisible, manifests himself in long dead ancestors (reincarnated) in the form of trees, snakes, rocks and so on. God is spirit and lives in heaven and does not relate to people (Doke, 1931; Doke, 1970: 31,225). After birth, babies receive charms or tattoos in order to protect them from the spirits. A spirit returns to the superior spirit (*Lesa*) who allows it to hover in the sky. The Lamba believe in spiritual healing by ancestors and also in good spirits protecting people from dangers like witchcraft and bad ones that cause people to become mad and eventually die. Spiritual powers exist as demons or human manifestations like *Chipimpi*. Some regard John the Baptist's head as *Chipimpi*. Spiritual powers are strong like god, can kill, bring rain, cause illness, love people who obey, and hate those who displease them (FCE College, 2009).

For the animist, God is impersonal; the human being is controlled by spiritual forces, whether ancestors or ghosts, gods or spirits, witchcraft or sorcery, curses or the evil eye. These forces attempt to manipulate the spiritual forces of God's world for discovering its secrets in the hope of personal benefit through sacrifices. These motivations are alien to the mind of God, according to Van Rheezen (1991:5-11). When confronted with evil, animists typically ask questions like: "Who has caused this affliction to come upon us?" Animism denies the sacredness and significance of human life (Van Rheezen, 2003:1-7). Secularism, again, while denying the sacredness of life, affirms (without reason) that man is good, and that right and wrong should be gauged situationally (Miller, 1998:184).

The Christ-centred view is relational. It sees God as the triune, almighty Creator and Sustainer of the universe (Dreeckmeier, 2005:34). Morals are seen as expressions of the character of God (or the idol) that one serves (Miller 1998:129-132). Christians believe that evil exists by invitation on personal, natural, and moral levels. Wolsterstorff (1980:34) summarises the ultimate Christ-centred moral law as: “You should love your neighbour as yourself”.

The way the Lamba relate to God determines their morality, values and behaviour for development. One cannot have physical development without moral development, because the universe is ultimately moral. The degree to which this insight into the transformation of mind and ethos is mastered, determines to which extent the Masaiti community is encouraged to proceed on the road of community development and transformation. According to Colson (1999:16), no transgression of moral law is without painful consequences. A society should, therefore, identify evil in order to overcome evil. The more lies that remain imbedded in a culture, the more hostile its social environment will be to development (Miller, 1998:176).

The human conscience is a critical part of moral law. Through the Holy Spirit, the Masaiti community should fortify their personal lives against moral evil, challenge the dominion of personal evil, and fight against the ravages of physical evil. This can be effected through feeding the hungry, clothing the naked and setting the oppressed free (Miller, 1998:129-132). An education system that strives to impact the Masaiti community will have to take a strong stance on Christ-centred morality.

## **5.2 View of knowledge**

The view of knowledge does more to shape development, prosperity or poverty than does the physical environment. This applies if a community’s world view encourages the belief that:

- Humans desire to know and understand the world around them.
- The universe operates according to a pattern of created laws.

When these factors are in place it will impart knowledge, skills and attitudes that are linked to ideas of progress and transformational development (Harrison, 1985:6).

According to Doke (1931;1970:148), the Lamba traditionally believe(d) that everyone dies because of witchcraft. They append charms to the body of the deceased so that a good spirit will follow the bad spirit that caused the death. Spirits supposedly control life, death, curses

and blessings and cause disease, hunger, divorce, barrenness and blindness if angered. When someone is ill the *umalaye* (traditional healer) is sent to diagnose not the illness, but its cause and to prescribe treatment for its elimination (Doke, 1970:177). After recent visits to areas in the community, FCE community workers reported that some people accepted medicine from the hospital but also performed rites with medicine to pacify the spirits.

Animists deify and worship nature and do not regard it as an object to be studied. They believe that knowledge is unknowable, hidden or attained through states of mystical consciousness (Dreeckmeier, 2005:34). Secularism denies the existence of absolute truth, or holds that truth, if it exists, remains unknowable. Knowledge according to secularists is what human senses can perceive and can only be gleaned through the scientific method (Ward, 2005:510; Miller, 1998:68,117,229).

The Christ-centred view holds that man lives in an intelligible universe where Truth is real, knowable, and humans are fully justified in developing their God-given spirit of discovery and learning. God's natural laws reflect His will. Truth exists, because He exists and has revealed it by His works and words. Applied to Christ, this Mind, a pre-existing intelligence which lived before human beings, provides the foundation for human reason. God has given man the ability to discover the design behind nature (science) and to apply these laws (technology) in attacking the ravages of natural evil, the "thorns and thistles" (Miller, 1998:100,209; Nature Publishing Group, 2007:761). According to Van Brummelen (1988:89), this true knowledge and empirical evidence, becomes the "ladder" by which man's faith in God the Creator "climbs higher and higher".

The view of knowledge that the teacher and community worker hold will determine the type of programme they implement in the Masaiti community. Transformational development is based on knowledge and attitudes towards learning that ultimately reflect one's behaviour, speech, family and handiwork. Educationists' outlook will determine which educational programme and resources are chosen for unfolding this reality to the Masaiti community (Mechielsen, 1980:41). The Lamba of the Masaiti region must be given the opportunity to know and study the world around them and to develop and utilise their God-given spirit of discovery.

### **5.3 View of the Human Being**

Educational systems and policies bear the unmistakable imprint of thoughts in the way one views others and interacts with them (Van Brummelen, 1988:87). At birth, or soon thereafter, many children in the Masaiti community receive the so-called 'spirit name' of a reincarnated, deceased relative spirit. Whenever a married person dies, the spouse secures life by

marrying someone of the same family (Doke, 1931; 1970: 146,193). If a new baby is born at this time, the deceased's name is given to the baby so that the person may continue living in the baby.

According to the Lamba, people are neither good nor bad; their deeds make them good or bad. Some believe that dead people can see, hear, walk and speak and, therefore, get hungry, tired, lonely, angry and frightened (FCE College, 2009).

The Christ-centred life and world view holds that male and female do not exist in isolation and are created by God as relational beings. Humanity was created by/through the Word of God (Gen. 1 & 2). Even in unbelief man does not escape this God-relationship as the fundamental condition for his or her existence. The Christ-centred view purports that the shortcomings for the human being's present life is due to sin. Christians know that their sinful position is not the final word about man; God's redemption in Christ is. This calls us to an educational practice that is integral to a whole, undivided life where Christ is Lord (Fowler, 1987:1-5).

### **5.3.1 Individualism and collectivism**

For the animist, self-identity is only realised through communal identity (Chike, 2008:224). The human person is not an autonomous individual, but a social being whose personal identity is inseparable from that of the community (Edgell, 2007:53; O'Donovan, 1992:4-5). According to Harisson (1985:8), the rigor of an effective ethical system will shape attitudes of freedom and justice which are central to several major development issues. If the members of a society expect injustice, the ideas of cooperation, stability and continuity will be undermined. Corruption and nepotism will be encouraged. Authoritarianism will negatively affect the growth of individuals and society. Mistrust in a society stunts the creation of public institutions (Harrison, 1985:8).

The secularist believes man to be the centre of the universe. The human being is tempered by the belief that reality is impersonal and purely physical. What is real in society is the individual; s/he is the seat of meaning and authority.

The abovementioned individualist and collectivist views contradict the Christ-centred view that individuals in society need to be interdependent in social responsibilities and interactions. A learning community should thus not be rooted in the greed of individualism or the envy of collectivism, but in contentment, which comes as the people relate properly to God. The Masaiti community needs to develop trust that extends beyond the family, both in economic and educational development (Van der Walt, 1991:64, 66).

### **5.3.2 Human beings' relation to economics**

In the animist context, personal initiative and independent action unknown to ancestors are discouraged, for they might arouse envy. From a Christ-centred view, stewardship means to administer households (the Greek *oikonomia*, the root of the word 'economics', literally meaning 'household'), to “fill the earth with the knowledge of the Lord.” Here economics is stewardship; the human being is placed in a position to exercise dominion over nature, to cultivate and develop it (Miller & Blignaut 2004: 4-10).

Both servanthood and authority are central to our humanness. We may not rule the earth as we please, because we do not own God's kingdom (Walsh & Middleton, 1984:59,157). Secular societies have reduced people made in His image to consumers and producers of the products of industrial and post-industrial society. Work is no longer a sacred task. According to the Christ-centred view, the Masaiti community should be placed in a position to exercise stewardship with servanthood and obtain a balanced view of development and progress.

## **5.4 View of Reality**

### **5.4.1 General principles**

The Lamba believe in a spiritual reality; their concept of material existence is very vague (Doke, 1970: 222-228; Chike, 2008: 222). The physical world is just an illusion; it is 'animated' by spirits (Van Rheenen, 1991:15-30). The *imipashi* (spirits) were originally left by *Lesa* to help and care for people as earthly beings. The Lamba traditionally strongly believe in witchcraft (*ubufwiti*) and fear it. Previously, every death was accredited to it (Doke, 1970: 302-305). There is also a dynamistic belief in *ubwanga* (spiritual weapon) where certain preparations, charms, medicines, actions and words can bring protection (Holmgren, 1998:21). To keep the spirits happy and to protect the harvest, charms are still buried in fields (FCE College, 2009).

### **5.4.2 View of Time**

According to Biblical standards, time can be wasted, but animists believe that time is without limit and value, and, therefore, cannot be wasted. The animist is enslaved to the past, unable to see present opportunities or to plan for the future. This outlook has negative

consequences for economic development. Secularists say: Time is money. Their goal is not quality relationships but material affluence (Miller, 1998:186,248-274; Chike, 2008:225). With this warped secular view of time, change becomes a hollow substitute for progress, devoid of moral purpose and growth. True growth/progress is the synthesis of change and continuity; where there is no continuity there is no growth or progress.

### **5.4.3 The use of land**

Animists regard themselves as inseparable from the land – it is a ‘friend’ to pass on to their descendents. It provides food, security and shelter and is a source of identity and self-respect (Walsh & Middleton, 1984:27-28). According to the secular view land, can, like food and clothing, be owned, bought, sold and exploited as a market commodity.

The transformational development of the Masaiti community is about discovering and exploring God’s world, and not helping people merely survive. It involves utilizing resources, not redistributing scarce ones. The economist E. F. Schumacher (in Miller, 1998:148) stated, “Study how society uses its land, and you can come to pretty reliable conclusions as to what its future will be”. We may indeed ask why so many Masaiti land owners are still caught up in poverty.

### **5.4.4 Poverty**

Miller (1998:67) alleges that physical poverty is rooted in a poverty mindset, a set of ideas held corporately that produce certain behaviours. These behaviours can be institutionalized into the laws and structures of society (Silvoso, 2007:116). Warren T. Brookes (in Miller, 1998:115) states that wealth is not physical, but metaphysical. Miller and Scott (2005:31-38) assert that those with a poverty mindset see the world through poverty spectacles. In animism, man is dominated by nature, and a fatalistic mindset often affects social responsibilities, which are viewed as omnipotent (Van Rheenen, 1991:51-55). People and their actions tend to say, “I am poor and always will be poor,” or “I am poor because others made me poor.” An animist believes him- or herself to be a victim of external circumstances like exploitation, oppression, and many nameless powers. “The bus left me behind” - not “I was too late for the bus” (Scarborough, 1999:3).

Van der Walt (1991:14, 17-18) avers that a poverty mindset can also affect Christians, in their case often because of Greek dichotomous thinking which divides the universe into the spiritual realm, viewed as sacred, and the physical, viewed as profane. Their lives are divided into compartments: the ‘religious’ (what they do when attending church or a Bible

study) and the 'secular' (their jobs, recreation and education). In contrast, a radical Christ-centred view encompasses all of life and Christ's kingship is acknowledged in all cultural activities (Walsh & Middleton, 1984:64).

Every culture, according to Walsh & Middleton (1984:39, 54), has its own set of blinkers that prohibits people from seeing reality in totality. Teachers and community workers, therefore, need to explore the cultural realities that shape the Masaiti community's thinking and actions. The crucial question is whether the life and world view of the Masaiti community is consistent with reality, otherwise it will resist the Biblical vision as well as every effort to bring about community transformation.

#### **5.4.5 Labour**

For animists work is a curse and a survival tool (Miller & Blignaut 2004:3). They believe that prosperity depends on manipulating and propitiating envious spirits and people (Scarborough, 1999:2). According to Batchelor (1993:1-12), government assistance for the poor is counterproductive because it discourages work incentive.

Work, according to a Christ-centred view, is not a separate but an integral part of life. God is at work in the world, therefore, calls people to participate in building His kingdom through work (Walsh & Middleton, 1984:155,164). Secularists do not have vocations, merely 'jobs' viewed in economic terms. Work becomes a means to an end, but a vocation (calling) forces the eyes of the faithful towards the future (Harrison: 1985:6).

Since the life and world view of the Masaiti community explains reality only through spiritual forces that demand obeisance from humans it tends to nullify the need for reason, planning ahead, working hard, wise use of land and progress in education. Transformation of their attitude towards work will, however, bring about a change in their future perspective on life, which in turn will become a stimulus for community development.

## **6. THE TRANSFORMATION OF THE LIFE VIEW OF THE MASAITI COMMUNITY**

A positive degree of transformational change has already taken place among the people of the Masaiti community (Els, 2009; Holmgren 2009; Mushili, 2009; Pensilu, 2009). Despite this, many entrenched views and beliefs have yet to be traded in for a full and lasting transformational development in the community. According to Paramount Chief Mushili (2009), the Lamba view of God and morality has indeed undergone a measure of change.

Witchcraft currently does not have as strong an influence on the Lamba as in the past. Approximately 75% of the Masaiti community still believe in and are influenced by spiritual powers and believe God to be invisible and impersonal. The church has brought a substantial amount of freedom to the area, but religious denominationalism has also caused division within villages. In the process, both animist and Western-type secular thinking have become integrated with Christianity. Though people have become more aware of the living God, and place less emphasis on traditional gods like *Chipimpi*, what is considered wrong in the community is generally still determined by the community (not God, the Bible or even other individuals). Some people honour the Word of God as the final authority on moral issues. Approximately 75 to 85% of the Masaiti community go to church but are now affected by a dualistic (syncretistic) worldview. For instance, some church people still believe that God gives spirits charge over life, death, curses and blessings (Els, 2009).

Transformation of their view of the human being finds embodiment among the people of the Masaiti community through their greater freedom to express personal views, through showing less respect for authority, and through an increase in undisciplined lifestyle (Els, 2009). Despite this, Chief Mushili (2009) attests to a positive change in the behaviour of the Lamba in that stronger relations have appeared among the people as the effect of fear of witchcraft wears off. Christianity has brought about some specific changes in cleansing practices and in the initiation rights of girls. Some are still jealous when others do well or take the initiative, but in Pensilu's (2009) view it is happening less today than in the past because of people's desire to develop. Generally in the past, people showed greater cooperation. Nowadays there is a stronger move towards individualism; people want to 'do their own thing'. The reason for this might be the influence of the Western-type state education system (schools) and the media.

The way people view time shows that the past is still disproportionately important to them. This may result in a lack of purpose. Others have come to realise that time is valuable.

Trusting in spirits is still part of reality among the Lamba. There is consensus that poverty in the area is a direct result of the fear of witchcraft: "Hard work can lead you to the grave". People tend not to utilise their God-given resources and abilities but rather to wait for external help (in the form of foreign aid). Theft has also increased over the last two decades. All of this impedes the process of development among the majority of the Masaiti community. Because of witchcraft, people are often afraid to reveal the identities of thieves. Many members of the Masaiti community work hard in their struggle for survival but many others are affected by laziness and a spirit of hopelessness (Pensilu, 2009). Hard work does not

always show the desired results. The people of the Masaiti region generally concede that physical development has occurred in the area due to the provision of more schools, clinics, church buildings and more food in recent years. Land is still seen as a form of security. The saying among the local people is still that land is 'like the breast of a mother'; one keeps on feeding from it (Pensilu, 2009). The recent years have also been characterized by land issues and skirmishes between villages (Mushili, 2009).

Inverse life and world view transformation has unfortunately also occurred among the Masaiti people. Many seem to adhere to the Western-type secular view that the human being is in charge of his/her own destiny, and that the individual is more important than the community. A notion has also been developing that if people have jobs all their problems will disappear. People have become more materialistic, and money has become a bone of contention. According to Holmgren (2009), a 'receiving' mindset has taken hold, and family structures have been breaking down as a result of higher immorality rates, especially because of alcohol abuse. Living conditions have also been affected by a lack of food production. Natural resources are becoming depleted and a greater dependency on chemical resources has taken root. Cultural survival skills have been lost because of the already mentioned dependency on foreign aid (Els, 2009).

The transformational role that the FCE has played in the Masaiti community is significant. Over the last thirteen years there has been a strong emphasis on the education of children through evangelisation, outreach and ministry, the establishment and implementation of child stimulation programmes, and initiatives such as Christ-centred school education (Chibuye, 2010). All of these initiatives have led to improved behaviour among village children: they play more instead of passively sitting around; their spontaneous singing is often heard, and so forth. As far as food production is concerned, an improvement is evidenced by the decrease in hunger in many villages. Planning has also improved. Skills training have meaningfully impacted the community. There is also a greater unity among the churches in this area. The FCE seems to have played a significant role in the training and bringing together of pastors from different denominations through the establishment of a pastors' fellowship. There is also an improvement in the mindset of the people - it has become more Biblical. The Masaiti community seems to study the Word more systematically than ever before (FCE Community workers, 2005).

## 7. DISCUSSION

Over the past 100 years or so, since a Christian life and world view was introduced by missionaries to this area, many changes have taken place among the people of the Masaiti region. The Gospel has been bringing light to them. Fear of witchcraft practices has been dissipating. Many physical changes have also occurred in the area. People nowadays view things differently. However when it comes to the life and world view - the deep questions about who God is, who the human being is, how we should look at nature - many old beliefs still remain untransformed. A total belief system change that would culminate in total cultural transformation is still to take effect. Changes in practice will then also result in lifestyle changes. The people of the Masaiti region have unfortunately also been developing a (typical Western-type secular humanist) divide between belief and behaviour. They have not yet reached the stage where belief dominates the core of their existence and resultantly becomes personalised into a relationship of trust, a condition where a person's values will change and behavioural acts will become a reflection of that trust (Holmgren, 1989:17).

The life and world view transformation of the Masaiti community demands that Kingdom principles and a Christ-centred life and world view be accepted as the new founding order or ethos of the culture. These should not be a mere spiritual layer of Christianity laid over an animistic and secular life and world view, i.e. syncretism. As stated above, transformation refers to a radical change in all spheres of a person's life (Van der Walt, 1991:14). Transformation begins on the inside, at the level of beliefs and values, and then moves outward to embrace behaviour and mindset. The transformation of animistic, secular and/or syncretistic thought can only be accomplished responsibly through reinterpretation within the context of a Christ-centred life and world view. Effective educational communities have teams of teachers whose life and world views determine the purpose of schooling and the nature of learning.

The FCE mini-education system seems to be contributing towards the transformation of the Masaiti community through the Christ-centred life and world view that it propounds. This work is presently being channelled through its Training College, its Community Training Centre (CTC) and the activity centres among the people of the Masaiti community. Despite the work done by the FCE, the life and world view of the people in the Masaiti region needs further a significant mind-renewing transformation in order for new perceptions of reality and community development to be brought forth (see Karecki, 1998: 316).

## **8. CONCLUSION AND RECOMMENDATIONS**

The discussion above has vindicated the proposition presented in Section 2 that the current syncretistic life and world view of a community such as that of the Masaiti region of Zambia can indeed be transformed to a truly Christ-centred life and world view. This can be done by taking cognisance of how that community currently expresses itself in terms of each of the universals or components of a life and world view, and then by taking each of those universals/components through a process of life and world view transformation.

At present, reality for the Masaiti community is still mostly spiritual. For many, the real world is still the unseen; the physical is still only an illusion, spirits still animate everything. Truth is still hidden, irrational and a mystery. Teachers and community workers need to further apply their Christ-centred efforts to the ideal of bringing about Biblically-inspired transformation among the Lamba. The current syncretistic life view of the Masaiti community, as described in section 6 above, should be eradicated in favour of a renewed, integrated and radically Scriptural and hence Christ-centred life and world view. The Masaiti community should be guided to see reality as personal and relational. God created a universe of physical and spiritual dimensions, of seen and unseen worlds – and human beings should relate to both.

The discussion also supports the notion that life and world view transformation be seen as a prerequisite for the developmental transformation of communities such as that of Masaiti. A transformational perspective is, furthermore, required for under-girding an effective and transformed educational strategy. The setting up of an education system based on a Christ-centred philosophy in and for the Masaiti community seems crucial to their radical and total transformational development.

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**Key concepts:** life and world view, personal philosophy, education, Christ-centred, transformation

**Kernbegrippe:** lewens- en wêreldbeskouing, persoonlike filosofie, opvoeding, onderwys, Christus-gesentreerd

**ARTICLE 2**

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**SPECIAL EDUCATIONAL NEEDS AND GOALS OF  
RURAL DEVELOPING COMMUNITIES,  
WITH REFERENCES TO THE MASAITI COMMUNITY  
OF ZAMBIA\*\***

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## **ABSTRACT**

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The developmental problem of rural Sub-Saharan Africa communities as represented by the Masaiti community in Zambia has through the years been exacerbated by a lack of quality education. This paper contends that in order to address the lack in quality education, educators/teachers in such communities should re-orient themselves with respect to those special or additional educational needs and goals that would enable students to fulfil their future roles in their communities and beyond. These special needs come in addition to those roles that can be regarded as 'normal and usual' in every community. Teachers should, therefore, be trained to reform the actual teaching and learning processes in the schools in rural communities in consonance not only with the 'normal', 'usual' pedagogical needs but also with regard to such special or additional needs, as highlighted in this paper.

