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Building values: a collaborative, participatory and empowerment evaluation of civics and religion curricula in three Tanzanian schools

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CHAPTER ONE

INTRODUCTION AND CONTEXT OF THE STUDY AND ORGANIZATION OF THE THESIS

1.1 Introduction

The thesis in this study is that endemic corruption in Tanzanian civil society, may be addressed through education, as an institution, using the participatory and collaborative methods of Fetterman's (1996; 2001) stepped procedure. This procedure is an evaluation approach that is increasingly used internationally to improve curricula by allowing teachers to drive the process, in part. Many African, Asian and newly emerging East bloc democracies grapple with the problem of corruption, with different levels of urgency governed, in the main, by the results of annual Transparency International [TI] surveys that rank countries from least to most corrupt internationally. The thesis gains saliency in South Africa, most recently, hosting its first Anti-Corruption Forum in March 2005, concluding that education could be used to stem corruption early by attempting to predispose future leaders while they are still in their formative years, to resist temptation and actively stand against corruption for the common good.

Resonating with this sentiment, this study argues for using state schools in Tanzania to build positive values in students through empowerment evaluators working participatively and collaboratively with teachers in their classrooms. This assists them to experience a measure of empowerment through evaluation to more effectively teach both civic and positive values of two world religions in lessons. Schools sampled for the study were selected on the basis that they have over the years produced a preponderance of national leaders in government as well as in commerce and industry and that, if a foundation in

values is laid in these students, future leaders may promote clean government. This may reduce levels of corruption in the country while simultaneously eliminating international perceptions of Tanzania as one of the most corrupt countries internationally. With the failure of multiple attempts in Tanzania to reduce corruption, including the use of the office of the Presidency, national commissions, and legal institutions, this study adds a new logic to anti-corruption measures already attempted, its particular contribution being an attempt to influence future leaders while in school to resist and redress corruption.

TI statistics on the intolerable levels of corruption in Tanzania from 1998 to 2003, despite the fact that corruption has been a cause of national concern for years, prompted this study. Statistics on corruption in the TI Corruption Perception Index [CPI] (1989, 1999, 2001, 2002, 2003) show that Tanzania has been ranked between the fourth and the eleventh most corrupt societies in the world, scoring between 1.9 and 2.7 on a scale of 10 in these years.

This undesirable position of Tanzania is **not** the focus of this study; it serves merely as stimulus, with the study investigating the possibility of sustaining improvement in the teaching of positive values through self-evaluation techniques applied to curriculum delivery in a way that helps students to become independent values agents able to resist corruption in society. It is argued in this study that this can be done through building values in learners in their formative years, by empowering teachers to do so, not by coercion or draconian legislation, but through sustainable and careful practices entailing the collaboration and participation of teachers and the empowerment evaluator as a facilitator. It can be done, so it is argued, by means of collaboration - between the evaluator, coach or facilitator, and teachers - using collaborative, participatory and empowerment evaluation methods (Fetterman, 2001), with teachers evaluating their own work, a strategy that puts them in driver's seat and, thereby, boosting their confidence.

The use of collaborative, participatory and empowerment evaluation [CPEE] methods elsewhere lends confidence in using these methods in this study in Dar-es-Salaam schools, as well as to promote teaching positive values and sustain this teaching in the short and medium term. The collaborative, participatory and empowerment evaluation methods have been widely used with success in a variety of institutional settings ranging from single sites to schooling systems (Lee 1999: 161), as well as in a range of programmes including health education, gifted and talented programmes, substance abuse programme, etc (Fetterman, 1996:26, 1999:5, 2001).