**Key words:** comparative education, development, educational policy, educational needs, developing countries, curriculum, and rural education.

## INTRODUCTION AND PROBLEM STATEMENT

This article reports on a case study regarding the educational transformation of the Masaiti rural community in the Masaiti district of the Copper Belt Province of Zambia. The main economic activities carried out in the district are agricultural and the majority of people are small scale farmers. The people of this rural district are scattered over the area in small villages, each under a headman. The villages consist of 20 to 30 huts (family groups) each. The land of the Lamba (majority ethnic group) is currently under the traditional leadership of Paramount Chief Mushili (Lisati, 2006: 7). Fifty four percent of the population is under the age of 15 years. Thirteen percent of school children are not enrolled in schools in the district (Lisati, 2006).

The lack of education of a decent standard and quality in Sub-Saharan Africa (SSA) has been well documented (Dembele & Oviawe, 2007: 473; Banda, 2009: 109; Cligett & Wyssmann, 2009; Breidlid, 2009: 140; Bastien, 2008: 393,400; Kamunde, 2010). The following count among the most serious aspects of the problem: children not attending school, the ravages of HIV and AIDS, the quality of teaching that is not up to acceptable standards, a lack of appreciation for formal schooling, teachers who are poorly trained, poorly paid and apathetic, and a resultant disproportionately high dropout rate. As a result of this lack of education of acceptable standard and quality, real development take-off has persistently been evading Sub-Saharan Africa (SSA).

The inefficiency of the African education system, especially in rural areas, is clearly observable at grassroots level in the education system of the Masaiti community in Zambia. The high grade 9 dropout rate of 55.9% in the district in 2009 means that out of the total of 2 899 students that registered for examinations at the end of the year, 1 490 dropped out and will arguably become part of the social problem in the community. Of the 83 schools in the Masaiti district only 12 have access to electricity and half of the schools do not have an adequate water supply. The teacher:pupil ratio is 1:53 (Ministry of Education, 2009: 20, 30, 44; Lisati, 2006: 94, 114, 118). The challenges of low literacy rates after students have had access to schooling, low teacher satisfaction, shortage of teachers, female teachers leaving rural areas and low pass rates are prevalent in the Masaiti rural community.

After examining this problem of sub-standard education and how it can be addressed, it is our contention that educators/teachers in rural communities in SSA should re-orientate themselves with respect to the *special* educational needs and goals of students in their communities. This would enable the students to fulfil their future roles in their communities as well as beyond the boundaries of their communities, also in the national interest. The

purpose of this paper is to provide evidence in support of this claim. In order to do so, firstly we provide a conceptual-theoretical framework in which we examine the core concepts of the investigation. We then present and discuss the findings of an empirical investigation into the problem. This is followed by a conclusion concerning the vindication of our contention and a few recommendations.

## CONCEPTUAL-THEORETICAL FRAMEWORK

The conceptual-theoretical framework on which the empirical research was based centres on the following key words: a lack of education of acceptable quality in SSA, the matter of educators/teachers having to *re-orientate* themselves (to certain special or additional pedagogical needs), the special educational needs and goals that have to be envisioned for helping the students understand their future roles in their communities as well as beyond the boundaries of their communities, and educators' special role in providing relevant education in such rural communities. We defined 'community' in this context as 'a group of people living in a specific area with a common interest in education as key to their development'.

### The lack of education of acceptable standard and quality in SSA

The problem of insufficient development in SSA is to a large extent due to the lack of good quality education. Casson *et al.*'s (2008: 137) study confirms that the quality of education institutions in a country will influence its development process. Despite the fact that progress has been made in terms of educational access (e.g. increase in gross enrolment ratios) as well as positive social outcomes (Appiah & McMahon, 2002), the quality of education, as measured against various descriptive indicators leaves much to be desired (Kadzamira & Rose, 2003; Gonzales, 2001: 117; Matola, 2001; Mncube & Harber, 2010: 614; McGrath, 2010). Wedgewood (2006), with reference to Tanzania, found that education there was so poor that its potential benefit could not be realised. The high levels of external support also raises questions of sustainability. A study in Kenya (Kamunde, 2010) confirmed that free primary education has not achieved the envisaged qualitative gains. This can probably be ascribed to the fact that when primary education systems expand dramatically, this occurs at the expense of school quality (King, McGrath & Rose, 2007).

The picture in Sub-Saharan Africa is especially gloomy. Several studies showed that in this part of Africa many students left primary school without mastering the three R's. Grade repetition and dropout are estimated to consume about 25% of the financial resources allocated to primary school education in this region (Dembele & Oviawe, 2007: 473). Already forty years ago, Coombs (1968: 108) sounded a warning regarding the poor quality of

education in the developing world: "...the system ... is bound to perform badly while enrolments expand rapidly. Dropouts and failures will mount unconscionably high, quality will decline, and frustrations will rise."

The problems that schools have been facing over the last few decades in developing countries and communities, as determined by Coombs (1968: 145), Carnoy, (1975: 394), Kinoti, (1994: 52, 53), Riddel, (1998: 6), Manzo, (2004: 1), King, (2005) Perry, (2008: 64) and Kamunde, (2010: 646) are as follows:

- Educational planning is not linked with economic planning.
- Political interference in educational matters.
- A severe shortage of material and infrastructure in government schools.
- Teachers are poorly trained, poorly paid, apathetic; a shortage of teachers in education systems.
- Curricula and the way they are implemented tend to promote rote learning.
- The goal for the students and their teachers is not educational or professional competence but rather the passing of examinations.
- Character formation receives inadequate attention.

According to Banda (2009: 109), problems with the quality, relevance and credibility of education are some of the factors affecting the provision of Education for All (EFA) among the Chewa people of Zambia. He suggests that the formal education system, as a form of redress, should not be considered to be superior to pre-formal home education and non-formal education. Serpell (in: Trudell, 2007: 556) notes that in rural Zambia success in formal schooling came about because of the removal of young people from their communities and their placement in a "superior and external realm" foreign to their community. This strategy is not always appreciated by the community itself, however.

More children around the world are currently attending school than ever before, but educational change has only emphasised access to education and putting systems in place rather than attending to pedagogy and the processes of teaching and learning (Matola, 2001). Education of acceptable quality has to have a normative and descriptive dimension in order to re-orientate teachers towards reformation of the actual teaching and learning processes in schools in rural communities.

### Re-orientation of educators/teachers

Teacher education is a neglected area of educational policy development (Buckler, 2010; Kamunde, 2010: 646) in developing countries. The re-orientation of teachers towards the actual needs and requirements of the members of rural communities should be the prime

focus of the educational reform of the education systems of such communities. Teachers should be equipped to stimulate the ownership of local education provision and to understand how local education agendas tie in with national agendas for education and development.

In the normal run of affairs, educators are orientated towards the 'usual, standard or normal' aims and purposes of education (Steyn *et al.*, 2002). They should, in addition to this orientation, also be reoriented through teacher education or through personal initiative (self-training) towards the 'additional' special or particular aims and purposes of education required in and for rural developing communities.

The 'normal' or 'standard' aims and purposes of education have been debated for centuries now. Plat, Thomas Jefferson, Rousseau, Leo Tolstoy, Dewey, Franklin Bobbit, and Alfred North Whitehead, among others, have joined the debate about the aims of schooling (Wolk, 2007: 650). Such discussions reveal that the continuous improvement of students is rooted in an educator's commitment and his /her long-term vision for school development and performance (Anderson & Kumari, 2009: 290). Educators should, therefore, be orientated towards such 'normal' or 'standard' objectives or goals, but also towards the following special or particular objectives of education that are peculiar to rural communities:

- Education in rural developing communities should lead toward the fulfilment of their basic needs in terms of the demands flowing from often hopeless social circumstances (Arani, 2004: 130; Nordtveit, 2010: 112).
- Education in rural developing communities should, furthermore, not be aimed at making students dependent upon teachers or on the school for survival, but should rather prepare them for re-educating themselves for life-long learning (Hendriks, 1988: 14).

The quality of schooling/education in rural developing communities will not improve simply because of the implementation of a new policy, programme or organisational structure. Schools in rural communities, according to Jansen (2005), need a "deep change that alters not only the surface behaviours of education systems, reflected in cross-national targets, but that fundamentally disrupts the inertia that plagues pedagogy, curriculum and assessment in third world education". According to Dembele & Oviawe (2007:473), educators today in rural areas still tend to turn African classrooms into rigid chalk-and-talk, teacher-centred/dominated/orientated and lecture(r)-driven situations. In classrooms where this kind of teaching prevails, students find themselves in passive roles; their activity is limited to memorizing facts and reciting them back to the teacher during lessons as well as during assessments. Buckler (2010) correctly contends that not enough attention is being paid to

the special training needs of teachers in rural areas, including how to imaginatively turn talk-and-chalk classrooms into, for instance, social constructivist and interpretive activities. To develop the necessary critical thinking and problem-solving skills, teacher education should be re-orientated to become more participatory, interactive and adventurous and to rely more on cooperative learning and inquiry.

The special needs and roles of students in rural communities, over and above what education normally should inculcate

Education in itself is orientated towards helping young people to understand their 'usual or normal' roles in their communities and in civil society at large. In developing countries, in order to promote the standard and quality of education, education should also be re-orientated towards a deeper understanding of their educators' special roles in their developing situation. The following discussion focuses on this special dimension.

*Understanding the role of the student as a self-actualising individual: special requirements/needs of a rural developing community*

The stimulation of individual creativity requires that teaching and learning in rural communities should be built around inquiry and critical thinking, the inculcation of which can be expected of all forms of education. In addition to this, as Whiting, (1961: 11, 12), Kinoti, (1994: 47) and Jansen (2005: 378) argue, educators of the student growing up in a rural developing community need to understand the following possible mental blocks in the road to creativity and should take special measures to counter them:

- Conformity: The desire to conform to a peer group and social pressures and a fear of making mistakes.
- A pathological desire for security: A lack of a so-called pioneering instinct.
- Success orientation: Children prefer to stay within the limits of their community mores in order to succeed rather than to try something new or unknown.
- Social restrictions: The members of a community feel subjected and bound to laws and customs that limit alternative courses of action.
- Fatalistic attitude: Many traditional societies believe that everything that happens is either the will of God, the work of evil spirits or the curse of departed elders. This restricts members in thinking creatively and to consider novel ways of doing things.

Although the development of self-value, character building, creative and critical thinking as educational needs continue to form essential foundations of education towards building the

self-actualising individual, individuals who are members of rural communities require special pedagogical attention and guidance to overcome the obstacles just mentioned.

*The future role of the student as a member of the family: special requirements/needs*

Students should not only be prepared to meet their normal or regular responsibilities as future parents, spouses, children and grandchildren, as the first foundational sphere of society (Steyn *et al.*, 2002: 86; Cope, 2006: 100), but should also be readied for additional challenges in their rural developing environment. According to a study by Perry (2008:67), families participating in cooperative learning activities seem to relate stronger to their children's learning, and the children seem to be more highly motivated to read. The cooperative relationship between the parent and child appears to be an important component in promoting creative achievement (Arastesh *et al.*, 1976: 24). Blum's (2007) study regarding the social changes facing the youth in SSA, found that early family formation has a direct influence on the quality of education.

In view of the above, educators in rural communities should realise that parents should be educated together with their children towards a deeper understanding and appreciation of educational values. Teachers should also appreciate primary family value systems in developing contexts such as the extended family and traditional democratic processes of decision making through consensus. These values include the duty of everyone to teach the strong to provide for the weak, and of harmonising individual interests with community interests (Preece, 2006: 310).

The affirmation of educational and family values in rural communities can be facilitated by such special pedagogical interventions.

*The future role of the student as citizen of the state: special requirements/needs of a rural community*

The community has an interest in the kind of adults the school children will become. If children turn out to be criminals or incompetents, society will bear the brunt, but if they turn out to be responsible citizens, all will benefit (Bereiter, 1973: 3). Teaching in a rural developing community, therefore, entails a re-orientation from external to internal government, i.e. to self-government. Teachers should inculcate in students the understanding that government should begin internally with governing their own conscience, will, character, thoughts, ideas, motives, convictions, attitudes and desires. How a student in future will govern him- or herself internally will affect his or her external actions, speech, conduct and use of property in the developing community (McDowell & Beliles, 1997: 3).

The more internal self-government a person possesses the less external control s/he needs. The lack of self-government often prevalent among individuals in developing communalistic communities leads to greater centralised external government which in turn results in loss of freedom for the poor (McDowell & Beliles, 1997: 4). Hauner & Kyobe (2010) suggest that government accountability (based on individual self-government) can also play a positive role in the efficiency of the state. Students in rural developing communities should, therefore, be equipped with the special knowledge, skills and attitudes that would enable them to contribute to the welfare of the state through self-government.

*The future vocational role of the student: special requirements/needs of rural communities*

Education should provide the learner with skills, knowledge and attitudes to enter a particular career and to proceed with training to fulfil his/her vocation, the inculcation of which can be expected of all forms of education (Steyn *et al.*, 2002: 87). In addition to this 'normal or usual' task of education, Hope & Timmel (1995: 35) have been arguing for changes to be made in primary schools to prepare future citizens to relinquish their "certificate fever" and "white collar ambitions". Teaching in rural communities must in their opinion not be directed at the inculcation of subject content, but rather towards relevance for life in all subjects. Teaching in rural communities will, therefore, have to put less emphasis on memory and more on creative thinking. King's (2005: 424) study in Kenya on 'retargeting schools, skills and jobs' highlighted a lack of cross-national skills indicators for the 500 000 young people entering the labour market annually in that country.

The vocational role of the student has to shift from the individual to society; the creation of a learning community should become the basic purpose of schooling (Preece, 2006: 309; Wolk, 2007: 651).

*The future role of the student as a community member: special requirements/needs of a rural community*

The people of a free nation and community will voluntarily cooperate for the common good of the entire nation and community. Compulsory union in rural developing communities is often imposed through external force and coercion and hence often not deemed effective. Educators in a rural community should, therefore, understand that association cannot be enforced externally, but must arise from internal unity (McDowell and Beliles, 1997: 4, 5). This insight also has to be inculcated in the upcoming generations. Special/additional school objectives and requirements should also provide students with opportunities to participate in community service and national re-construction as part of their educational development

(Aggrawal, 1985: 397). Students in a developing community should be guided to understand that external union in a community results from internal unity of ideas and principles residing in the hearts and the minds of the people.

### Educators'/teachers' special role in rural developing communities

In the normal run of affairs it can be expected of educators not only to understand the future roles of students in their respective communities and in civil society as such. In rural communities they have to realize that in addition to these roles they have to carry the burden of contributing to the development of their own local as yet under-developed communities as well as that of the nation.

Buckler (2010) argues that not enough attention is paid to the special training needs of rural teachers and suggests that teachers' voices should be listened to in order to reform the actual teaching and learning processes in schools to be able to contribute to the advancement of their own rural developing communities. A recent study of the role of head teachers in the implementation of free primary education in Kenya found that a top-down education model tends to negate the head teachers' role in innovation (Kamunde, 2010).

Empirical research in India (see: Wilson, 2000: 3), in Britain (see: Raggatt, 1995: 197), in Poland (see: Kowalski, 2010: 55) and in Africa (see: Banya, 2010: 18) has also shown that there is a strong student bias in favour of white-collar 'desk' or 'office' jobs in rural developing communities because educators tend to link manual labour with low social status. The ideal of working for certificates and a displacement phenomenon (i.e. students who for some reason - primarily poverty - are unable to continue their education and fall by the wayside as school dropouts) are by-products of this paper chase. At the same time, the more affluent in developing communities continue to over-qualify themselves through more years of 'certification' (Todara & Smith, 2006: 382).

Educators in formal schooling also have to guard against creating aspirations which, if not met, may lead community members to question the economic system. The problem in developing countries is exacerbated by the fact that the chase for grades and certificates has taken the place of competence. The education system should, instead of stimulating this chase for certificates, produce people that are equipped for an occupation or profession and not just able to find and hold a job. A job in this context is defined by Adeyomo (1997: 39) as a "transaction in which private advantage prevails over duty or public interest". At the moment, most school leavers and graduates in the developing communities are still 'job seekers' and not really fully qualified workers; that is why the members of rural communities at this stage by and large remain consumers and have not yet become producers. For communities to develop, productive work outcomes have to be redefined by the education

system of a developing country (King, 2005: 423-435). Since career education appears meaningless to an African youth confronted with failure and frustration, the special role of the educator/teacher in the rural community is characterised by a genuine concern for the student's future and by the wish to further equip him/her with the necessary resources to produce ideas and initiatives for the future independently.

Based on the above conceptual-theoretical background, we conducted an empirical investigation into how members of one particular community actually saw and approached the special educational needs that we theoretically discovered and discussed.

## **EMPIRICAL RESEARCH**

### Research Design

We did a qualitative *ex post facto* study on the special educational needs of a rural community, needs that appear over and above what can be regarded as 'normal' or 'usual' needs of communities. According to the precepts of qualitative research, the study can be described as explorative and descriptive (Hoepfl, 1997: 3). We found a qualitative approach the best for gleaning rich data from knowledgeable respondents as well as for finding out how individuals such as parents, teachers and business people understand the special or 'additional' educational needs and goals of their particular community.

### Purpose of the empirical investigation

The purpose of the study was to identify the special/additional educational needs and goals of one particular rural community, namely the Masaiti community in Zambia.

### Sampling

Nine focus groups, each of them consisting of eight people, were organised. Each group was purposely composed of experienced and knowledgeable community and government teachers, community workers, traditional leaders, representatives of the Foundation for Cross-cultural Education (FCE), religious leaders, small scale farmers, informal business leaders and a village. The interviews were conducted in accordance with accepted principles of focus group interviews (Singh, 2008: 163; Merriam, 2009). The sample (n=72) can be regarded as a subgroup of the target population, namely the Masaiti community (see Mouton, *et al.*, 1988: 132; Cresswell, 2008: 152). Although the findings of this study can only be generalised to the Masaiti community, there is a possibility that they can also be substantively generalized to other similar rural communities in SSA.

A second purposeful sample of educators and other experts in the Masaiti community in Zambia was selected according to certain criteria, namely that they should be educational and community leaders, recognized as such by the community, and also because of their proven experience in the field of education (Leedy and Ormrod, 2005: 145; Merriam, 2009: 78, 82). Semi-structured interviews were held based on a pre-determined question schedule (see 3.4). The interviews were held with 8 men and 4 women educators from the Masaiti community. The group consisted of government school teachers (3), private school teachers (2), district education officers (2), school principals (2), college lecturers (2) and a college principal.

#### Measuring instrument

One of the researchers acted as the “instrument” for collecting and exploring the perspectives of informed people that could be regarded as ‘insiders’ (Hoepfl, 1997: 2; Cresswell, 2008: 322). Semi-structured interviews were conducted with the abovementioned group of 12 educators working in the Masaiti community. The interview schedule included the following questions:

- What would you identify as the basic needs of the people in this community?
- What is the goal of education in your school/s?
- What special or extraordinary educational skills do people need in this community?
- How do you view free primary education in Zambia as a 2015 millennium goal?
- What important factors hinder the development of a child’s self-esteem/value in your community?
- What would you say the learner should know about his or her role as a member of a family in your community?
- What knowledge, skills and attitudes should the learner have to contribute to the welfare of this country?
- What kind of knowledge, skills and attitudes do parents and teachers need to teach students to voluntarily work together for the common good of this community and the nation?
- What hinders development in general in this area?

The 9 focus group interviews were also based on an interview schedule that included items such as:

- Why do parents (you) send their (your) children to school?
- What are the biggest challenges that students in this community face when they leave school?

- What do teachers need to teach children so that they will work hard for the future of this community?

A pilot study was conducted in order to remove obvious research barriers and problems before moving into the field.

#### Data processing

The semi-structured and focus groups interviews were audio-taped, transcribed and relevant individual contributions were integrated in the reporting (Setati, 2008: 106). The preparation, the 17 coding themes, analysis, structuring and interpreting of the data were understood as the resolutions of a complex whole into its parts (Mouton *et al.*, 1988: 102, 103; Nieuwenhuis, 2008: 103-113). The data analysis consisted of first segmenting the data into categories and then into themes that highlighted the special/additional educational needs and goals of the Masaiti community.

#### Ethical aspects

The university under whose auspices the project was conducted approved of the research design and the research instrument (the interview schedule). The interviewees were informed that their participation would be voluntary and that they could withdraw from the research process if they felt uncomfortable with any aspect of it. None withdrew, however. Concepts like “informed consent and confidentiality” were foreign to the people of the Masaiti community but after explanation they acquiesced (see Robinson-Pant, 2005: 98, 116).

#### Trustworthiness issues

The trustworthiness of observations is directly related to the validity of the theory that is used. Content validity was ensured by basing the items for the interviews on the conceptual-theoretical discussion of special/additional educational needs of the developing community reported above (see Cresswell, 2008: 172). The various focus groups provided parallel data (Barbour, 2007: 55).

## FINDINGS

The empirical investigation yielded the following results:

1. It was firstly found that according to the participants the purpose of education on national level in rural communities was not clear and that this had an effect on the quality of education.

According to the interviewees, education should be seen as an important instrument for assisting the communities in SSA for meeting the communities' educational needs. The participants seemed to agree with Hope & Timmel (1995: 35) that the purpose of education is not always clear and relevant for a developing community, because the teachers are not yet, as one participant claimed, "preparing children for life, but rather for passing examinations and also because the parents themselves do not value school education". Another participant remarked that "the national curriculum does not regard what special (and) unique things can be found in our specific area".

The Millennium Development Goals (MDG's) of the Zambian Government and Department of Education were viewed by the parent respondents in the Masaiti community as a positive development plan for improving the quantity and quality of education in Zambia and, therefore, also in the Masaiti district. Some teacher respondents saw it as a hindrance on the way towards education of good quality, mainly because they felt left in the cold in the planning of education policy development (refer Buckler, 2010; Tarabini 2010: 208; Nordtveit, 2009: 110). According to a teacher participant, the parents also did "not see themselves ... as part of the educational process, as free education has taken away their responsibility for education".

According to the participants, the Millennium Development Goals project had also increased the teacher: child ratio to between 1:50 and 1:60 children per class in their district. The teacher participants felt that they were not motivated because of a lack of resources. The majority of respondents (eleven out of the twelve of the second sample) felt that there was a shortage of appropriate learning materials, teaching resources and infrastructure in the schools, and that the way the curricula were implemented tended to promote rote learning. Two of the respondents felt that improvement of the quality of education did receive high priority. The responses of some of the participants on quality education are questionable in the light of the study of Deininger (2003) in Uganda where NGOs' impact on quality primary education was effective because of the increase of primary attendance by the poor through access to primary education.

The high Grade 9 dropout rates in the Masaiti district of 55.9% in 2009 means that out of the total of 2 899 students that registered for examinations at the end of 2009, 1 490 dropped out and might since have become a social problem in the community. Some of the participants aired their views about the purpose of education in the district by saying that its purpose was "to have a good pass rate so that our children can compete for the few places in secondary school in order to get employment".

The prevalent lack of focus on quality education led to the frustration of teachers (refer Buckler, 2010) and could, according to the participants, be ascribed to the abovementioned

misunderstanding of the purpose and relevance of education in and by the developing community.

According to the participants, educators/teachers in SSA should provide opportunities for every student to acquire the specialised, additional knowledge, skills and attitudes that would enable them to function effectively in their future roles in rural communities.

2. Educators, parents and teachers, therefore, need to re-orientate themselves towards the following five main objectives:

2.1 Teachers in rural communities need to understand the views, traditions and home circumstances that may cause mental obstacles to creativity and influence the self-value and development of the individual child.

The participants seemed to concur with Wolk (2007: 658) that the goal of education is not mastery of knowledge, but the mastery of self through knowledge. According to one of them, “teachers need to be aware of the home circumstances that influence the self-value of children” in a developing community. The participants felt that the communities’ children’s self-value was affected by the fact that their fathers “are mostly beer drinkers, that the families are big and that, therefore, no individual attention is given to children, which leads to fathers not playing with or talking openly with their children”. According to participants, the following views, traditions and beliefs in the community also impacted negatively on the development of the individual child:

- Fathers were expected to move to the mother’s village and the wife’s family had more say over the children than the father’s.
- Strong focus on don’ts – a form of legalism.
- Fear of the unknown.
- People do not regard themselves as unique individuals but only as members of a group.

Factors such as these had a negative influence on the community as far as the development of creativity was concerned. Jansen (2005) claims that “quality education cannot be read off a number” nationally, but can be accomplished through critical thinking, learner engagement and classroom interaction. According to the participants, the educators of students growing up in a rural developing community need to understand the mental stumbling blocks in the way of creativity, and should employ special pedagogical strategies and interventions for assuaging the problem.

2.2 According to the participants, parents and teachers in rural communities need to be encouraged and equipped to transform their family roles to provide a safe, nurturing environment for growth, value inculcation and development of the next generation.

The participants agreed that an education system that did not address the prevailing social problems related to the family would remain ineffective. In saying this, they concurred with Blum (2007), and pleaded for community commitment to control the HIV epidemic and to improve educational achievement - or else social disruption would continue plaguing the SSA. According to the participants, the special educational needs of such a community could be addressed through family training that includes:

- Greater recognition of the roles and the order of individuals in both the nucleus and extended families.
- More attention to the father's role: responsibility, care, provision and faithfulness.
- Greater emphasis on parental guidance with respect to discipline, affirmation, health care, trust and trustworthiness.
- Measures to counteract, as one participant averred, "the effects that divorce, drunkenness, polygamy and early marriage have on children".

One of the headmen participants remarked on the difficult realities of some rural communities in SSA by saying, among others, that "children will only stay at home when there is food". The participants all agreed that the restoration and establishment of strong families and family ties were of vital importance for the transformation of rural communities, and opined that this could be facilitated by the special training interventions (as mentioned above) for improving the quality of education in SSA.

2.3 Participants felt that educators and teachers should have a stronger focus on the self-government role of individuals to address mistaken civic community views and attitudes. In their opinion, the education system for a rural community had to focus on self-government for addressing wrong views and attitudes among individuals in the Masaiti community. According to them, the following were typical mistaken civic attitudes and views:

- There is no building of a future generation; according to one participant, "the emphasis is on survival for now".
- Education policy is top-down; educators do not take ownership.
- People want to, as one participant said, "Immediately reap the fruits of their work".

- People think they have “nothing to give” but that “the community owes them much”.
- People do only those things that are necessary for survival, and/or “fear to attempt anything different or new”.

The participants contended that students in a rural developing community should indeed be equipped with the special knowledge, skills and attitudes that would contribute to the welfare of the state through greater insistence on self-government but also supported by teachers that could operate as democratic professionals (also refer Mncube & Harber, 2010).

2.4 Fourthly, the participants opined that teachers should influence the students not to be mere ‘job seekers’ but rather to become productive workers and practical entrepreneurs in the developing community.

In saying so, they concur with Adeyomo (1997: 12), who points to numerous studies showing that African parents see the school as only one thing, namely “the gateway to a new, more agreeable, more comfortable, and more interesting life”. According to the participants, the development of productivity in the workforce of the Masaiti would improve when prevalent views such as “If you progress you die earlier” or “Work is a punishment from teachers” are dissipated. Teachers should influence the students to effect a change of mindset from being ‘job seekers’ to becoming productive workers. Participants thought children should be taught productivity in the following ways:

- Involve the children in, as one participant said, “small tasks that are manageable so that they can experience success”.
- Explain where we come from as individuals and as a community and where, as an educator said, one wants to take the students. As one participant put it, “what the next step is in the task of exploring the unknown”.
- Teach students how to gain information and to create hope and future expectations for themselves.
- Teach entrepreneurship through small manufacturing training projects.
- Teach life skills such as, as participants summarized, “relational, innovative, money management, debating and problem solving skills”.

The participants agreed that productive work had to be redefined as a special requirement/need of the education system in/for a developing community. The teacher should, therefore, influence the students regarding their view of work and devise new and additional methods of teaching to improve productivity in the developing community.

2.5 Finally, the participants felt that teachers should combat a lack of trust and cooperation in the rural developing community and contribute towards changing the community's view regarding the role of NGOs in future development (also refer Amutabi, 2006: 109). The participants concurred that the cooperation level in the Masaiti community seemed low; it was not seen as an important strategy in the development of the area. Ninety percent of participants felt, as one said, that the "people do not trust each other and will not work easily together". The main reasons for the lack of trust in the community given by the respondents are the following:

- The community does not stimulate individuality and creativity.
- A lack of trust caused by a fear of witchcraft. According to one participant, "We do not know who is going to kill me, maybe my mother or neighbour". It has been found that if someone expressed a truth in a situation, s/he ran the risk of being branded a witch.

The teacher participants agreed that the role of NGOs in future development could be promoted through a change in mindset among the people about contributions from the outside:

- The attitude of some of the local people has to change. According to one participant, some say, "Let us get as much stuff as we can while they are there, it is for free".
- According to one participant there is also the attitude of "Let us wait for the next one/organisation to solve the problem in the community" that needs to be changed.
- The view has to change that donors come, as one participant formulated it, "with their own policies and tell the community what to do in order for the community to get support - and then they bring division".
- The current view of human rights has to "change to an agenda that informs parents and does not direct them about their children's education".

The participants were, furthermore, convinced that a people cooperating towards a single shared goal would contribute greatly to the strength of the community. According to them, training in farming in the Masaiti community was a special educational need, mainly because of ample opportunity and potential for effective farming. With a world-wide food shortage, it was clear that farmer training had to be a pertinent objective of formal education in the years immediately ahead. This is an important finding in view of the fact that most of the world's poor people earn their living from agriculture (Schultz, 2008: 639). The teacher working in a rural developing community should, therefore, not only focus on an external union of people,

but should also combat a lack of trust among them through creating an internal unity of ideas and principles in the minds of the people in the developing community.

#### Other views

The participants also expressed a number of views that did not neatly tie in with the conceptual-theoretical framework that we developed, but that graphically explain the difficult social circumstances in the community. According to a participant, some of the local people defined the purpose of education as: “for the children to have a better living in the future”. This is understandable in view of the social challenges that they were experiencing from day to day. As already indicated, one of the headmen also remarked that the “children will only stay at home when there is food” and added that “the children do not have enough positive role models to look at”. One participant averred that “the people ... work very hard, but people need to see the result of it”.

## DISCUSSION

The findings of this investigation seem to somewhat contradict the general thrust of the literature that the education system in Sub-Saharan Africa needs to be increasingly growth-oriented with respect to student intake as a strategy for reaching its general development goals (refer Todara & Smith, 2006: 3, 22). The emphasis on growth and the concomitant lack of focus on the improvement of the quality of education in the Millennium Development Goals programme may lead to frustration among teachers in rural developing communities. It may even lead to less local development since educators in government education systems often focus on examination driven theoretical curricula and thus create a job seeking attitude rather than a self-sustaining job creating mindset. Educators should, therefore, re-orientate themselves towards improving the quality of education as well as finding the resources and skills for providing education of improved quality in Sub-Saharan Africa. The pressures of increasing school attendance numbers seem to imbue teachers with a spirit of professional incompetence and misconceptions regarding the purpose of all the special or additional educational needs and goals of rural communities. Nordtveit (2009: 159) concurs with this when he says that “the MDG has succeeded in increasing the number of children that are entering school, without necessarily ensuring equivalent investment in quality”.

According to Tarabini (2010: 208), the MDGs encourage “a reductionist approach to complex problems that privilege quantitative indicators at the expense of the qualitative”. This argument resonates with our observation that the qualifications chase in Sub-Saharan Africa will not necessarily enable students to fulfil their roles appropriately in rural communities. This practice might in fact breed a cycle of resistance against any change or can lead to

superficial development. Breidlid (2009: 142) concurs that better education will need to involve the local community and teachers in all spheres of educational management. It is increasingly recognized that development initiatives that pay attention to local perceptions and ways are more likely to be relevant to people's needs in terms of generating sustainability. Educators should, therefore, have an understanding and knowledge of the needs and requirements of the community they serve because education cannot be separated from such special community needs and goals.

## **CONCLUSION**

Based on both our conceptual-theoretical and subsequent empirical investigation it is concluded that rural developing communities, like all other communities, have a need for conventional education. Teachers and other educators should indeed be well-trained and well-versed in the essential features of teaching and learning and of pedagogies in general. However, this investigation has revealed that rural communities in SSA, such as that of the Masaiti area in Zambia have additional, 'special' or extraordinary needs for addressing the problems regarding the provision of quality education in their current underdeveloped situation.

The investigation, furthermore, revealed that further research is needed about the following two problems: (a) Why is it that although the participants in this empirical survey showed remarkable understanding of and insight into the ailments of their community, they remain unable to contribute to the assuagement of the problem? (b) How can those additional or 'special' pedagogical needs of rural communities be brought home to prospective teachers who intend practising in such communities?

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**ARTICLE 3**

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**AN EDUCATION SYSTEM SOLUTION TO  
RURAL AFRICA'S EDUCATION PROBLEMS:  
A ZAMBIAN EXPERIENCE\*\***

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## ABSTRACT

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**Key words:** Education systems, private educational initiatives, comparative education, educational policy, developing countries, education in Sub-Saharan Africa.

Private educational initiatives can contribute to the eradication of many of the educational problems of developing countries and specifically in rural Africa. This paper explores the education situation of several developing countries that are struggling with crippling education problems. It argues that these problems can be addressed by non-governmental organisations acting as privately funded mini-education systems. In particular, the analysis and discussion of the Foundation for Cross-Cultural Education has been demonstrating that a private educational initiative, acting as a mini-education system, can make a substantial contribution towards the pedagogical upliftment of a community in a rural area, such as that of the Masaiti area of Zambia.

Inisiatiewe van privaat opvoedkundige instansies kan 'n bydrae lewer tot die beperking van baie opvoedkundige probleme in ontwikkelende lande, spesifiek in die landelike gedeeltes van Afrika. Hierdie studie ondersoek die onderwys situasie van vele ontwikkelende lande wat gebuk gaan onder onderwys probleme. Hierdie probleme kan aangespreek word deur nie-regerings organisasies wat optree as mini-onderwys sisteme, wat privaat befonds word. Hierdie spesifieke analise en bespreking van die "Foundation for Cross-Cultural Education" demonstreer dat 'n privaat opvoedkundige inisiatief wat optree as n mini-onderwys sisteem, 'n substansieele bydrae kan lewer tot die pedagogiese opheffing van 'n gemeenskap in 'n landelike area, soos die Masaiti area in Zambia.

# 1. INTRODUCTION

Education in Africa after independence in the 1960s has been suffering from all kinds of problems, and states have devised a variety of solutions, some of which have worked to a certain extent (Davie, 2010; Dixon *et al.*, 2008; Jallow, 2010). The Education for All (EFA) programme, introduced by the World Conference on Education for All in Jomtien, Thailand for the period 1990-2015, for example, has already made a substantial impact on the provision of access to primary education for all children in Africa. It has also increased the literacy levels of Africans (The UN millennium goals report, 2010). However, generally speaking, the EFA programme failed in elevating the standard of education in most countries in Africa, especially in the Sub-Saharan Africa (SSA) region (Kamunde, 2010; Deininger, 2003: 303; King, 2005: 424; King *et al.*, 2007; Wedgewood, 2007). Evidence such as the low Mathematics and Science results (National Centre for Education Statistics, 2008), and the low literacy rates after students had access to schooling (UNESCO, 2010) show that when primary education systems expand dramatically, this occurs at the expense of school quality (Nwonwu, 2008: 143; Wolhuter, 2007; King *et al.*, 2007).

The current scholarly discourse about the educational situation in African countries abounds with examples of growth and concomitant challenges. The growth is observed in the primary school education enrolment rates that surged from 36% in 1960 to 66% in 2004 and the concomitant decrease in adult literacy rates (UNESCO, 2006; Wolhuter, 2007). The challenges of the African education system are observed in low teacher satisfaction (Edwards, 2005: 35; Michaelowa, 2002), the chronic shortages of teachers (SSA still need to train a projected 1.6 million teachers before 2015) (Africa Grantmakers Affinity group, 2010, UNESCO, 2006), a shortage of financial resources (McCullum, 2010), lack of quality in terms of education system management (Wolhuter, 2007), a low exporting rate of educational services to other countries (Mpinganjira, 2008: 128), and a lack of infrastructure for educational research (Wolhuter, 2007). A recent study done in 100 countries under the auspices of *Newsweek* confirms that education in Africa is still failing miserably: education in Mozambique came 96th, Tanzania 94th, Ghana 92<sup>nd</sup> and South Africa 97<sup>th</sup> (Anon, 2010). Scenarios as portrayed in the study of Kadzamira & Rose (2003) in Malawi also attest to the non-attainment of the desired standard: the 18 000 untrained teachers employed because of increased access to primary Education have not contributed to the alleviation of poverty. Malawi responded positively through massive injections of funds (by means of the Millennium Development Goals) but has experienced a decline in efficiency because of a lack of well qualified teachers.

In Zambia, on which this article focuses, the situation is not much better, as can be seen in the low examination pass rates in grades 7 and 9, limited access to secondary schools (US Aid, 2010: 2), as well as the erratic participation and non-utilisation of facilities in rural areas. The Ministry of education is waging an uphill battle against inadequacies in infrastructure, and institutional and human capacity, including a critical shortage of teachers, especially in rural areas (Educational Statistical Bulletin of Zambia, 2007: 13-15; *Zambian Economist*, 2010).

It has become clear that conventional ways of solving Africa's educational problems, especially those of rural Africa, have failed to a large extent. Other solutions have to be found to challenge the lack of quality education in Africa. This paper makes a case for a more context-sensitive, collaborative and participative model of educational reform on micro level (see Kamunde, 2010). Our aim is to defend the claim that private (non-government) initiatives can contribute significantly to the eradication of many of the educational problems of developing countries, in this case in rural Africa, by consciously applying a particular structure (with specific guidelines) identified as a mini-education system. In doing so, the particular private initiative can be more easily linked to the real education needs of the respective target group, quality assurance by interest groups is more attainable and education can be better related to education in the national education system. We shall in particular refer to the role and contribution of a Zambian private initiative, namely the Foundation for Cross-Cultural Education (FCE).

The defence of our claim is structured as follows: Firstly, we briefly describe the current education situation in Zambia, outlining that Zambia, like most Sub-Saharan African countries are challenged with ubiquitous problems, particularly in rural areas. We then briefly discuss the roles that private initiatives in general can play towards eradicating those shortcomings. In the process, we refer to a few such private sector initiatives worldwide that have been making substantial contributions to the eradication of education problems in their countries. This is followed by a brief discussion of a relatively new phenomenon referred to as a mini-education system. We then attend to the abovementioned FCE mini-education system to show that, as a mini-education system in Zambia, it has already succeeded in making substantial contributions to the educational upliftment of the community that it serves. The paper concludes with a discussion of the findings and a few recommendations in order to stimulate the effective functioning of the mini-education systems of NGOs in SSA.

## **2. RESEARCH METHOD**

A literature review was done of primary sources regarding the Zambian educational context, private educational initiatives, and mini-education systems.

The empirical part of the study was based on a constructivist epistemology drawing upon the interpretive research paradigm (Onwuegbuzie, 2009). Interpretive research assumes that people create and associate their own subjective and inter-subjective meanings as they interact with the world around them (Walsham, 2010). In this case, the constructivist-interpretive method was combined with a case study focusing upon the extent that the FCE mini-education system enables the FCE to meet the challenges in the Masaiti community in Zambia to ameliorate the ineffectiveness of African rural education. This combination facilitated a 'researcher-as-an-insider' approach which was important for understanding the context of this particular mini-education system. Consistent with this, the study employed qualitative methods which included descriptive field research through one-to-one interviews, informal observations and open-ended email questionnaires. Focus groups were organised based on purposeful sampling. The sample included experienced and knowledgeable community and government teachers. They were interviewed on private education initiatives in general, and on the FCE education system in particular. The discussion with the focus groups also included a SWOT analysis to evaluate the structure and elements of the FCE mini-education system. The aim was to investigate the use of this structure as a possible solution to the educational dilemma of particularly the Masaiti community in Zambia.

The case study as technique in the qualitative research tradition was used for the purposes of analytical generalization and particularly within the context of particularistic generalizability. The fundamental principal of the data analysis is of a case to case transfer generalisation where the researcher makes generalisations from one case to another (a similar case) and in this case education by a private initiative in another developing rural community (refer Onwuegbuzie, 2009: 120).

## **3. EDUCATION IN ZAMBIA: A BACKGROUND SKETCH**

Zambia is a landlocked country bordering in the north with the Democratic Republic of Congo and Tanzania and with Zimbabwe and Botswana in the south. It has a population of 10.3 million people. About 62% of its people live in rural areas and 54% is younger than 15 years. HIV-AIDS has infected 15% of the adult population. Zambia has a relatively open economy of which the mining sector is the backbone. It has posted economic growth at an average of

almost 5% between 1999 and 2005, but 64% of the population today still live below the international poverty line (Bajaj, 2010; Netherlands Embassy, 2005: 1-3).

The Zambian formal education system consists of Basic Education from grades 1 through 9, and High school from grades 10 to 12. The education system recognizes two alternative approaches to primary education, namely community schools and interactive radio centres that are provided by Education Broadcasting services. The Sixth National Development Plan (SNDP) 2011 - 2015, currently spearheading the development of the education sector, formulated the National Educational framework (NIF) as a strategic plan. The NIF serves as an important instrument for monitoring, implementation and performance (Educational Statistical Bulletin of Zambia, 2007: 13-15). For the budget year 2011, 18.6% of the total national budget was allocated to education and skills training (Mulobela & Simwanza, 2010).

According to the Ministry of Education's review reports (2006), primary education is struggling with inadequate facilities and delayed funding, all of which constrain the performance of the system. There is also a lack of consistency in participation and monitoring programmes. Most schools are severely understaffed, female teachers are leaving rural areas for urban areas and community schools are still operating without infrastructure. The grade 9 national pass rate in 2006 was 48.3% (Educational Statistical Bulletin of Zambia, 2007: 13). In accordance with the Zambian Ministry of Education's Infrastructure Operational Plan (IDOP), 2500 new classrooms and 18 new high schools were erected in 2009. Also 280 teachers' houses were constructed in rural communities (Ministry of Education in Zambia, 2009: 4).

The Zambian government is persisting with its policy of encouraging private providers of education as can be seen in the 503 private schools that were registered with the Ministry of Education in 2007 (Educational Statistical Bulletin of Zambia, 2007: 18). Community schools in Zambia also enjoyed phenomenal growth from 55 in 1996 to 2716 in 2007, representing 31.6% of the total number of schools in Zambia (Chondoka, 2006). It is a 'success story' of private (community) educational initiatives that are not dependent on external donor support. Although the 'community movement in Zambia' enables learners, especially poor rural children, without access to education, to attend school, it has failed to provide quality education (Farell, 1999: 68; Chondoka, 2006). Bajaj (2010) contends that the hope for the future of Zambian children is on a collision course with the realities of many schools: overcrowded classrooms, absenteeism, poor teaching and learning quality and limited job prospects after graduation.

All of the above have given parents in Zambia a desire to resort to more efficient alternative education in the form of private education. One of these private education initiatives is the Foundation for Cross-Cultural Education (FCE) mentioned above, and which we would

contend can serve as a model for challenging the ineffectiveness of the current education system in and for rural Africa.

#### **4. THE ROLES PRIVATE EDUCATION INITIATIVES CAN AND HAVE BEEN PLAYING IN ERADICATING THE PROBLEMS OF RURAL AREAS IN DEVELOPING COUNTRIES**

International approaches to private educational initiatives moved from a non-formal approach in the 1970s to where they are now seen as complementary to national education systems (Rose, 2009: 225). Generally, private educational initiatives (like NGOs) are still regarded as a second best alternative to formal state provision. According to Rose (2009: 231), evidence about the impact of complementary educational initiatives that effectively educate underserved populations in developing countries are limited. Research by Moore *et al.* (2006) on nine education models found that the majority of them were more cost-effective than government schools in delivering education services. Students also achieved higher learning gains through adjustments in school size and location, curriculum and language of instruction, school management and governance arrangements, teaching staff and instructional support services.

The role that non-state providers (NSPs) in general can play in contributing towards the quality of education of basic education services is well documented (Rose, 2009, 2010; Moore *et al.*, 2006). Attention is increasingly given in the education sector to developing partnerships between governments and NSP private initiatives (Rose, 2010). For purposes of this study, three such private initiatives, that have been making substantial contributions to the eradication of education problems in their respective countries, are referred to as examples.

School for Life in Ghana is a nine-month education programme for eight to 15 year olds living in Ghana's rural Northern Region, where there is very little access to primary education. School for Life teaches local language literacy, numeracy, and general academics equivalent to three primary school grades in nine months. It was established in 1994 by the Ghanaian Danish Communities Association (GDCA). In the Northern Region of Ghana, the survival rate from first to third grade is 59.4 percent, with 47.9 percent reaching fourth grade. Of those students who enter the School for Life initiative, more than 91 percent complete the nine-month programme, equivalent to first through third grade, with equal rates for boys and girls. Of those who complete the School for Life programme, 66 percent overall continue on to

fourth grade in public schools. Eighty two percent of the School for Life pupils met minimum standards for literacy and numeracy at third grade level after a nine-month cycle (US Aid, 2010).

BRAC (Bangladesh Rural Advancement Committee) was founded by Sir Fazle Hasan Abed in 1972 and is a development organisation dedicated to alleviating poverty (BRAC, 2010). The major challenge for all education service providers continues to be the provision of quality basic education in Bangladesh. BRAC contends that bringing every child into the classroom is no longer enough - each child is entitled to a high quality of education that will prepare him/her for the future. The goal of the BRAC Education programme is to improve the quality and delivery of services in education appropriate to the needs of poor children. Its purpose is to help fill the remaining gaps in coverage, retention, and quality of compulsory primary basic education. BRAC launched its education programme in 1985 with 22 one room primary schools and now serves 37,500 non-formal primary schools (BRAC, 2010). The programmes have set the tone in providing non-formal primary education to underprivileged children that fall out of the formal education system. The organisation is 80% self-funded through a number of commercial enterprises that include a dairy and food project and a chain of retail handicraft stores called *Aarong* (BRAC, 2010).

COPE (Pace-A, 2010), Community-Based Schools in Afghanistan, is an effort to provide annual educational opportunities for approximately 45,000 marginalised children, youth and adults in areas with no access to formal schools. COPE promotes local accountability and sustainability through the training of Community Education Committees (CECs), teachers and employees from the Education Department and Ministry of Education. COPE assists with the establishment of community-based classes, provides material support to teachers and students and offers training and in-classroom support to community-based teachers. Presently, 22,295 students (67% girls) in 244 schools and 744 classes, 288 Village/Community Education Committees and 734 teachers are beneficiaries of community-based education initiatives throughout Afghanistan (Moore *et al.*, 2006: 3). They are funded by USAID and a consortium made up of the International Rescue Committee (IRC), Catholic Relief Services (CRS) and the Aga Khan Development Network, and CARE (Pace-A, 2010).

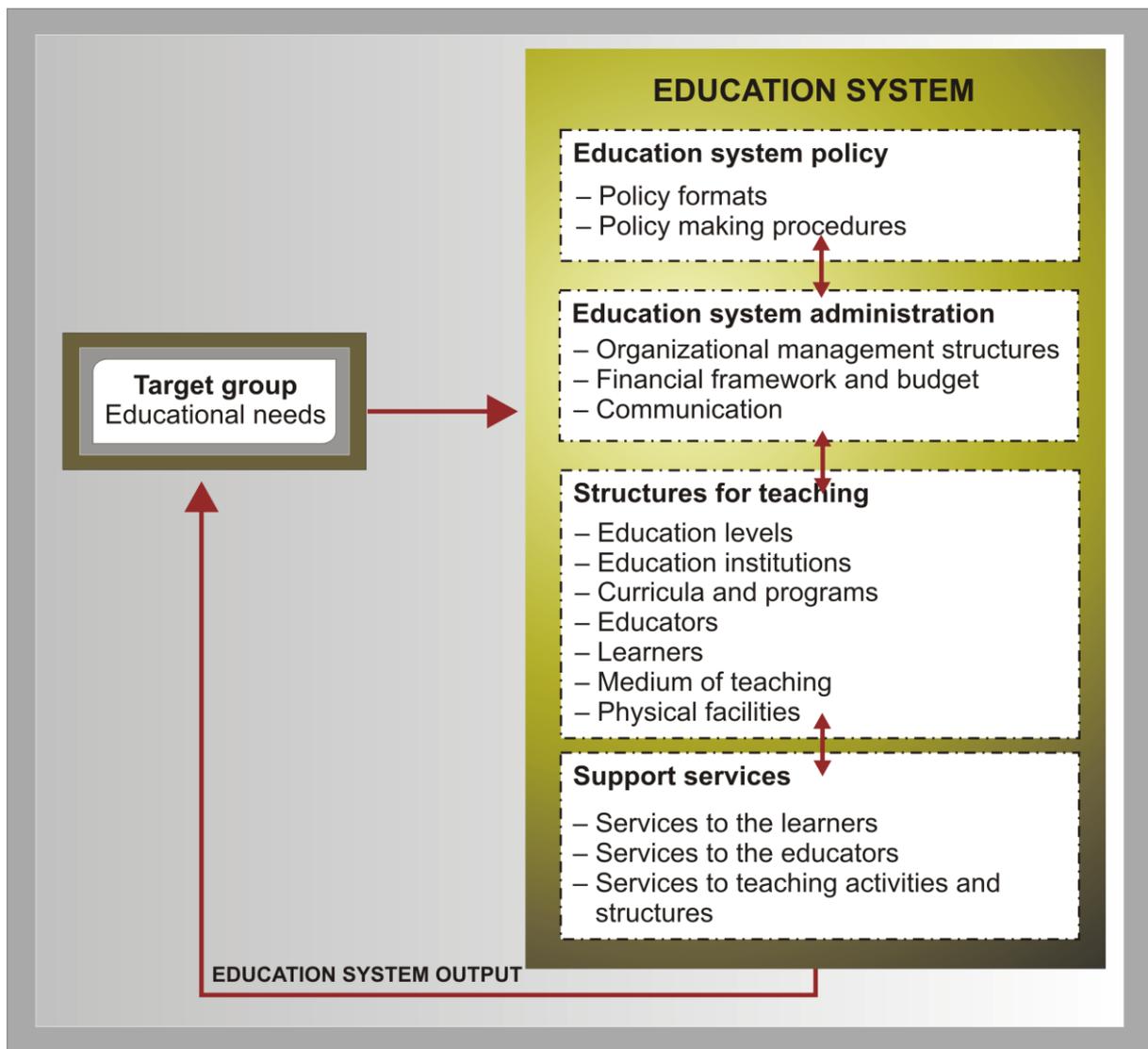
These private initiatives in Ghana, Bangladesh and Afghanistan have been making impressive contributions to the eradication of educational problems such as a lack of educational access for poor rural communities, low literacy rates and high dropout rates (Rose, 2009, 2010).

## **5. THE 'MINI-EDUCATION SYSTEM': PRIVATE EDUCATION INITIATIVES AS MINI-EDUCATION SYSTEMS**

An effective education system can be defined as those planned activities by teachers to support students to acquire the required competencies to fulfil their roles in life (Steyn *et al.*, 2002). Education systems can be divided into two broad categories, namely national education systems and mini-education systems. The national education system refers to the framework providing for all the inhabitants of a particular country as its target group and the mini-education system provides for the education needs of a particular identifiable group not equalling all the inhabitants of a particular country (Steyn *et al.*, 2002: 44-45).

The mini-education system can be described as the vehicle or framework that enables the provisioning of effective education to a group of people, smaller in numbers than the target group of the national education system, providing in their identifiable education needs (Dekker & Van Schalkwyk, 1989: 296). The mini-education system finds its over-arching purpose in providing its target group with such teaching and learning opportunities as would serve their particular education needs (Steyn *et al.*, 2002: 39-43).

The mini-education system consists of four structural components and each of them of several elements. These components are: the education system policy, education system administration, structure of teaching and education support services (Steyn & Wolhuter, 2000: 3). Each of the components and their elements serve a particular role and purpose in the mini-education system. The components and elements of the education system and the relationship of the system to its target group can be illustrated as follows (Steyn *et al.*, 2002: 48):



**Figure 1 : Components and elements of the education system**

*Education policy* refers to the statement of intent describing the way in which identified educational needs of the target group are to be solved (Steyn *et al.*, 2002: 48, 49, 67). It serves as an instrument through which it is ensured that the set of goals and objectives are clearly stated and should, therefore, clearly reflect the goals of the education system. *Structure of teaching*, regarded as the heart of an education system, refers to the way in which the different education programmes are structured to fulfil the educational needs of the target group. The structures for teaching include the education institutions and levels, curricula and differentiation, entrance requirements of learners, evaluation, certification as well as an explanation of the position of educators and learners (Steyn *et al.*, 2002: 76-77). *Support services* refer to the specialised non-educational services required for improving the quality and effectiveness of the educational activities. The component *education system administration* indicates the controls through which the functionaries and personnel in the education system are organised. They are responsible for determining the formulation,

adoption, and implementation of the particular education system's policy. The functionalities are responsible for the consultation of the target group and the collection and distribution of the necessary finances (Jones, 1971; Steyn *et al.*, 2002: 70).

The educational needs of the target group (in this case, the Masaiti community; see Fig.1) have a direct influence on the structure of the mini-education system, in this case of the FCE mini-education system. The FCE mini-education system in turn has a transformational influence on the target group.

Understanding of the FCE mini-education system not only flows from a description of its components, but shows whether it can serve as a model for providing the sustainable educational opportunities required for promoting effective community development in rural Africa. Each of the private educational initiatives discussed in section 4 above can also be regarded as a mini-education system. Each of them provides in the identifiable needs of a particular target group and proves itself to be an initiative that has a specific policy, administration, teaching structure and support service components - all elements of a mini-education system.

The School for Life focuses on the needs of Ghana's Northern region where there is no access to primary education. The target group of BRAC in Bangladesh is the poor children deprived of education, as well as overage girls that are already out of reach of the national education system. COPE in Afghanistan targets rural children, especially girls (BRAC, 2010; Moore, 2006; US Aid, 2010).

The School for Life in Ghana also defines itself as a mini-education system through the goals and objectives in its education policy. It aims at solving the educational problems of the target group. The teaching structure is reinforced by local language textbooks and low teacher-student intakes, but its curriculum only allows for three areas of instruction. The administrative component functionalities are controlled by School for Life committees that supervise the day to day classroom monitoring and community based facilitators (US Aid 2010).

The aims of the BRAC private educational initiative in Bangladesh are to improve the quality of mainstream schools and to increase community and parent participation in children's education. The teaching structure of the mini-education system focuses on pre-primary, primary (up to grade 4) and secondary levels of teaching. BRAC creates educational materials in different ethnic group languages. It also provides training support through induction and in-service training for its teachers. Teachers' salaries are paid by the government (BRAC, 2010).

In view of the above, these private educational initiatives can be regarded as mini-education systems: they provide in the identifiable needs of particular groups and prove themselves to be initiatives that each has a specific policy, administration, teaching structure and the required support service components – all recognised elements of a mini-education system.

## **6. THE MINI-EDUCATION SYSTEM OF FCE IN ZAMBIA AS A PRIVATE EDUCATION INITIATIVE**

The following case study provides an analysis of the FCE mini-education system as private education initiative in Zambia. This description provides an example of how private education initiatives can be organised formally in order to ensure quality and relevant education that improve education in the broader national context.

### **6.1 The cultural and political environment and context of the FCE mini-education system**

The FCE is an educational initiative in the Masaiti district of the Copper Belt Province of Zambia. The main people group living in the area are the Lamba who comprise a total of approximately 300 000 people spread over the Masaiti district of Zambia as well as the Katanga district of the Democratic Republic of the Congo. The people in the Masaiti district are scattered in small villages, each under the leadership of a headman. The villages consist of 20 to 30 huts (family groups) each. The land of the Lamba is currently under the traditional leadership of Paramount Chief Mushili (Lisati, 2006: 7). The social organisation of the Lamba is interwoven with their religious and spiritual conceptions (Doke, 1970: 27, 50).

The inefficiency of the state education system, especially in rural areas, as described in the introduction above, is clearly observable at grassroots level in the education system of the Masaiti community in Zambia. The high grade 9 dropout rate of 55.9% in the district in 2009 means that out of the total of 2 899 students that registered for examinations at the end of the year, 1 490 dropped out and will arguably become part of the social problem in the community. Of the 83 schools in the Masaiti district only 12 have access to electricity and half of the schools do not have an adequate water supply. The teacher:pupil ratio is 1:53 (Ministry of Education, 2009: 20, 30, 44; Lisati, 2006: 94, 114, 118). The challenges of low literacy rates after students have had access to schooling, low teacher satisfaction, shortage of teachers, female teachers leaving rural areas and low pass rates are prevalent in the Masaiti community.

## **6.2 The FCE-mini-education system as a private educational initiative: a background**

The Foundation for Cross-Cultural Education in Zambia (FCE) has been serving as a private educational initiative and has been accredited with the ministry of education in Zambia for the past twelve years. In this time, the FCE developed a mini-education system appropriate for developing countries and communities in Africa, and specifically for the Masaiti community. The FCE is an international, non-denominational, non-racial and non-profit Christian organisation. It is financially self-supportive through business initiatives in hospitality and farming. Donors only provided start-up capital for educational infrastructure development. Its focus is equipping disadvantaged geographically peripheral communities with knowledge, skills and Biblical values in order to effect transformational development.

The FCE's vision of transformational development under-girds its educational strategy that includes the Zambian curricula as well as providing in the additional or 'special' educational needs of the Masaiti as developing community, that pays attention to their local perceptions and situations (Compion et al., 2011: 14). This special education needs include (Compion et al., 2010: 4-14):

- Breaking the fatalistic attitudes of learners.
- Educating parents in tandem with their children.
- Contributing to the welfare of the state and local communities, especially through local government.
- Shifting education's focus from the individual to society; thus creating a learning community as the basic purpose of schooling.
- Providing students with opportunities to participate in community service and national re-construction as part of their educational development.

In line with our claim we now proceed to explain why the education provided by the FCE complies with the characteristics of a mini-education system and to what extent this compliance promotes the successes of these educational interventions. At the same time this information about the FCE-mini-education system, as a case study, can serve as a guideline for other similar mini-education systems associated with private initiatives.

## **6.3 The structure of the FCE mini-education system**

### **6.3.1 The vision, aims and objectives of the FCE mini-education system**

The first essential requirement regarding a successful mini-education system is a clearly structured policy stating its vision, aims and objectives, which serves as guideline for the functioning of the system. Its vision, aims, objectives and policy should be aligned to ensure successful education (Steyn *et al.*, 2002: 61- 63). These features can be found in the FCE-mini-education system.

The main goal of the FCE mini-education system is to establish training centres in Africa in which to duplicate the implementation of its vision, namely to make a generational impact in developing communities according to the education needs of each (FCE prospectus of training, 2010). The vision of the FCE serves as a strong central driving force and binding factor for all components and elements of the FCE mini-education system.

The aim of the training centres is to recruit, train and send teachers and community workers in a variety of fields to help fulfil the FCE vision. Some of the fields are: education, community development, primary health care, agriculture, development skills, business entrepreneurship and cross-cultural training.

The objectives of the FCE mini-education system are to:

- Establish colleges for the training of trainers by focusing on the training of teachers and community workers.
- Establish model schools where college students can do practical teaching and to influence the community and other private or government schools towards Christ-centred education.
- Equip members of disadvantaged communities with Biblical values, knowledge and skills that will lead to community transformation through the establishment of activity centres.
- Develop curriculum material for the different fields of training in FCE and to train and network educators by developing and sharing curriculum material for schools.

### **6.3.2 The structure for teaching as component of the FCE-mini-education system**

As the heart of any education system, the component 'structure for teaching' should be constituted in such a way that it contributes directly to the actualisation of the vision, aims and objectives of that particular education system. The FCE mini-education system regards

it essential to create a structure for teaching and training that will provide for formal, informal and non-formal education and training that will create opportunities for children from pre-school up to adulthood to meet the educational and developmental needs of their communities. All the elements of this structure, as discussed below, are purposefully structured to be able to realise the vision of the education system.

- **Education institutions**

The education institutions of the FCE mini-education system can be divided into training centre, a teacher and community training college, activity centres and a model school. Thus, the need for general as well as for special education is being met (FCE policy document, 2006).

#### *Training centre*

In order to ensure a strong hub of service delivery, all education activities in the different regions of Zambia, including the Masaiti district, are coordinated at the Zambian training centre. The training centre itself provides the basic training to facilitate education as well as the required infra-structure for education in the districts and regions. The training centre also provides accommodation and a safe and secure environment where students and FCE members can develop as a learning community.

#### *Teachers and community training college*

A college for the training of teachers and community workers is at the heart of the training centre. The teachers are employed at the model schools or state schools, while the community workers serve at the different activity centres.

#### *Activity centres*

Activity centres have been established in a decentralised fashion to serve communities or villages in order to facilitate community transformation. The activity centres focus on different spheres of influence such as additional education, women development, farming and agricultural expansion and general infrastructure development.

#### *The model school*

- **Pre- school**

The pre-school receives learners from the child stimulation groups in the activity centres at the age of 6 years, and serves also for language bridging, from mother tongue to English. The pre-school is on the same premises as the primary school.

- Basic school

The basic model school (grade1-9) serves both the community and other private or government schools by setting an example in the provision and implementation of quality education. The basic school also serves as facility for the school-based education of student teachers of the college (Koti Ni Eden school constitution, 2010).

- Programmes and curricula

The programmes and curricula should be fully aligned with the vision and objectives of the particular education system in order to ensure quality education and a viable education path for learners. The curricula of the FCE mini-education system, as described below, shows their alignment with the vision of transformational development and providing in the special education needs of the Masaiti community.

An essential element for providing effective education opportunities is adequately prepared teachers and trainers or community workers equipped with the knowledge, skills and attitudes and the willingness to support members of disadvantaged communities to take their rightful place in society (Du Toit, 2009).

Teachers at the FCE can attain a diploma in primary education; the trainers a certificate in community development. In addition to the conventional teacher education curricula, for the purpose of meeting the special educational needs of the community, the teacher education programme includes, according to Du Toit, (2009) competencies (knowledge, skills and values) in the following areas: Cross-cultural studies, adult basic education, home maintenance, aspects of basic farming, entrepreneurship, teaching youth and adults in aspects of sexual education, practical teaching in schools in all communities and specifically including schools in extremely disadvantaged communities. They also include planning and implementing informal group sport and recreational games and activities in disadvantaged communities, establishing and managing of schools and activity centres in a disadvantaged community, teaching learners with special needs, equipping students to identify and handle traumatised children or young people, and also equipping students to be effective teachers in any context, by using what is available in their environment.

### *Diploma in Primary Education*

The focus point of the training programmes as expressed through the FCE mission is to prepare student teachers to be able to teach effectively in all, but especially in disadvantaged rural communities in Africa. As part of their general teaching methodology FCE supports students to acquire the required competencies in finding natural links between Biblical values and principles, to be incorporated in their daily lesson planning and teaching. They are supported to integrate their own subject philosophy into every school subject.

Aim: To support students to acquire the required competencies to teach in primary schools from Grade 0 – Grade 9

Duration: 3 Years

Venue: Zambia

The curriculum outline of the diploma in Primary education consists of modules such as:

- Childhood Development
- Classroom Management Skills
- Community Service
- Compensatory Education
- Subject Methodology etc.

### *Certificate in Community development*

An essential element of the vision is to have adequately prepared community workers with the knowledge, skills and attitudes to support members of disadvantaged communities to take their rightful place in society.

Aim: To support students to work as facilitators in disadvantaged communities with a focus of discipling, motivating and training people for the transformational development of their communities.

Duration: 2 Years

Venue: Zambia

The curriculum outline of the Certificate in Community Development consists of modules such as: Transformational studies, Agriculture, Development skills, Entrepreneurship, Education, Primary health care and Law and government.

- Teachers and learners

The teachers and trainers of the FCE mini-education system are expected to function in a situation where learners are mostly not stimulated or prepared for formal schooling, where there is a lack of the most basic resources and where parents are mostly illiterate and very poor. Members of such communities are often caught up in a vicious circle of ill health, deprivation, poverty and powerlessness. It is, therefore, expected from teachers at the FCE to be committed, well-prepared and qualified and to exemplify the vision of the FCE mini-education system.

It is envisioned that the learners who have been educated in the FCE schools will be instrumental in transforming their own communities by functioning effectively in their different roles in society.

- Language of teaching/training and learning

The language of formal schooling is English, according to national education standards. That is why the pre-school programme serves as bridging year in language ability, from mother tongue to English. The mother tongue is the language of training and learning in the activity centres.

- Education and training facilities

Basic facilities for the provisioning of effective education and training are provided. They consist of, for example, classrooms and workshops as well as basic teaching media. An important feature of these facilities is that they should blend with the existing infrastructure in the community to enhance acceptance of ownership by the community, but at the same time to represent the idea of the possibility and relevance of the development. The training centre facilities are built by members of the community after they have received training in building skills.

### **6.3.3 Support services of the FCE mini-education system**

The term “support services” refers to those (non-typical educational) services particularly planned and employed to strengthen the different educational activities in the education system (Steyn, *et al.*, 2002: 93-95). Three types of support services can be identified, each of which can be explained in terms of the FCE mini-education system:

#### *Support services to educators*

These are provided through in-service training and curriculum development services by the curriculum development department (Dreeckmeier, 2009). Lecturers and teachers are exposed to international training institutions and conferences as much as possible, to learn from other cross-cultural educational initiatives (Grobler, 2010). All teachers and lecturers belong to support groups that meet once a week for personal development and counselling and for discussions on how to execute their responsibilities in challenging environments.

#### *Support services to learners*

Support to learners is provided in different ways, for example, through a feeding scheme for the children affected by hunger during the months of January to March each year. The agriculture department of the FCE supports the college with food in the form of maize, cattle, citrus, and poultry farming as part of a sponsorship programme. Medical services (especially malaria treatment) are provided to the children and students by the FCE Health Post.

### *Support for teaching activities*

These services are employed to strengthen actual teaching and include the teaching media, examination services, a remedial teaching service, as well as the extra-mural sport activities, all of which are provided in the basic school. Every student is, furthermore, expected to be involved in the running of the college by doing kitchen, bathroom, classrooms and terrain duties. Every student is equipped with as many life skills as possible to support and sustain him-/herself physically in rural school situations. From grade 5 children are taught to have their own gardens to create an income for further studies. The physical structural development of the college, school, activity and training centres are supported by the FCE building and carpentry department (Grobler, 2010).

#### **6.3.4 Education system administration as component of the FCE mini-education system**

The internal functioning of the FCE system administration is a bottom-up organisational structure supported by policies, administrative procedures, behaviouristic codes and preventive rules.

The administrative structure of the training centre consists of four departments: the college, school, community and support services. Each centre leader, in conjunction with the vision leader, appoints the heads of department responsible for all management of the work in their departments. Heads of department are accountable to the centre leader and to the centre leadership committee (refer FCE constitution, 2004). Educational policies include aspects like personnel, finances, liaison, and administration.

#### **6.4 The successes of the FCE mini-education system**

The FCE system is unique in that it has been structured as a mini-education system and is not project driven; it is self-sustained, independent of donor organisations and has a focus on quality education. The four institutional types of the FCE, namely training centres, basic school, college and activity centres, have all been designed to address the educational needs of the Masaiti community in a holistic manner, while also addressing the vision of transformational development. The FCE mini-education system, furthermore, offers longer teacher education than government institutions (Chibuye, 2009: 3). The establishment of activity centres created opportunities for absorbing youths that have dropped out of the formal system.

The FCE School has had the best examination results in the Masaiti district for the past 4 years (2006 to 2009; refer also Grobler, 2010). It also had a 100% Grade 7 pass rate in the years 2008 and 2009. All this evidence confirms that the FCE mini-education system has been providing solutions to the frustrations experienced in this particular part of Africa (see McCullum, 2010). The development of leadership is yet another strong focus of the FCE education system. This is confirmed by the fact that many of its ex-students have taken up leadership roles at the public and private schools where they are presently teaching.

## **7. FINDINGS**

The FCE mini-education system, including elements such as vision, teaching, support services, administration and policies, may serve as an example for every mini-education system in its efforts to provide in the unique educational needs of a particular target group.

### **7.1 Private educational initiatives should be structured according to the features of the mini-education system**

According to the principle of case-to-case generalisation (refer to section 2), it can be argued that by describing and structuring a particular private education initiative such as that of the FCE, understanding of such an education initiative becomes more feasible. Every individual and institution that wants to assess, fund or become involved in the education activities of such an initiative, are positioned to understand the holistic integration of the vision, policy, management and governance, education programmes and support services of such initiatives and the level to which this initiative relates to the national education system of the particular country.

### **7.2 Guidelines for the internal functioning of mini-education systems**

The FCE mini-education system is contributing noticeably towards the Zambian government policy regarding the involvement of private providers. It actively helps to provide in the need for quality education, participates in the battle against overcrowded classrooms, the outflow of teachers, poor facilities and the active involvement of the various communities (refer to section 3). The following guidelines regarding the internal structure and functioning of such mini-education systems can be identified:

- The teaching structure needs to address the holistically felt needs of the community and has to challenge the lack of efficient integration of theory and practice in the Africa education system (refer Wolhuter, 2007).
- The vision and policy require a strong unity and commitment from each member in order to counter the lack of commitment and low satisfaction of teachers seen in the African education system (refer Edwards, 2005: 35; Michaelowa, 2002).
- The internal functioning should define itself as a sustainable system which can make training accessible to all. It should address the need of rural communities to take ownership of the education of their children (refer Kamunde, 2010; McCullum, 2010).
- The system administration should distinguish itself as a bottom-up organisational structure which is supported by relevant policies, administrative procedures, behaviouristic codes and preventive rules that are functional to address the ineffectiveness of administrative practices in the African education system (refer Ochieng, 2010).
- The structure of the Foundation for Cross-Cultural Education (FCE) mini-education system also has some limiting features which hampers the effective functioning of the system and encourage African educationists to evaluate the ineffectiveness of their own mini-education systems honestly (see Nwonwu, 2008).

## **8. RECOMMENDATIONS**

Private educational initiatives in Africa should not be seen as merely complementary to the national education system, but as essential parts of the system that enable communities to develop the quality education system they need for optimal development. Therefore, education departments should increasingly develop partnerships with NSPs (private initiatives) in the various communities for the purpose of improving the quality of education. The community school movement in Zambia should, furthermore, direct its attention towards improving the standard of education and not only towards increasing access of school going children (see Farell, 1999: 68). Further study is needed for understanding the impetus behind those community and private school initiatives that have so far been providing in 37.5% of Zambia's national education needs (see Chondoka, 2006).

Private education initiatives should purposefully structure their activities according to the above presented structure of the mini-education system. This will contribute to the demystification of these education initiatives, enhance quality assurance, ensure provisioning in the real education needs of the local community and support sufficient correlation with the national education system.

## **9. CONCLUSION**

This paper commenced with the contention that, generally speaking, private educational initiatives could contribute to the eradication of many of the educational problems of developing countries, in this case in rural Africa, and several sets of evidence were offered in support of this claim. The discussion of the education situation in several developing countries, especially their rural areas, revealed that they have indeed been struggling with crippling education problems. The discussion also showed, with examples from various parts of the world, that many of these problems could indeed be addressed and even eradicated through the invocation of non-governmental organisations acting as privately funded mini-education systems. The analysis and discussion of the FCE demonstrated that, and how a private educational initiative, acting as a mini-education system, is able to make a substantial contribution towards the upliftment of a community in a far-flung rural area of Africa, such as that of the Masaiti region of Zambia.

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# **ARTICLE 4**

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**A STRATEGY TO INCREASE QUALITY OF  
EDUCATION IN RURAL DEVELOPING COMMUNITIES  
IN SUB-SAHARAN AFRICA \*\***

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## **SUMMARY**

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**Key words:** development, educational policy, educational needs, developing countries, strategic planning, education systems, rural education, Zambia, Sub-Saharan Africa

Africa and specifically rural developing communities in Sub-Saharan Africa (SSA) have a mammoth task to address their challenges of quality education. Educational investor targets are many times embedded in negotiations between donors and national governments and are not implemented. To investigate how to confer advice to educational investors in SSA and to address the current global concern for the quality of formal education, the study implemented a planning strategy model as a framework to increase efficiency of all the components and elements of an education system. A particular strategic framework was then developed to achieve quality education in developing communities in Sub-Saharan Africa in general. The specific framework was then implemented in the Masaiti community in Zambia with a mini-education system. All insights were then applied to develop a macro strategy for SSA to monitor quality education in primary education that should stimulate a transformational educational development process in local rural communities.

# 1. INTRODUCTION AND PROBLEM STATEMENT

Africa and specifically rural developing communities in Sub-Saharan Africa (SSA) have a mammoth task to address their educational challenges. The Directory of Developing Organizations (2010) listed 17 232 official organizations working in Africa, including civil societies, research institutions, government organizations and the private sector. It could be asked: How many of educational solutions suggested are being motivated from the outside, internationally and nationally, addressing only the symptoms of the problem in SSA (Miller, 1998; Kamunde, 2010)? Is education directed towards solving the real educational needs of the developing communities and understood in the context and hopes of those communities, or is it determined by the needs of the well-meaning representatives from the developed world or national political agendas (Batchelor, 1993: 47-58; Trudell, 2007)?

Educational development targets are many times embedded in negotiations between donors and national governments and not translated and adopted at a local level by developing communities. This has a negative effect on the quality of education in poor countries (King & Rose, 2005; Jansen, 2005: 375).

There is currently a global concern and a sense of urgency regarding quality primary education in SSA. According to King *et al.*(2007) and King (2005), when primary education systems expand dramatically, much of the evidence indicates that this is at the expense of school quality. The study of Wedgwood (2006) in Tanzania provides a clear example that getting children into school on its own is not enough for poverty reduction and that a high level of external support also raises questions of sustainability. Evidence from Malawi suggests that unless attention is paid to the quality and relevance (Hawes & Stephens, 1990: 11-17) of educational investment, the possibility that it can contribute to a pro-poor strategy is unlikely to be realized (Kadzamira & Rose, 2003, Dixon *et al.*, 2008).

Many organizations approaching Sub-Saharan Africa (SSA) with good intentions of educational development have created friction in relationships through conflicting world views (Miller, 1998:25; McGrath, 2010; Hoppers, 2009, Edwards, 2005: 27). The uncritical transfer of international policy and practice is questionable (Kamunde, 2010; Jansen, 2005). There is also evidence that the transfer of policies from national governments to local communities happened without the local communities taking ownership of them (Edwards, 2005). Questions like the following need to be asked: With what should educational investors be acquainted when they would like to be involved effectively in the educational development of SSA? On what should those who wish to partner with national governments or private

educational initiatives focus? How should the predicament of a lack of quality primary education in SSA be addressed?

The aim of this article is to investigate how to provide advice to educational investors and/or donors in SSA about the best way to cooperate with the relevant governments in a harmonious and productive manner in order to address the current global concern for the quality of formal primary education (Mncube & Harber, 2010: 614). To achieve this aim the framework for strategic planning in education developed by Steyn *et al.* (2002) was adapted. The article then proceeds by describing the actual application of the planning framework regarding the education project of the Foundation for Cross-cultural Education (FCE) in the Masaiti community (Zambia). The particular planning framework was implemented in the Masaiti community in Zambia through a case study technique in the qualitative research tradition for the purposes of analytical generalization. The report of the case study is also provided in such a manner that the reader can, according to the methodology of case-to-case transfer and naturalistic generalization, generalize on the basis of “the proximal similarity of the case data to the reader focal context of interest” (Ongwuegbuzie, 2009: 120).

The study confirmed that the framework for strategic planning in education could be customized in such a manner that, on the one hand, it provides a strategy to ensure the effective structure and functioning of the education projects of private/foreign/international organizations/investors/ donors. On the other hand the application of the customized framework can ensure the harmonious cooperation between such private education projects and the respective national education systems in order to realize the delivery of quality primary education in the developing communities.

## **2. CONCEPTUAL-THEORETICAL FRAMEWORK**

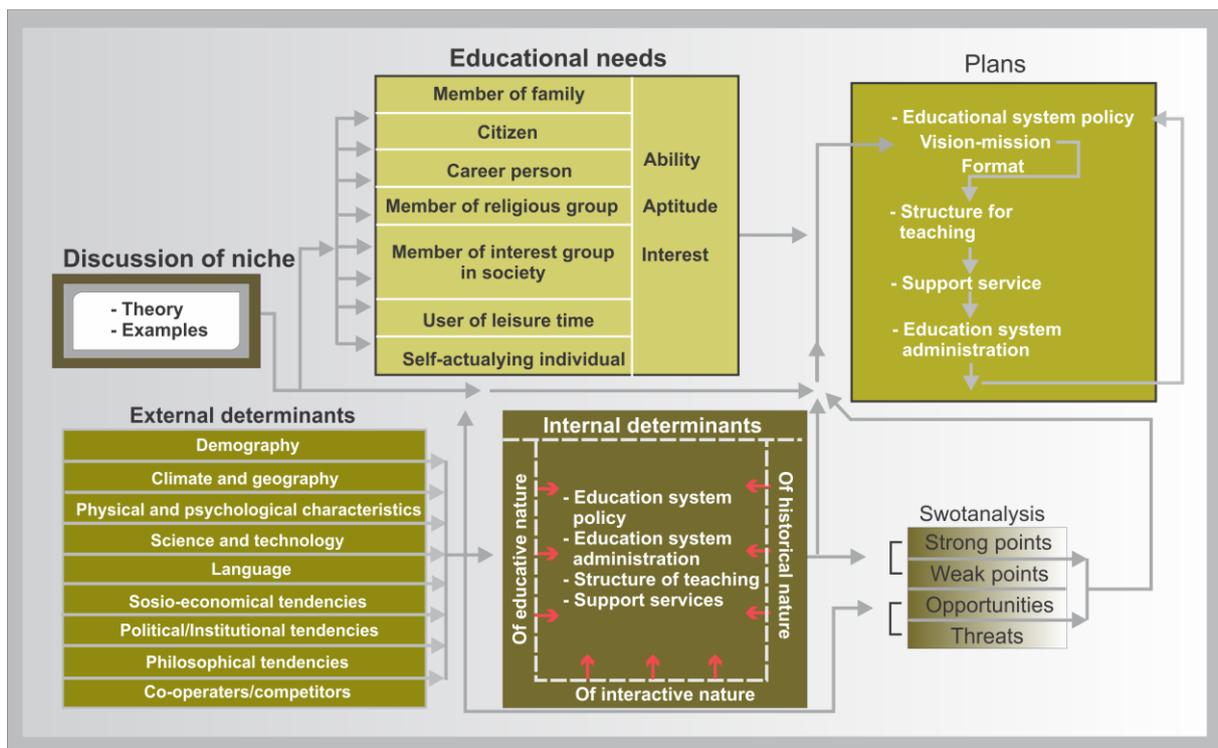
In order to ensure the harmonious cooperation between the respective national education systems in SSA and the education projects of private enterprise, their mutual interest and relationship towards education should be analyzed. The mini-education system can be described as the vehicle or framework that enables the provisioning of quality education to a group of people, smaller in numbers than the target group of the national education system, providing in their identifiable education needs. Quality refers to efficiency in improving standards as a process and product (Hawes & Stephens, 1990: 11-17).

Strategic planning of an education system refers to the sequence of actions needed for the effective construction and functioning of the education system in the developing community in order to serve the educational needs of that community (Dekker & Van Schalkwyk, 1989). The conceptual-theoretical framework of this study aims to provide a customized instrument

that educational investors/donors, working in developing communities, can employ in order to plan their education project or mini-education system that can cooperate harmoniously with the relevant national education system to provide education to these communities effectively.

## 2.1 General planning framework

The general framework for the strategic planning of mini-education systems consists of three phases, namely the *phase of planning preparation*, the *phase of planning analysis* and the *phase of planning operationalization*. The strategic planning framework can be illustrated as in Fig. 2 below.



**Figure 2 :** The strategic planning framework

Planning should start with the *phase of planning preparation*.

## 2.2 The phase of planning preparation

While executing the phase of planning preparation it should be pertinently recognized that the foundational principle of educational development emphasizes the fact that successful education could not be accomplished from the outside but only by supporting the actual users to embrace the anticipated educational development. Educational development will come about through the changes that the community as a whole, within their own culture, will construct. It cannot be accomplished by elite within these communities, much less by NGO

elite on the fringes of these communities. It should involve grassroots communities to ensure educational structures and practices that are situated in communal life. Starting from this premise the strategic planner will succeed to obtain 'buy-in' and commitment from all affected stakeholders (Steyn *et al.*, 2002:144-145)

## **2.3 The phase of planning analysis**

The second phase of the planning framework, namely the *phase of planning analysis* provides the required data collected in order to plan the actual structure and functioning of the particular mini-education system.

### **2.3.1 The description of the community or target group and its educational needs**

The description of the target group includes a detailed explanation of their demography and the analysis of their educational needs. The education planner is firstly compelled to guide and assist the community so that they are able to list their own educational needs. We defined 'community' in this context as a group of people living in a specific area, within a particular country and with a common interest in education as key to their development.

The educational needs in a community are related to needs within a community. Community needs can be divided into implicit needs and explicit needs. According to Kotze and Swanepoel (1983: 13), implicit needs are those needs that a community ought to have, viewed objectively. Explicit needs are those that a community clearly expresses. Developing communities should be led to discover the implicit and explicit needs in order to determine their true educational needs. Buckler (2010) pleads for a better understanding of the education and training needs of teachers serving in rural communities in SSA and that ethnographic studies of teachers can provide 'rich descriptions of specific training needs'.

Quality education in itself is orientated towards helping young people to understand their future roles in their communities and in civil society at large (Hawes & Stephens, 1990: 11-17). Severe poverty at household level which leads to lack of food (hunger), poor health, lack of clothes and lack of money to buy school essentials, continues to be important causes of high dropout rates in primary education (Kadzamira & Rose, 2003: 515).

When targets are set internationally and nationally and translated and adopted on local level, it is critical to discover what local people's priorities regarding education are (King & Rose 2005). The study of Urwich (2010) in Lesotho on the effects of national policies associated with 'Education For All' suggested that the educational strategy would be more effective under a policy 'which advocated local self-help'. This was also confirmed in a study in Kenya

where a case is made for more 'context sensitive, collaborative and participative models' for reform implementation in order to 'galvanize local ownership' (Kamunde, 2010: 646). Motale (2001), appeals for strategic areas enhancing quality within the school setting in South-Africa and advises that to overcome the deficit of quality, schools should utilise whatever resources they have within themselves and their community 'to allow change to happen organically' and thus support quality.

The strategic planner in SSA should therefore: First consult the community or interest group and do a general demographic and geographic survey of the people and the area. Secondly, the strategic educational planner should identify all the sources of information before any strategy is applied. Thirdly, the limits of the educational needs should be tested with individuals and groups through a scientific method of sampling (Steyn *et al.*, 2002).

Indeed, the understanding of the life problems related to the community's implicit and explicit needs, as well as the community's involvement in planning and implementation of the mini-education system maximizes the possibility that the plan will be accepted and quality education facilitated.

### **2.3.2 Defining the domain/niche of the education system**

The demarcation of the domain or niche of the proposed mini-education system in the field in which the education and training should function (e.g. formal or informal, primary education or skills training) is being described (Steyn *et al.*, 2002).

The educational planner needs to accumulate and organize all relevant knowledge on relevant educational/training services in order to define the domain of the mini-education system. This will enhance the efficiency of the education system to provide in the needs of the particular target community in SSA.

### **2.3.3 Identify the external and internal determinants that influence the quality of education in SSA**

Determinants refer to those factors shaping the structure and functioning of the education system, and are indicators that affect the quality of the education systems positively or negatively and can be divided into internal and external determinants (Dekker & Van Schalkwyk, 1989; Heneveld, 1994: 5-7). In Table 1 some of the internal determinants of historical, interactive and educative nature of the present education systems in SSA, as identified by several studies, are summarized.

**TABLE 1 : PRESENTATION OF INTERNAL DETERMINANTS**

INTERNAL DETERMINANTS	INDICATORS
<p><b>Historical nature</b></p> <p>(Relics of the past still present in an education system that affects the future development of that education system.)</p>	<ul style="list-style-type: none"> <li>• Lack of qualified teachers, schools and classrooms (UNESCO, 2010; Wolhuter, 2007; Edwards, 2005)</li> <li>• Increase in literacy rates (Clemens <i>et al.</i>, 2007)</li> </ul>
<p><b>Interactive nature</b></p> <p>(The elements of the education system that affect each other.)</p>	<ul style="list-style-type: none"> <li>• Lack of financial resources (Wolhuter, 2007)</li> <li>• High teacher:student ratios (Hungu &amp; Thuku, 2010; Jansen, 1994)</li> <li>• Lack of text books and instructional materials (Michaelowa, 2001)</li> <li>• Pupil feeding programs (Jansen, 1994)</li> <li>• Length of instructional time (Jansen, 1994)</li> <li>• Student age (Hungu &amp; Thuku, 2010)</li> </ul>
<p><b>Educative nature</b></p> <p>(The nature of an education system should comply with the different educational principles.)</p>	<ul style="list-style-type: none"> <li>• Not enough emphasis on teaching and learning improvement (Matola, 2001)</li> <li>• Low teacher remuneration (Matola, 2001; UNESCO 2006) and low teacher satisfaction (Cligett &amp; Wyssmann, 2009)</li> <li>• Programs have little labor market relevance (Palmer, 2007; King, 2005)</li> <li>• Neglect of In-service training of teachers (Buckler, 2010)</li> </ul>

Similar to the internal determinants, the external determinants should be refined to (core or basic) indicators. Recent examples of external influences on the SSA education systems can be tabulated as follows:

**TABLE 2 : PRESENTATION OF EXTERNAL DETERMINANTS**

EXTERNAL DETERMINANTS	INDICATORS
<b>Demographic tendencies</b>	<ul style="list-style-type: none"> <li>• Population growth (doubles every 30 years) on overcrowded systems (Wolhuter, 2007)</li> <li>• Dramatic expansion of primary education systems (King <i>et al.</i>, 2007; King, 2005)</li> </ul>
<b>Geographic and climate aspects</b>	<ul style="list-style-type: none"> <li>• Certain months of year extremely hot and rainy season increases appearance of sicknesses (Lisati, 2006)</li> </ul>
<b>Science, technological tendencies</b>	<ul style="list-style-type: none"> <li>• Lack of organizational infrastructure for educational research (Wolhuter, 2007)</li> <li>• Dramatic increase in internet users (Misra, 2006; Liquid Telecom, 2010)</li> </ul>
<b>Socio-economic tendencies</b>	<ul style="list-style-type: none"> <li>• Low employment outcomes (Al-Samarrai, 2007; King, 2005)</li> <li>• Positive social outcomes of quality education (Appiah <i>et al.</i>, 2002; UNESCO, 2005)</li> <li>• High HIV-AIDS and negative influence of orphanhood (Beegle <i>et al.</i>, 2010)</li> </ul>
<b>Political-institutional tendencies</b>	<ul style="list-style-type: none"> <li>• Overemphasis of target setting by International community (Kamunde, 2010; Jansen, 2005)</li> <li>• Handling of corruption by authorities (King, 2005)</li> <li>• Reduction of donor attention to adult literacy and secondary education (King &amp; Rose, 2005)</li> </ul>
<b>World view tendencies</b>	<ul style="list-style-type: none"> <li>• Ignoring ethics and social responsibility (Giacalone and Thomson, 2006)</li> <li>• The assumption that secularization is a universal and desirable trend (Deneulin &amp; Rakodi, 2010)</li> <li>• The view of morality, knowledge, human relations and reality of target group and educational investor (Miller, 1998; Compion <i>et al.</i>, 2011)</li> </ul>
<b>Language tendencies</b>	<ul style="list-style-type: none"> <li>• English is or is not preferred by the majority of the target group (Trudell, 2007)</li> </ul>
<b>Competitors/Co-operators</b>	<ul style="list-style-type: none"> <li>• Positive quantitative expansion of education through donor support (Bennell, 2002; UNESCO, 2006)</li> </ul>

These internal and external indicators play a significant role in the efficiency of the education systems in SSA. Educational investors and planners should facilitate the clear description of these determinants in order to ensure attainability and sustainability in their planning and clearly relate the SSA determinants with the determinants of the particular projects of the private initiative.

In a similar way the internal and external determinants of the particular mini-education system should be described in order to ensure the attainability and sustainability of the mini-education system as well as the harmonious cooperation between the mini-education system and the relevant national education system.

### **2.3.4 The SWOT analysis for the purpose of strategic planning and transformational development**

The SWOT analysis refers to the real strong and weak points that are usually deduced from the internal functioning of the education system in its four main components, namely educational policy, administration, teaching structure and support services. The opportunities and threats of the education system are usually deduced from the external determinants of the particular education system. (Steyn *et al.*, 2002: 146-154).

### **2.3.5 Concluding guidelines**

As the outcome of the above analysis, institutions should always progress towards transformational educational development (Casson *et al.*, 2010). Transformation in this context is defined as the process of change of the individual, the community and the education system from one qualitative state to another.

The strategy of transformational development demands that people take individual responsibility for their lives and be actively engaged in the development of their lives.

The outcome of the strategic planning process should have a transformational influence on the efficiency of the policy, administration, support service and teaching structure of the mini-education system that will increase the level of quality education in the developing community.

## **2.4 The phase of planning operationalization**

The planning operationalization phase refers to the actual planning of the structure and functioning of the type of education system concerned. Effective educational system planning is dependent on the ability of the planner to integrate all the relevant information assembled

during the planning-analysis phase. The information needs to be used to develop viable scenarios of plans to provide in the real educational needs of the target group.

- Vision, mission, aims and objectives

The vision, mission aims and objectives of educational institutions in SSA need to consider areas of human development for effective education that will reach the needs of the target group.

- Education system administration and management structures

The influence of the extended family and traditional democratic processes of decision making through consensus at community meetings, are primary value systems in rural developing context in SSA. These values include the duty of everyone to teach the strong providing for the weak and harmonizing individual interests with community interests (Preece, 2006:310). This view has serious implications for the organizational and liaison structures of the education system serving the developing community. Structures cannot take center stage in order to bring about transformation. No matter how much structures want to make a difference, ultimately people will determine the transformation drive.

- Structure for teaching, school levels and institutions

The third component of the education system according to Steyn *et al.*(2002:76-84) is the structure for teaching to create and arrange teaching and learning situations that would effectively make possible the provision for different abilities, interests and choices of learners and the demands of the developing community. This includes the education levels, education, institution and programs. It also includes the learners, educators, medium of instruction and physical facilities.

- Education support services

The fourth component of the education system is the supportive educational services. It is the specialised non-educational services needed to improve the quality and affectivity of the educational activities. These services normally relate to the educator, the learners and teaching activities and structures (Steyn et al, 2002: 93).

Most support services of the developing communities in SSA are related to the socio-economic conditions of poverty, hunger and illnesses (Kadzamira & Rose, 2003). These factors can necessitate services like welfare services, feeding schemes, adult literacy training and a sponsorship strategy for children's school fees. For teachers the lack of infrastructure in the form of housing and electricity are problematic in rural areas in SSA, according to Buckler (2010:3).

The framework of this study provides an instrument that educational investors/donors, working in developing communities, can employ in order to plan their education project or

mini-education system that can cooperate harmoniously with the relevant national education system to provide education to these communities effectively.

### **3. METHODOLOGY**

#### **3.1 Research Design**

Literature research foundational to this study was accomplished when primary sources of education systems of developing (rural) communities, strategic planning and educational needs were considered. This study is a qualitative *ex post facto* study focusing on human behavior and human characteristics. It follows the qualitative research tradition with an inductive strategy for acquiring in-depth data (information) from knowledgeable respondents as well as to find out how those, such as parents, teachers, business people and traditional leaders, understand the educational strategy of their community. The case study as technique in the qualitative research tradition was used for the purposes of analytical generalization and particularly within the context of particularistic generalizability (Onwuegbuzie, 2009).

#### **3.2 Purpose of the empirical investigation**

The purpose of the study was to: 1) Understand the demographical, geographical and social background of the Masaiti district and community, 2) To identify the problems and felt needs of the Masaiti developing community and how these relate to its educational needs, and 3) To evaluate an existing mini-education system according to a SWOT analysis.

#### **3.3 Sampling**

Nine focus groups, each representing eight people per group (n=72) were organized based on purposeful sampling. The groups included experienced and knowledgeable community and government teachers, community workers, traditional leaders, Foundation for Cross-cultural Education (FCE) members, religious leaders, small scale farmers, informal business leaders and the inhabitants of a particular village. All were interviewed according to the principles of focus group interviews (Merriam, 2009). The sample was a subgroup of the target population that the researcher studied for purposes of generalizing about the Masaiti developing community (Onwuegbuzie, 2009; Cresswell, 2008: 152).

A second purposeful sample group of educators and other experts in the Masaiti community in Zambia was chosen according to specific criteria, namely that they be educational and community leaders based on recognition by the community as well as their proven experience in the field of education (Leedy & Ormrod, 2005: 145; Merriam, 2009: 78, 82). Semi-structured interviews were conducted by means of a pre-determined question schedule (see 3.4). The semi-structured interviews were conducted with 15 educators and community leaders. They consisted of Government school primary teachers (3), Private school primary teachers (2), District education officers (2), Primary school principals (2), College lecturers (2), a College principal, a Chief, and Community leaders (2).

A third purposeful sample group of 14 people consisting of lecturers (4), teachers (5), community workers (2) and administrators (3) serving in the FCE mini-education system was chosen to evaluate their system through a SWOT analysis.

### **3.4 Measuring instrument**

Semi-structured interviews were conducted with the 15 educators and community leaders working in the Masaiti community using a pre-determined interview schedule. With respect to both the semi-structured and the 9 group interviews, a pilot study was conducted in advance in order to remove obvious research barriers and problems. The SWOT analysis with 14 educational respondents was based on an education system strategic framework model of Steyn *et al.* (2002).

### **3.5 Data processing**

The semi-structured focus groups interviews and SWOT analysis were audio-taped, transcribed and relevant individual contributions were integrated in the reporting (Setati, 2008:106). The preparations, 18 coding themes, analysis, structuring and interpreting of the data were understood as the resolutions of a complex whole into its parts (Mouton *et al.*, 1988: 102, 103). The analysis was approached by first segmenting the data into categories, then into themes and then comparing the themes by identifying the possible educational strategies for the Masaiti developing community. The trustworthiness of observations is directly related to the validity of the theory that is used. The content validity was ensured by basing the items and the interviews on the conceptual-theoretical discussion of the educational strategy framework of the developing community reported above (see Cresswell, 2008: 172).

## **4. DISCUSSION ON EMPIRICAL INVESTIGATION**

The empirical investigation of the Masaiti case yielded the following results regarding the application of the strategic planning framework on the FCE mini-education system for the Masaiti community in the Masaiti district of Zambia.

### **4.1 Phase of planning preparation**

The planning preparation process started with the initiative of village leaders that had a desire to start regular meetings with FCE and all the headmen and parents of the Masaiti community. It was followed with children activity programs located in the village, for a period of one year. Parents took the initiative to build a simple structure to function as a community school while FCE committed themselves to the provision and training of teachers and community workers. FCE teachers and parents formed a school executive committee for the establishment and management of the school. The FCE teachers stayed in the villages for a period of 3 months to become acquainted with the educational needs of the community. Training and discussion sessions were held with parents over a period of six months to explain the purpose and importance of formal primary education for their children.

### **4.2 Phase of planning analysis**

#### **4.2.1 The description of the Masaiti community as target group of the FCE mini-education system**

Masaiti is a rural district situated in the Copperbelt Province of Zambia. The district shares an international boundary with the Democratic Republic of Congo (DRC) in the east. The monthly mean minimum temperature ranges between 5.0 and 32.5 degrees Celsius. The district has three major rivers, namely Kafue, Kafubu and Kafulafuta Rivers. The main economic activities carried out in the district are agricultural and the majority of people are small scale farmers. The inhabitants are scattered over the area in small villages, each under a headman. The villages consist of 20 to 30 huts (family groups) each. The social organization of the Lamba people (the majority ethnic group) in the Masaiti district is interwoven with their religious and spiritual conceptions (Doke, 1970: 27, 50). Fifty four percent of the population is under the age of 15 years. Thirteen percent of school children are not enrolled in schools in the district (Lisati, 2006).

The district has three parallel governmental administration systems. These are the Central Government, the Local Authority (Council) and the traditional systems. This district system is

composed of all government departments in the district and is headed by the District Commissioner (DC). These departments make their report submissions to the District Development Coordinating Committee (DDCC) which incorporates other Non-Governmental Organizations (NGOs) operating in the district. The district council consists of 14 elected councilors, two chiefs' representatives and two members of parliament. The council is the highest local policy-making body in the district. It has two committees: (1) Finance and general purposes and (2) Plans, works and development committees. Two of the senior chiefs, Mushili and Chiwala, are represented on the council (Lisati, 2006).

#### **4.2.2. Educational needs of the Masaiti community (refer Compion *et al.*, 2010)**

It was found firstly that according to the participants in the Masaiti community, the purpose of education on national level and applied to developing communities generally was not clear and that this had an effect on the quality of primary education. According to the participants, the training of educators/teachers should provide opportunities for every student teacher to acquire the specialized, additional knowledge, skills and attitudes that would enable them to function effectively in their different roles in their immediate community.

The participants expressed the need for the following educational skills: Reading skills, knowledge application skills, farming skills, development skills (Adult education like needlecraft, carpentry, building, cookery, gardening, basketry, shoe repairing, handcrafts etc.). They also expressed the need for life skills like relational and family matters, innovation, money management, debating, problem solving and creativity. One of the village headmen responded by saying, "We lost our social life of sitting and talking and planning in the summerhouse of the village - some of our skills are dying."

The above-mentioned reasons and needs, as expressed by the Masaiti participants, as well as the non-attendance of students at schools, might give an indication of the adjustments necessary for the education system to make in different fields of education. Some comments made were:

- "On Mondays children have to go to the market
- Children are often sick because of diet, shortage of food or hunger
- Fees not paid
- Negative attitude from parents
- Early marriages
- There are no role models to motivate them

- Parents do not see the value of school for their children
- There are no jobs for children even if they go to school”

Educators, parents and teachers, therefore, need to re-orientate themselves towards the following five main objectives related to educational needs (see Compion *et al.*, 2010):

- Teachers in developing communities like Masaiti need to understand the views, traditions and home circumstances that may cause mental obstacles to creativity and influence the self- value and development of the individual child.
- According to the participants, parents and teachers, developing communities need to be encouraged and equipped to transform their family roles to provide a safe, nurturing environment for growth, value inculcation and development of the next generation.
- Participants felt that educators and teachers should have a stronger focus on the self- government role of individuals to address mistaken civic community views and attitudes. In their opinion, the education system for a developing community should focus on self-government for addressing wrong views and attitudes of individuals.
- Fourthly, the participants opined that teachers should influence their students not merely to be ‘job seekers’ but rather to become productive workers and practical entrepreneurs in a developing community like Masaiti.
- Finally, the participants felt that teachers should combat a lack of trust and cooperation in the developing community and contribute towards changing the community’s view regarding the role of NGOs in future development (also refer to Amutabi, 2006: 109).

Studies on educational needs prove also a correlation between these educational needs and those of other developing rural communities in countries such as India, (Misra 2006:168) and China (Peng Shihua 2009: 72-68). The education provision to the Masaiti district should address the above needs of the people for their educational endeavor to succeed.

#### **4.2.3 The domain or niche of the education system related to the needs of education for a rural community**

The parent participants of the Masaiti community responded to a question regarding the niche of the mini-education system with a call for adult education, also stating that there are not enough secondary schools. Their desire is an improvement in student achievement,

especially in community schools, so that children 'have the ability to read and write at least when they are in grade 7'. The participants of the Masaiti community expressed that the education system needs to have an agricultural focus connected with value-added business initiatives.

The domain or field of the education system for the Masaiti community can be summarized as a need for quality primary education, adult education, secondary education, agricultural education and practical and life skills training, all connected with entrepreneurial business initiatives that build on the child's primary education.

#### **4.2.4 Identifying of external and internal determinants that influence the quality of education in the Masaiti district**

In general the community expressed the great need for quality education. Participants responded by expressing the internal and external determinants that influence the education system in Masaiti. Table 3 summarizes the response of the participants.

**TABLE 3 : PRESENTATION OF INTERNAL DETERMINANTS IN THE MASAITI COMMUNITY**

INTERNAL DETERMINANTS	INDICATORS
<b>Historical nature</b>	<p>The participants responded that:</p> <ul style="list-style-type: none"> <li>• donors determine education only by their own interests;</li> <li>• the national curriculum is not sufficiently localized;</li> <li>• many learners in community schools in grade 7 cannot read or write; and</li> <li>• that a low passing rate (63% grade 7) and a high dropout rate have a negative social behavioural implication for the community.</li> </ul>
<b>Interactive nature</b>	<p>The participants felt that education in the district experiences:</p> <ul style="list-style-type: none"> <li>• a shortage of material and books;</li> <li>• promotion of rote learning;</li> <li>• a focus on passing examinations only;</li> <li>• neglect of character formation; and</li> <li>• that teachers are not competent enough and are not motivated because of a lack of resources.</li> </ul>
<b>Educational nature</b>	<p>The respondents said that:</p> <p>The education system is too academic with no focus on practical development and learners have no skills to fall back on when they exit the system.</p>

Similar to the internal determinants, the external determinants should be refined according to specific indicators. The participants in the Masaiti community expressed the following external influences on their local education system, which can be tabulated (Table 4) as follows:

**TABLE 4 : PRESENTATION OF EXTERNAL DETERMINANTS OF THE MASAITI COMMUNITY**

EXTERNAL DETERMINANTS	INDICATORS
<b>Demographic tendencies</b>	Schools are too far from home and there are not enough secondary schools within accessible distance.
<b>Geographic and climate aspects</b>	No response from participants
<b>Science, technological tendencies</b>	According to the respondents there is a high increase in usage of cell phones in villages and even internet access in the Masaiti district
<b>Socio-economic tendencies</b>	<p>The following is a summary of an unanimous feedback:</p> <ul style="list-style-type: none"> <li>• Unemployment</li> <li>• Poverty</li> <li>• A shortage of food, especially during certain months of the year, and general malnutrition is experienced.</li> <li>• The quality of life in the community is hampered by a lack of basic knowledge of health care, health care facilities and health care prerequisites such as clean, running water.</li> <li>• Modern influences lead to non-traditional practices in the community, such as broken families, which lead to disunity in community relationships. Knowledge on family structure functioning, cooperation and how to trust each other is amiss.</li> <li>• The teachers expressed the problem of malnutrition and lack of a wider exposure towards farming, as well as the need for increased management of crops.</li> </ul>
<b>Political-institutional tendencies</b>	<p>The respondents were convinced that the political arena is characterized by a need for honest, faithful, transparent and trustworthy leaders that are working for the “good of others and listen to people and that can lead the people by example”. The need is for leaders that: “Promote justice and hard-working attitudes”; “Know how to mobilize people around them”; “Respect others and earn respect from others”; “Lead people to think for themselves” and that “Are pioneers and can take risks”.</p>

EXTERNAL DETERMINANTS	INDICATORS
<b>World view tendencies</b>	<p>Being a major concern of the respondents, their responses can be summarised as follows:</p> <ul style="list-style-type: none"> <li>• Education system is more secular than the community itself.</li> <li>• The effect of secular humanism is destroying African values of cooperation and breeds selfishness amongst individuals.</li> <li>• Modern is valued as good and traditional as bad.</li> <li>• Parents do not understand life beyond the immediate.</li> <li>• Fear of witchcraft exists resulting in jealousy amongst one another and the community feels they always become victims of what happens, leading to wide-ranging apathy and a general lack of initiative.</li> </ul>
<b>Language tendencies</b>	<p>According to the participant there is a strong desire among the people to speak English as well as a concern that the existence of the local language is threatened.</p>
<b>Competitors/Co-operators</b>	<p>Regarding the Zambian education system and the work of NGOs in the field of education the following pertains:</p> <ul style="list-style-type: none"> <li>• The participants felt that there is no vision of where the national system is going on quality of education: “Teachers are just doing a job, no specific vision for children” and “parents do not understand why they send children to school”.</li> </ul> <p>The following views about the support of NGOs in education summarise the views of the participants:</p> <ul style="list-style-type: none"> <li>• NGOs come from outside mainly to do “crisis management”;</li> <li>• “People ask the question what will I benefit, not what will the village benefit”.</li> <li>• Traditional leaders were of the opinion that “People do not respect our voice in solving problems”.</li> <li>• “NGOs do not associate with people to find out what is the problem”.</li> <li>• “People become worse after NGOs have left”.</li> </ul>

These internal and external indicators play a significant role in constructing efficient mini-education systems for developing communities and educational investors should facilitate a thorough process of strategic planning to understand the context of application of educational projects. These internal and external determinants should be used in planning the components of the mini-education system.

#### 4.2.5 An evaluative analysis (SWOT) of the FCE mini-education system for the purpose of transformational development

For the purpose of this study the SWOT analysis focused specifically on the FCE mini-education system in the Masaiti district.

**TABLE 5 : SWOT ANALYSIS**

STRONG POINTS	WEAK POINTS
<ol style="list-style-type: none"> <li>1. All the functionaries have taken full ownership of the long term goals and objectives of FCE, are dedicated to their work and, therefore, provide quality education and act as mentors to the learners.</li> <li>2. The education is not provided in isolation but is totally integrated in life in the villages, for the community to take ownership of the educational process themselves easily.</li> <li>3. The curricula focus on compensatory education opportunities in order to counter the effects of students coming from disadvantaged communities.</li> <li>4. The entrance requirements are clear, holistic and not just academic.</li> <li>5. Teachers and students are supported with medical and counselling facilities to counter mainly the effects of malaria and HIV/Aids which traditionally lead to high absenteeism.</li> <li>6. The internal communication opportunities are well defined.</li> </ol>	<ol style="list-style-type: none"> <li>1. The medium of English language closes doors to people who are not conversant in English and there is nothing in place to study the local language.</li> <li>2. The infrastructure, including facilities such as internet facilities, is not sufficient.</li> <li>3. Teachers expressed an over-burden in responsibilities.</li> <li>4. The organizational structure of the school governance is not clear.</li> <li>5. Budgeting guidelines should be implemented to help with effective reflection at year end.</li> </ol>

OPPORTUNITIES	THREATS
<ol style="list-style-type: none"> <li>1. A growing level of commitment is experienced amongst parents to join the overall strategy of the envisaged development in the education provisioning.</li> <li>2. The climate provides favourable conditions for agricultural education programs.</li> <li>3. The economic activities of the target group provide excellent opportunities to provide practice-related education.</li> <li>4. The low input level of the Zambian economy creates a culture of involvement and self-provision by parents in the community schools.</li> <li>5. The FCE mini-education model serves as a model to influence other schools.</li> <li>6. In the political context the local chief is positive towards the educational contribution of FCE.</li> <li>7. Education is regarded as a key for success and culture of learning exists in the community.</li> <li>8. The need of the community to change their traditional worldview in order to be more adaptable towards modern practices provides an excellent opportunity to include the perspective of transformational development in education.</li> </ol>	<ol style="list-style-type: none"> <li>1. People move around when things get tough and move away when they are educated. This leads to unstable learner application to available school places.</li> <li>2. Regarding the economy and social context it is clear that finances are not available to attend school. A high drop-out rate is also experienced because of the need youth has to find work to survive.</li> <li>3. The quick turnover of government officials and mismanagement of money poses a real threat in education provisioning.</li> <li>4. The cultural characteristic of not valuing formal education for girls is a pertinent threat to quality education.</li> <li>5. Fear in children of witchcraft results in the fact they do not wish to excel in education.</li> </ol>

Similar to the other steps in the phase of planning analysis, the indicators in the SWOT analysis will determine the planning of the mini-education system.

### **4.3 The phase of planning operationalization**

Based on the preceding analysis, the content and functioning of the FCE mini-education system were planned according to the structural characteristics of a mini-education system (Compion *et al.*, 2010b). (Although all the indicators from the phase of planning analysis are used in an integrated manner during the planning, the following serve as examples of how the indicators from the SWOT analysis had a influence on the planning of the FCE mini-education system. They will be indicated between brackets, for example: S-1 refers to Strong points, indicator 1).

#### **4.3.1 The vision, aims and objectives of the FCE mini-education system**

Within the vision of transformation development, the main goal of the FCE mini-education system is to establish a sustainable training centre to serve the educational needs of the Masaiti community (S-2, O-8, and T-6). The objectives of the FCE mini-education system are to:

Establish colleges for the training of trainers by focusing on the training of teachers and community workers.

- Establish model schools where college students can do practical teaching and influence the community and other private or government schools towards quality education.
- Equip members of disadvantaged communities with values, knowledge and skills that will lead to community transformation through the establishment of activity centers.

#### **4.3.2 The structure for teaching as component of the FCE mini-education system**

In order to provide in the need of quality education, the vision of transformational development and to build on the strengths and opportunities, and to steer off the weaknesses and threats, the following education institutions were established, namely a training center, a teacher and community worker training college, activity centers that provide programs for community development and a model school. Thus, the need for general as well as for specialized education according to the unique education needs of the Masaiti community is being met (S-3, W-5, O-3).

The curricula of the FCE mini-education system shows their alignment with the vision of transformational development and providing in the special educational needs of the Masaiti

community and include the following curricula, namely programs for teacher and trainer education in order to provide for adequately prepared teachers and community workers (S-3) as well as programs on pre-primary and primary level in order to provide for sufficient opportunities to acquire the national school qualifications (O-5) and to address the implicit and explicit educational needs of the learners (see parr 3.3 & 4.2.1).

The teachers and trainers are expected to function in a situation where learners are mostly not prepared for formal schooling and come from a situation of illiterate and very poor families. It is, therefore, expected from teachers at the FCE to be committed, well-prepared and qualified and to exemplify the vision of the FCE mini-education system themselves (S-1). It is envisioned that the learners acquire the educational qualifications and that the programs for learners include that every student is supported to acquire as many life skills as possible to support and sustain him-/herself physically in rural situations. From grade 5 for example children are taught to have their own gardens to create an income for further studies (O-3, O-4, and O-7).

The medium of instruction for formal schooling is English, according to national education standards. That is why the pre-school program serves as bridging year in language ability from mother tongue to English. The mother tongue is the language of training and learning in the activity centers. This is identified as a weak point in education and measures should be found to integrate mother-tongue education in the programs (W-1), (see par. 4.2.5).

The required basic facilities for the provisioning of effective education and training are provided in order to reach the objectives of education (W-5). They consist of, for example, classrooms and workshops as well as basic teaching media. An important feature of these facilities is that they should blend with the existing infrastructure in the community to enhance acceptance of ownership by the community, but at the same time to represent the idea of the possibility and relevance of the development (O-7).

### **4.3.3 Support services of the FCE mini-education system**

Support services to educators are provided in order to enable them to function effectively in such difficult situations. The following are examples of such services, namely a feeding scheme and medical services especially regarding malaria treatment. The support services for teaching activities are employed to strengthen actual teaching and include the teaching media, examination services, a remedial teaching service, as well as the extra-mural sport activities (S-5).

#### **4.3.4 Education system administration as component of the FCE mini-education system**

The administrative structure of the FCE mini-education system consists of four departments, namely the administrative departments responsible for the college, school, community centers and the support services. The CEO of the mini-education system appoints the heads of department responsible for the management of their departments. Heads of department are accountable to the CEO and leadership committee. The management structures are responsible for the management as well as the development of the required educational policies that include aspects such as personnel, finances, liaison and administration (O-6, W-5).

Indeed, the understanding of the life problems related to the Masaiti community's implicit and explicit needs, and the community involvement in planning and implementation of the education system will ensure that quality primary education is facilitated. Education cannot be separated from the needs and goals of the local community. This is probably one of the most important reasons why many development projects and national initiatives could not succeed in developing communities. The educational felt needs and the determinants of an education system need to guide the structure of the efficient education system of a developing community.

## **5. FINDINGS AND RECOMMENDATIONS**

5.1 The specific strategic framework for strategic planning was applicable to improve the quality of a mini-education system in a developing community and can provide valuable guidelines for educational investors and national governments that desire to improve the quality of formal education provision in SSA. The application of the customized framework can ensure the harmonious cooperation between such private education projects and the respective national education systems as well as national education systems and schools in local communities, in order to support the delivery of quality primary education in the developing communities.

5.2 From the study it is clear that a set of minimum quality indicators is required that relates to the elements of the four components of a mini-education system, namely the 'mini-education system policy', the 'mini-education system administration', the 'structure for teaching' and the 'support services'. These minimum requirements should be developed within the context of the typical internal and external determinants applicable for mini-education systems. The minimum requirements are required in order to ensure that the particular mini-education system provides in the real education

needs of the relevant target group and to counter the effects of household poverty on education provision. The following elements could be identified.

### **Elements of the component mini-education system policy**

Minimum requirements are needed in order to develop and formulate the vision, aims as well as the underlying philosophy and worldview of a particular mini-education system. This is required in order to ensure that all teachers, learners and other interest groups take ownership, have a positive attitude towards and understand and support the aims and objectives of the particular mini-education system. Furthermore, minimum guidelines should be developed in order to make sure that the different policies of a particular mini-education system adhere to relevant legislative requirements.

### **Elements of the component mini-education system administration**

In the case of this component, guidelines should be provided regarding the structuring of effective management structures for, especially, small mini-education systems. Minimum requirements should also be developed to ensure the effectiveness of the communication structure between the mini-education system and the government, the community and the parents.

### **Elements of the component structure for teaching**

In general, the minimum requirements for these elements of the national education system provide the basis for structuring these elements in the mini-education system. However, more particular minimum requirements for this application are required, particularly regarding the teacher:student ratio; textbooks, instructional material within the organised curriculum; instruction time of teachers and an applicable in-service training program for the professional development of the teachers.

### **Elements of the component support service**

Practical minimum requirements are especially required regarding the maintenance of physical infra-structure through community self-help initiatives as well as guidelines for practical outreach programs to meet the community's needs without exceeding the role of education.

- 5.3 To enhance the quality of education in SSA, the ownership of education and in this sense the ownership of the strategic planning should be handed back to the community in order to facilitate the process of transformational educational development of their mini-education system. The transfer of the strategic planning back into the hands of

the community, confirms what Urwick (2010) said, namely that the educational strategy would be more effective under a policy 'which advocated local self-help'.

It is recommended that an independent 'eldership'/advisory committee be established in each community that is being served by a particular mini-education system. The committee should consist of recognized representatives of stakeholders in the community and from the particular mini-education system. The committee is responsible to facilitate the implementation of the outcomes of the strategic planning in the education, in collaboration with the ministry of education and the community. Their joint task is to find a way to engage parents and the wider community in improvement of quality of their mini-education system, also using the strategic planning framework.

This will ensure that educational investors and planners will not only address the symptoms of the problem (refer to Miller, 1998), but that the needs of the community be understood in the context and hope of the local community itself (refer to Bachelor, 1993; Kamunde, 2010). The educational development process will not destroy values and belief systems that underpin indigenous education systems (refer to Altinyelken, 2010), because people will have the choice to develop themselves. For educational investors to address the development challenges of quality education in Sub-Saharan Africa, educators should also understand the current world and life view of the community in relation to their own world and life view as an educational investor.

This will ensure that international and national investors' targets are being translated and adopted on community level and not just seen as 'a transfer of policy', but a step towards ownership of their educational destiny (refer to McGrath, 2010; Kamunde, 2010).

- 5.4 The case study also points to the need to develop a primary school as 'model school' in each district in SSA as an in-service training center for teachers as well as a model where minimum quality indicators are clearly applied after the strategic planning process is facilitated. The 'model school' becomes the facilitation center to reach quality education in the particular district (refer to Ref. 3.4, 4.1.3 and 4.3).

It seems highly unlikely that an infrastructure can be created before 2015 to train enough teachers to bring down student-teacher ratios to at least 1: 40 in SSA (refer to UNESCO, 2010; Buckler, 2010). SSA also cannot bear the detrimental effect of untrained teachers in the system any longer (refer to Kadzamira & Rose, 2003, Dixon *et al.*, 2008). Teachers are trained through observation and exposure in these schools through full- time facilitators that direct student teachers towards the application of minimum quality indicators.

Educational investors could focus support on these 'model schools' and community initiatives that first prove themselves successful through local effort and initiative. This strategy can also minimize the plague of corruption in the education system (refer to King, 2007) and the misdirection of valuable donor funds.

## **6. CONCLUSION**

To confer advice to educational investors and planners in SSA and to address the current global concern regarding the quality of primary education in rural areas, it was concluded that educational planners should use a particular educational strategy framework. Firstly, it should describe the community and their educational needs, and the domain or niche of the education system related to the needs of education for a rural community. Then it should identify the external and internal determinants that influence the quality of education in the mini-education system. Planning and evaluative analyses (SWOT) of the community's education system need first to be implemented by educational planners before the approval of any programs, policies or strategies. The outcome of the strategic planning process should have an influence on the efficiency of the policy, administration, support service and teaching structure of the mini-education system that will increase the level of quality education in the developing community.

It was concluded that to monitor quality primary education by facilitating the educational strategy framework in the SSA, the ownership of education should be handed back to the community in order to facilitate the process of transformational educational development of their mini-education system. Quality education can be accomplished by establishing model training schools in each district and community advisory committees to apply the particular strategic framework with minimum quality indicators. A marked improvement in the quality of educational institutions is able to stimulate the desired transformational development process in the community and in SSA.

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**SECTION C**

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**CHAPTER 3**

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**CONCLUSION**

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**3. CONCLUSION**

**3.1 Introduction**

This chapter presents the conclusion of the study, titled: 'A strategy for a mini-education system to support transformational development in a developing community'. In the formulation of the research problem four focal points were taken into account with respect to the applicable strategies by a mini-education system to support transformational development in a developing community. The first focus was on the nature and meaning of transformational development and the effects of different world view approaches to the transformation of rural developing communities. The second focus was on the educational needs of developing communities in the context of the third focus, namely the relevant factors or determinants that influence the education system of a developing community. The last focus was to describe and analyse a typical mini-education system. The aim of the research was to identify the strategies that a mini-education system of a particular education enterprise could employ to facilitate transformational development effectively in a developing community. The objectives of research can be summarised as follows (see Chapter 1 par. 2.1):

- Investigate transformational development in a developing community as well as the impact of prevailing world views on development.
- Research the typical educational needs of a developing community within the context of the influence of the external determinants on a mini-education system.
- Describe and analyze the impact of the FCE mini-education system on transformational development.
- Develop a strategy that can be employed by a mini-education system of a particular private education enterprise to support quality education relevant to the transformational development of developing communities in SSA.

The research design and methodology followed the qualitative research tradition with an inductive strategy for acquiring in-depth data (information) from knowledgeable respondents such as parents, teachers, business people and traditional leaders that understand the educational strategy of their community. The empirical part of the study was based on a constructivist epistemology drawing upon the interpretive research paradigm. In this case, the constructivist-interpretive method was combined with a case study focusing upon the extent that the FCE mini-education system enables the FCE to meet the challenges in the Masaiti community in Zambia to ameliorate the ineffectiveness of African rural education (see Chapter 1 parr. 3.1 and 3.4).

The structure of the thesis was divided into 3 sections (A, B and C) (see Chapter 1 par. 4). Section A consists of two chapters and provides the context of the research. Section B includes the actual reporting of the execution and findings of the research. This section consists of four articles that contain the different aspects of the research. Section C includes Chapter 3 the conclusion, findings and recommendations of the research as well as a bibliography (sources not used and referred to in the articles).

## **3.2 Content of study**

The study firstly has vindicated the proposition presented in section B that the current syncretistic life- and world view of a community such as that of the Masaiti region of Zambia can indeed be transformed to a truly Christ-centred life and world view. This can be done by taking cognisance of how that community currently expresses itself in terms of each of the universals or components of a life and world view, and then by taking each of those universals/components through a process of life and world view transformation.

The thesis also supports the notion that life and world view transformation be seen as a prerequisite for the developmental transformation of communities such as that of Masaiti. A transformational perspective is, furthermore, required for under-girding an effective and transformed educational strategy. The setting up of an education system based on a Christ-centred philosophy in and for the Masaiti community seems crucial to their radical and total transformational development.

At present, reality for the Masaiti community is still mostly spiritual. For many, the real world is still the unseen; the physical is still an illusion, spirits still animate everything. Truth is still hidden, irrational and a mystery. The Masaiti community should be guided to see reality as personal and relational. God created a universe of physical and spiritual dimensions, of seen and unseen worlds – and human beings should relate to both (see Article 1 par. 8).

Developing communities, like the Masaiti rural community, have a need for conventional education. Teachers and other educators should indeed be well-trained and well-versed in the essential features of teaching and learning and of pedagogies in general. However, this investigation has revealed that developing communities in SSA, such as that of the Masaiti area in Zambia, have additional, 'special' needs for addressing the problems regarding the provision of quality education in their current underdeveloped situation (see Article 2 par. 2).

This thesis commenced then with the contention that, generally speaking, private educational initiatives could contribute to the eradication of many of the educational problems of developing countries, in this case in rural Africa, and several sets of evidence were offered in support of this claim. The discussion of the education situation in several developing countries, especially their rural areas, revealed that they have indeed been struggling with crippling educational problems such as low teacher satisfaction, the chronic shortages of teachers, a shortage of financial resources and lack of quality in terms of education system management. The discussion also showed, with examples from various parts of the world, that many of these problems could indeed be addressed and even eradicated through the invocation of non-governmental organisations acting as privately funded mini-education systems. The analysis and discussion of the FCE mini-education system demonstrated that, and how, a private educational initiative, is able to make a substantial contribution towards the upliftment of a community in a rural area of Africa (see Article 3 par. 7).

Finally to confer advice to educational investors, private initiatives and planners in SSA and to address the current global concern regarding the quality of primary education in rural areas, it was concluded that educational planners should use a particular strategic planning framework as strategy to plan and implement for quality education. Firstly, the framework should provide a guideline in the planning analysis phase to describe the community and their educational needs, the domain or niche of the education system related to the needs of education for a rural community. Then it should provide a structured instrument to identify the external and internal determinants that influence the quality of education in the mini-education system. The evaluative analyses (SWOT) of the community's education system need first to be implemented by educational planners before the approval of any programmes, policies or strategies. The outcome of the strategic planning process should have an influence on the efficiency of the policy, administration, support services and teaching structure of the mini-education system that will increase the level of quality education in the developing community (see Article 4 par. 5).

It was concluded that to monitor quality primary education by facilitating the educational strategic planning framework in the SSA, the ownership of education should be handed back to the community in order to facilitate the process of transformational educational

development of the respective mini-education system. Quality education can be accomplished by establishing model training schools in each district. Community advisory committees need to apply the particular strategic framework with minimum quality indicators. A marked improvement in the quality of educational institutions is able to stimulate the desired transformational development process in the community and in SSA (see Article 4 par. 5.3).

### **3.3 Findings**

#### **3.3.1 The Transformation of the Life and World view of the Masaiti community.**

The thesis supports the notion that life and world view transformation be seen as a prerequisite for the developmental transformation of rural communities such as that of Masaiti. A transformational perspective is, furthermore, required for under-girding an effective and transformed educational strategy.

A positive degree of transformational change has already taken place among the people of the Masaiti community (see Article 1 par. 8). Despite this, many entrenched views and beliefs have yet to be traded in for a full and lasting transformational development in the community. *The life and world view transformation of the Masaiti community* demands that Kingdom principles and a Christ-centred life and world view be accepted as the new founding order or ethos of the culture. These should not be a mere spiritual layer of Christianity laid over an animistic and secular life and world view, i.e. syncretism. As stated, transformation refers to a radical change in all spheres of a person's life. Transformation begins on the inside, at the level of beliefs and values, and then moves outward to embrace behaviour and mindset.

The Lamba view of God and morality has indeed undergone a measure of change. Transformation of their view of the human being finds embodiment among the people of the Masaiti community through their greater freedom to express personal views, through showing less respect for authority, and through an increase in undisciplined lifestyle. The way people view time shows that the past is still disproportionately important to them. This may result in a lack of purpose. Others have come to realise that time is valuable. Trusting in spirits is still part of reality among the Lamba. There is consensus that poverty in the area is a direct result of the fear of witchcraft. People tend not to utilise their God-given resources and abilities but rather to wait for external help (in the form of foreign aid) (see Article 1 par. 6).

Inverse life and world view transformation has unfortunately also occurred among the Masaiti people. Many seem to adhere to the Western-type secular view that the human being is in charge of his/her own destiny, and that the individual is more important than the community. They have not yet reached the stage where belief dominates the core of their existence and resultantly becomes personalised into a relationship of trust with each other, a condition where a person's values will change and behavioural acts will become a reflection of that trust (Article 1 par. 8).

The transformational role that the FCE has played in the Masaiti community is significant (see Article 1 par. 7). Despite the work done by the FCE, the life and world view of the people in the Masaiti region, need further significant mind-renewing transformation in order for new perceptions of reality and community development to be brought forth. A total belief system change that would culminate in total cultural transformation is still to take effect.

Effective educational developing communities have teams of teachers whose life and world views determine the purpose of schooling and the nature of learning. *The setting up of an education system based on a Christ-centred philosophy in and for the Masaiti community seems crucial to their radical and total transformational development* (see Article 1 par. 8).

### **3.3.2 The investigation of the educational needs of developing communities**

It was firstly found that according to research participants in the Masaiti community, the purpose of education on national level in developing communities was not clear and that this had an effect on the quality of primary education.

The Millennium Development Goals (MDG's) of the Zambian Government and Department of Education were viewed by parents as a positive development plan for improving the quantity and quality of education in Zambia and, therefore, also in the Masaiti district. Teachers saw it as a hindrance on the way towards education of good quality, mainly because they felt left in the cold in the planning of education policy development; it increased the teacher:child ratio and was not motivated because of a lack of resources. They felt that there was a shortage of appropriate learning materials, teaching resources and infrastructure in the schools, and that the way the curricula were implemented tended to promote rote learning (see Article 2 par. 2).

The prevalent lack of focus on quality primary education led to the frustration of teachers and could be ascribed to the misunderstanding of the purpose and relevance of education in and by the developing community. For educational investors to address the development challenges of quality education in Sub-Saharan Africa, educators should also understand the

current world and life view of the community in relation to their own world and life view as an educational investor.

Secondly, educators/teachers in SSA should provide opportunities for every student to acquire the specialised, additional knowledge, skills and attitudes that would enable the learners to function effectively in their future roles in developing communities. Educators, parents and teachers, therefore, need to re-orientate themselves towards the following five main objectives (see Article 2 par. 2):

- Teachers in developing communities need to understand the views, traditions and home circumstances that may cause mental obstacles to creativity and influence the self-value and development of the individual child.
- Parents and teachers in developing communities need to be encouraged and equipped to transform their family roles to provide a safe, nurturing environment for growth, value inculcation and development of the next generation.
- Educators and teachers should have a stronger focus on the self-government role of individuals to address mistaken civic community views and attitudes. The education system for a rural community needs to focus on self-government for addressing wrong views and attitudes among individuals. The students in a developing community should indeed be equipped with the special knowledge, skills and attitudes that would contribute to the welfare of the state through greater insistence on self-government.
- Fourthly, teachers should influence the learners not to be mere 'job seekers' but rather to become productive workers and practical entrepreneurs in the developing community. Productive work had to be redefined as a special requirement/need of the education system in/for a developing community. The teacher should, therefore, influence the students regarding their view of work and devise new and additional methods of teaching to improve productivity in the developing community.
- Finally, teachers should combat a lack of trust and cooperation in the rural community and contribute towards changing the community's view regarding the role of NGOs in future development. The role of NGOs in future development should be promoted through a change in mindset among the people about contributions from the outside. People cooperating towards a single shared goal would contribute greatly to the strength of the community. The teacher working in a developing community should, therefore, not only focus on an external union of people, but should also combat a lack of trust among them through creating an internal unity of ideas and principles in the minds of the people in the developing community. With a world-wide food shortage, it was clear that farmer training had to

be a pertinent objective of formal education in the immediate future (see Article 2 par. 2).

The findings of this investigation seem to somewhat contradict the general thrust of the literature that the education system in Sub-Saharan Africa needs to be increasingly growth-oriented with respect to learner intake as a strategy for reaching its general development goals. The emphasis on growth and the concomitant lack of focus on the improvement of the quality of education in the Millennium Development Goals programme may lead to frustration among teachers in developing communities. It may even lead to less local development, since educators in government education systems often focus on examination driven theoretical curricula and thus create a job seeking attitude rather than a self-sustaining job creating mindset. Educators should, therefore, re-orientate themselves towards improving the quality of education as well as finding the resources and skills for providing education of improved quality in Sub-Saharan Africa. The pressures of increasing school attendance numbers seem to imbue teachers with a spirit of professional incompetence and misconceptions regarding the purpose of all the special or additional educational needs and goals of developing communities. Chasing qualifications in Sub-Saharan Africa will not necessarily enable students to fulfil their roles appropriately in developing communities. This practice might in fact breed a cycle of resistance against any change or can lead to superficial development. Educators should, therefore, have an understanding and knowledge of the needs and requirements of the community they serve, because education cannot be separated from these special community needs and goals (see Article 2 par. on Discussion).

### **3.3.3 Private and government educational initiatives should be structured according to the features of the mini-education system**

The vision, teaching programmes, support services, administration and policies of the FCE mini-education system may serve as an example for every mini-education system in its efforts to provide in the unique educational needs of a particular developing community. In this case, the constructivist-interpretive research method was combined with a case study focusing upon the extent that the FCE mini-education system enables the FCE to meet the challenges in the Masaiti community in Zambia to ameliorate the ineffectiveness of African rural education. Describing a particular private education initiative such as that of the FCE, understanding of such an education initiative becomes more feasible. Every individual and institution that wants to assess, fund or become involved in the education activities in rural communities are positioned to understand the holistic integration of the vision, policy, management and governance, education programmes and support services of such

initiatives. The FCE mini-education system is contributing noticeably towards the Zambian government policy regarding the involvement of private providers. It actively helps to provide in the need for quality education, participates in the battle against overcrowded classrooms, the outflow of teachers, poor facilities and the active involvement of the various communities (see Article 3 par. 7).

### **Guidelines for the internal functioning of mini-education systems**

The following guidelines regarding the internal structure and functioning of such mini-education systems can be identified (see Article 3 par.7.2):

- The teaching structure needs to address the holistically felt needs of the community and has to challenge the lack of efficient integration of theory and practice in the African education system.
- The vision and policy require a strong unity and commitment from each member in order to counter the lack of commitment and low satisfaction of teachers seen in the African education system.
- The internal functioning should define itself as a sustainable system which can make training accessible to all. It should address the need of rural communities to take ownership of their children in the African Education system.
- The system administration should distinguish itself as a bottom-up organisational structure which is supported by relevant policies, administrative procedures, behaviouristic codes and preventive rules that are functional to address the ineffectiveness of administrative practices in the African education system (see Article 3 par. 7.2).

#### **3.3.4 Strategic planning framework to increase the quality of primary education in SSA**

The specific strategic framework for strategic planning was applicable to improve the quality of a mini-education system in a developing community and can provide valuable guidelines for educational investors and national governments that desire to improve the quality of formal education provision in SSA. The application of the customized framework can ensure the harmonious cooperation between such private education projects and the respective national education systems, as well as national education systems and schools in local communities, in order to support the delivery of quality primary education in the developing communities.

From the study it is clear that a set of minimum quality indicators is required that relates to the elements of the four components of a mini-education system, namely the 'mini-education

system policy', the 'mini-education system administration', the 'structure for teaching' and the 'support services'. These minimum quality indicators should be developed within the context of the typical internal and external determinants applicable for mini-education systems. In order to ensure that the particular mini-education system provides in the real education needs of the relevant target group and to counter the effects of household poverty on education provision, the following elements could be identified (see Article 4 par. 5):

### **Elements of the component mini-education system policy**

Minimum requirements are needed in order to develop and formulate the vision, aims as well as the underlying philosophy and world view of a particular mini-education system. This is required in order to ensure that all teachers, learners and other interest groups take ownership, have a positive attitude towards and understand and support the aims and objectives of the particular mini-education system. Furthermore, minimum guidelines should be developed in order to make sure that the different policies of a particular mini-education system adhere to relevant legislative requirements (see Article 4 par. 5.2).

### **Elements of the component mini-education system administration**

In the case of this component, guidelines should be provided regarding the structuring of effective management structures for, especially, small mini-education systems. Minimum requirements should also be developed to ensure the effectiveness of the communication structure between the mini-education system and the government, the community and the parents (see Article 4 par. 5.2).

### **Elements of the component structure for teaching**

In general, the minimum requirements for these elements of the national education system provide the basis for structuring these elements in the mini-education system. However, more particular minimum requirements for this application are required, particularly regarding the teacher:student ratio; textbooks, instructional material within the organised curriculum; instruction time of teachers and an applicable in-service training programme for the professional development of the teachers (see Article 4 par. 5.2).

### **Elements of the component support service**

Practical minimum requirements are especially required regarding the maintenance of physical infra-structure through community self-help initiatives as well as guidelines for practical outreach programmes to meet the community's needs without exceeding the role of education.

To enhance the quality of education in SSA, the ownership of education - and in this sense the ownership of the strategic planning - should be handed back to the community in order to facilitate the process of transformational educational development of their mini-education system. The transfer of the strategic planning back into the hands of the community confirms that the educational strategy would be more effective under a policy 'which advocated local self-help'. This will ensure that educational investors and planners will not only address the symptoms of the problem, but that the needs of the community be understood in the context and hope of the local community itself. The educational development process will not destroy values and belief systems that underpin indigenous education systems, because people will have the choice to develop themselves. For educational investors to address the development challenges of quality education in Sub-Saharan Africa, educators should also understand the current world and life view of the community in relation to their own world and life view as an educational investor. This will ensure that international and national investors' targets are being translated and adopted on community level and not just seen as 'a transfer of policy', but a step towards ownership of their educational destiny (see Article 4 par. 5.3).

The case study (see Article 4 par. 4) also points to the need to develop a primary school as 'model school' in each district in SSA as an in-service training centre for teachers as well as a model where minimum quality indicators are clearly applied after the strategic planning process is facilitated. The 'model school' becomes the facilitation centre to reach quality education in the particular district. It seems highly unlikely that an infrastructure can be created before 2015 to train enough teachers to bring down student:teacher ratios to at least 1 to 40 in SSA. SSA also cannot bear the detrimental effect of untrained teachers in the system any longer. Teachers are trained through observation and exposure in these schools through full-time facilitators that direct student teachers towards the application of minimum quality indicators.

Educational investors could focus support on these 'model schools' and community initiatives that first prove themselves successful through local effort and initiative. This strategy can also minimize the plague of corruption in the education system and the misdirection of valuable donor funds.

### **3.4 Recommendations**

3.4.1 Teachers and community workers in the Masaiti community need to apply their Christ-centred efforts further to the ideal of bringing about Biblically-inspired transformation among the Lamba. The current syncretistic life view of the Masaiti community should be eradicated in favour of a renewed, integrated and radically Christ-centred life and world view (see Article 1 par. 6).

- 3.4.2 Private educational initiatives in Africa should not be seen as merely complementary to the national education system, but as essential parts of the system that enable communities to develop the quality education system they need for optimal development. Education departments should, therefore, increasingly develop partnerships with NSPs (Non-state providers) in the various communities for the purpose of improving the quality of education. The community school movement in Zambia should, furthermore, direct its attention towards improving the standard of education and not only towards increasing access of school going children (see Article 3 par. 8).
- 3.4.3 It is recommended that an independent 'eldership'/advisory committee be established in each community that is being served by a particular mini-education system. The committee should consist of recognized representatives of stakeholders in the community and from the particular mini-education system. The committee is responsible to facilitate the implementation of the outcomes of the strategic planning in the education, in collaboration with the ministry of education and the community. Their joint task is to find a way to engage parents and the wider community in improvement of quality of their mini-education system, also using the strategic planning framework (see Article 4 par. 5.3).
- 3.4.4 It is also recommended that a voluntary school adoption programme be followed, where the top (government and private) schools in the country adopt the weaker schools measured by student achievement, with a deliberate link between town and rural schools to 'cross pollinate' exposure. This should be supported by the private investor sector/companies in the country, by also adopting a school in a rural area to counter household poverty (see Article 4 par. 5.2).

### **3.5 Contribution of the research to the field of Comparative Education**

The education system is the study field of Comparative Education. In this study the single level education system in its concrete realization in a developing community was systematically researched, understood and described. The origin and development of comparative education is characterized by the attempts of educationists to plan education systems in such a way that it provide in the educational needs of the target group. This study contributes to define and provide the specific educational needs of developing rural communities as been focused on Sub Saharan Africa. It addresses the 'how' the system should function to be effective in the context of developing communities. It contends that in

order to address the lack in quality education, educators/teachers in such communities should re-orient themselves with respect to those special or additional educational needs and goals that would enable students to fulfil their future roles in rural communities. It contribute to the comparative perspectives of teacher training in emphasizing the reform of the actual teaching and learning processes in the schools in rural communities in consonance not only with the 'normal' or 'usual' pedagogical needs but also with regard to such special or additional needs, as highlighted in this study.

The study also contributes in the understanding of how the external determinant of the education system, namely the world and life view perspectives of the community as target group, influence the structure and functioning of the education system. Effective education provision is characterised by the availability of teams of managers and teachers whose life and world views determine the purpose of schooling and the nature of learning. It was, furthermore, concluded that life and world view transformation should be seen as a prerequisite for the developmental transformation of developing educational communities. A transformational perspective is required for under-girding an effective and transformed educational strategy.

The study also contributes to the field of Comparative Education by exploring the education situation of several developing countries that are struggling with crippling education problems. It argues that these problems can be addressed in a complementary way by non-governmental organisations acting as privately funded mini-education systems. In particular, the analysis and discussion of private educational initiatives has been demonstrating that private educational initiatives through their respective mini-education system can make a substantial contribution towards the pedagogical upliftment of a community in rural areas. Private education initiatives can contribute to effective education in SSA by means of the particular mini-education systems that are strategically planned to serve the educational needs of the specific developing communities.

The research methodology of descriptive field research through one-to-one interviews and focus group interviews facilitated also a 'researcher-as-an-insider' approach which contributes to understanding the context of a particular education system functioning in extreme rural context. The application of this methodology in the study enriched the available research methodology available for comparative educationists.

### **3.6 Limitations of the research**

The limitations of this study are articulated in the fact that the result of a small population like the Masaiti community cannot be generalized to a wider population. To overcome this

limitation further research is needed in a wider target group of population for the research. The methodology that was applied could be applicable to larger target groups in similar rural developing areas.

Secondly, one cannot apply the research outcomes to urban populations, because the urban situations and circumstances would be completely different from the rural areas. Further research is needed to discover the effects of urbanization on transformational development and to identify the role that a strategic planned mini-education system could play in these situations.

The research used, in particular, the three new concepts 'transformational development', 'the mini-education system' and 'framework of strategic planning of education systems' in the Comparative Education field. This presented specific challenges, particularly because of the limited space of the article model. A further limitation was that much has been written about education in developing communities but little in-depth information is available about the actual views and convictions in these communities about 'modern' education. Is this the type of education that these communities want, especially in SSA context, or would they rather develop another 'type' of education for themselves?

### **3.7 Topics for further research**

Further research is, at least, needed in the following three areas:

- Why is it that although the participants in this empirical survey showed remarkable understanding of and insight into the ailments of their community, they remain unable to contribute to the assuagement of their educational problems?
- How can those additional or 'special' educational needs of developing communities be brought home to prospective teachers who intend practising in such communities?
- How do we understand the impetus behind those community and private school initiatives that have so far been providing in 37.6% of Zambia's national education needs?

### **3.8 Conclusion**

The strategy by a mini-education system to support transformational development in a developing community can be summarised as follows:

The strategy focused on the nature and meaning of transformational development and the effects of different worldview approaches to the transformation of rural educational

communities. Secondly the strategy focused on the educational needs of the developing community in the context of the third focus of strategy, namely the development of a specific strategic planning framework for the education system of a developing community. The last focus of the strategy was to describe and analyse a typical mini-education system. Private and government educational initiatives should be structured according to the features of the mini-education system. This will enhance quality assurance; ensure provisioning in the real education needs of the local community and support sufficient correlation with the national education system.

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**ADDENDUM 1**

**SEMI-STRUCTURED INTERVIEW GUIDE**

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NAME OF PERSON:

INTERVIEW TIME:

DATE:

HISTORIC BACKGROUND OF PERSON:

1. What do you think are the basic felt needs of the people in this community?
2. What do you think are the biggest life problems that people face in this community?
3. How do you address the needs and problems through the Education system?
4. What is the goal of Education of your school/s?
5. What do you think is the role that Education plays toward the development of this community?
6. How do you view the following statements concerning education in Zambia?

## TRUE OR FALSE OR NOT SURE

The qualitative improvement of education received low priority.

Educational planning not linked with economic planning.

Negative political interference in educational matters.

There is a shortage of material and infrastructure in schools.

Teachers are poorly trained, poorly paid and apathetic.

The way that curricula are implemented tends to promote rote learning.

The goal for the students and their teachers is not an educational competence,  
but passing the examinations.

Character formation receives not much serious attention.

There is a diminished status of teachers in society.

7. What are the unique characteristics that you want to develop and appreciate in individual children?
8. Do you experience bullying, non-attendance and school violence problems? Yes or No. Give reasons.
9. Why do you think the development of creativity is a very important factor in the self-esteem of a child?
10. There are many factors which tend to inhibit creativity in children. Which of the following factors influencing creative ability of the majority children in this community? Is the following true of this community? Y/N/ not sure
  - The over-emphasis of judgement in the community tends to encourage a negative attitude toward new ideas. Bossiness is one of the strongest inhibitive factors in the effective exercise of creative ability.
  - Conformity to peer group and social pressures.
  - Fear of making mistakes.
  - Pathological desire for security. A lack of the so-called "pioneering instinct".
  - Fear of supervisors and distrust of colleagues and subordinates: Reluctance to ask questions, to explore, and use imagination, because teachers often discourage such behaviour.
  - The lack of some outside stimulus or stimuli. New ideas, insights do not occur in a vacuum.
  - Success orientation: children prefer to stay within the limits in order to succeed rather than to try something new and unknown.
  - Social restrictions. All members of a community have laws and customs. To remain a member in good standing with society a person must observe its rules. Often these rules of society limit the alternative courses of action that can be considered.

- Fatalistic attitudes to life. Many traditional societies believe that everything that happens to us is the will of God, the work of evil spirits or the curse of departed elders.
11. What do you think the learner must know about his role as a member of a family in your community?
  12. What is the biggest problem that you face in sustaining healthy family lives?
  13. What knowledge, skills and attitudes should the learner have to know to contribute to the welfare of the Zambian government?
  14. What kind of civil government would you like to have in your community and how does self government relate to that?
  15. What kind of career do you think your children should have to make an impact on this community and why?
  16. What kind of knowledge, skills and attitudes do you need to teach your learners to provide a productive workforce for the future of this community?
  17. What kind of knowledge, skills and attitudes do you need to teach students to work together voluntarily for the common good of this community and the nation?
  18. What are the social needs in your community and who are the people that try to address them?
  19. What are the opportunities of leisure time in your community and what do you think you ought to teach children in school about leisure time?
  20. Do you have any question for me?

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## **ADDENDUM 2**

### **FOCUS GROUP INTERVIEW GUIDE**

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1. What do you think are the biggest life problems that you face in this community?
2. Why do parents (you) send their children to school?
  - 2a. What would you like to advise teachers about?
3. What are the biggest challenges that students face when they leave school?
4. What are the most important characteristics that you want to develop and appreciate in individual (or your) children?
5. What do you think a child must know about his role as a member of a family in your community?
  - 5a. What is the biggest problem that you face in sustaining of healthy family lives?
6. What knowledge should the learner know to contribute to the welfare of the Zambian government?
  - 6a. What kind of civil government would you like to have in your community and how does self government relate to that?
7. What kind of career do you think your children should have to make an impact on this community and why?
  - 7a. What kind of knowledge, do teachers need to teach your children to work hard for the future of this community?
8. What kind of knowledge do you need to teach students to work together for the common good of this community?
  - 8a. What are the social needs in your community and who are the people that try to address them?
9. What do you do in your off times in the community and what do you think teachers ought to teach children in school about it?
10. Do you have any question for me?

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## **ADDENDUM 3**

### **LETTER OF PERMISSION FOR INTERVIEWES**

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FCE Training College  
Box 90790  
Luanshya  
Zambia  
27 – 10 -09

Dear

#### **UNDERTAKING OF RESEARCH IN MASAITI COMMUNITY**

As part of my PhD studies in Comparative Education at the University of North-West in South Africa, I am doing some research in the Masaiti community. The objective of the study is to do research on the educational needs of the Masaiti community within the context of the FCE mini-educational system.

My data collection method will include 10 focus group interviews and 10 semi-structured interviews with educationists in the Masaiti community. The interview will take approximately 30 minutes. No forms of compensation are included in the research. I agree to observe good ethical conduct and to keep records of the interview completely confidential according to current legal requirements.

I would be grateful if you could participate in this research. We hope that this research will identify strategies that educationists could employ to facilitate transformational development effectively in the Masaiti district.

I enclose two copies of this letter. Please retain one signed copy for your files.

Yours sincerely

Jannie Compion  
Researcher

I, ..... give permission to take part in this research project.

Signature: .....

Date: .....

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## **ADDENDUM 4**

### **LETTER : LANGUAGE EDITING -**

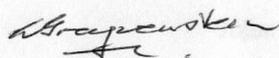
### **PROF LA GREYVENSTEIN**

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#### **A STRATEGY FOR A MINI-EDUCATION SYSTEM TO**

**SUP** This is to certify that the language editing of this thesis written by Mr J  
**DEV** Compion was done by Prof L A Greyvenstein.

Prof L A Greyvenstein is a member of the South African Translators' Institute, membership number: 1001691. She completed her primary, secondary and tertiary education, including a doctoral thesis, in English. She has done the English language editing of many proposals, dissertations, theses and scientific articles.



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Co-promotor:

Prof C.C. Wolhuter

Assistent-promotor:

Prof J.L. van der Walt

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**ADDENDUM 5**  
**LETTER : KOERS**

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**KOERS**

2010-11-01

Mr. J. Compion, Proff. J.L. van der Walt, H.J. Steyn & C.C. Wolhuter  
Potchefstroom Campus  
North-West University

Dear Mr. Compion, Proff. Van der Walt, Steyn & Wolhuter

**PUBLICATION NOTICE – Your article: Life and worldview: development and transformation - the case of the Lamba of the Masaiti region in Zambia**

The Editorial Board has received your revised article and we wish to inform you that the article will be published in **KOERS 76(1) 2011** tentatively.

Kind regards

Mev. H. Hoogstad (Editor in Chief)

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## **ADDENDUM 6**

### **LETTER : PERSPECTIVES IN EDUCATION**

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24 November 2010

**Dear Dr / Prof J. Compion**

Article submitted for possible publication in PERSPECTIVES IN EDUCATION (Special Edition):

**Special educational needs and goals of rural developing communities, with reference to the Masaiti community of Zambia**

**MS Nr: 10-121**

Thank you for submitting the above article for evaluation to Perspectives in Education.

I will circulate it to the executive editorial board for direction for how best to proceed and keep you informed.

Please address all correspondence to [pie@ufs.ac.za](mailto:pie@ufs.ac.za) and be sure to quote the manuscript number.

Yours faithfully

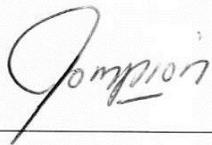
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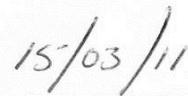
**ADDENDUM 7**  
**DECLARATION**

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I, the undersigned, hereby declare that the work contained in this thesis is my own original work and that I have not previously in its entirety or in part submitted it at any university for a degree.



**J C Compion**



**Date**