Confidence in this approach is also obtained from the approach shifting the emphasis in evaluation from a primary emphasis on adjudication by an outsider to self-evaluation by teachers, supported by the evaluator as facilitator (Fetterman 1996; 2001). Where used internationally it increasingly leads to teachers feeling a measure of empowerment to do their work better, here with respect to teaching national and religious values of Civics, Islam Knowledge [IK] and Bible Knowledge [BK] in the national curriculum. Facets of CPEE approach result in the liberation of teachers from the oppression of the mainstream approach that emphasizes adjudication by an external evaluator. That is to say, the approach has the tendency of liberating teachers from the oppression of the mainstream methods of being treated as objects to creating in them a feeling of ‘ownership’ and ‘self-determination’ through data gathering phases and an ‘inquiry and reflection process’ (Lee, 1999). This paradigm shift of involving teachers to evaluate their own work and to make a plan for improving their delivery makes them a corner stone in the educational process and puts them back in the driving seat to produce future leaders with grounded personal qualities and values. This is because teachers are familiar with the curricula they teach and with the needs of their learners as well. Teachers bring their product into the presidency, the parliament, the judiciary, the police force and other government institutions, as well as in the private sector.

Moving away from a process of merely establishing value judgments, using instead participatory methods, the intervention for one academic year aimed to help teachers of Civics and Religion to sustain an ongoing process of teaching positive values to future leaders in Tanzania. The purpose was to empower teachers, 'the owners and doers' (Lee, 1999:156) of the curricula and the most knowledgeable people regarding their school contexts, through the evaluation process to drive it on their own and to sustain it (Fetterman, 1996, 2001).

The intervention is aimed at answering three questions, namely, what values teachers teach in Civics, IK and BK?, how values in these curricula are taught?, and, how teaching values may be improved through evaluation to address corruption in Tanzania?. The CPEE approach used in this study makes evaluation an effective watchdog of efficiency and a guarantor of the effectiveness of curriculum delivery, providing feedback that could assist in better understanding and improvement of the teaching of positive values in selected schools. It helps teachers to guide students to utilize values and skills they have learnt with sincerity, aspiration, determination and dedication in their daily lives for the betterment of the nation. The approach motivates teachers to link their attempts to teach values with reality by developing themselves through collaborative and participatory methods supported by the evaluator, parents and the community. Fetterman's (1996, 2001) 'facets' of empowerment evaluation help teachers to improve their teaching of positive values in that they become more systematic, rigorous, self-evaluative, self-determined and self-reflective.

For this envisaged improvement, teachers were trained in workshops organized by the evaluator, coached on site and observed in their classrooms using self-evaluation techniques to improve their curriculum delivery of national and religious values as enshrined in text books of education and education for self-reliance [ESR] policy. The teaching 'strategies' and self-evaluation techniques, which the training was about, aimed at assisting teachers to improve the teaching and imparting of positive values while developing learners and achieving self-

determination. Training being a ‘developmental stage’ (Fetterman, 1996, 2001) in this study, teachers were trained in pedagogical strategies and techniques including the use of guidance and counselling techniques as well as teacher’s setting the example in imparting positive values. The training also aimed to assist teachers to help learners become independent values agents by sustaining the values and skills they learn at school.

Assisting teachers to sustain good practices in teaching values to impact the nation corresponds with Mwalimu Nyerere’s desire that his *ujamaa* values be taught in Civics, and let Civics values go far beyond the school buildings to have an echo in society. In this way, and through Civics and religious curricula, Tanzanian citizens are taught and asked to advocate for values of self reliance, and to practice values advocated by two world religions curricula. The curricula teach the youth principles, ideas and beliefs as general guides to behavior, and as points of reference in decision-making but also values that are closely connected to personal integrity and personal identity. These are the themes of positive values that Civics, IK and BK curricula try to build in students in Tanzanian schools. In general terms, they teach people to be self-reliant and advocate for good values in society.

Civics and religious curricula are part of the national curriculum, which is guided by the existent policy for self-reliance. Unlike other subjects in the national curriculum, students learn in Civics, Islam and Christianity values such as self-reliance, honesty, justice, rule of law, obedience, equality, respecting and advocating for human rights and dignity. Other values learnt in these curricula are sharing and good conduct, peace and tranquillity, trustfulness, faithfulness, fighting against prostitution and adultery, which are believed to be the major cause of STDs and HIV/AIDS, fighting against corruption, hard work and devotion to work, responsibility and accountability, and kindness in varying degrees. These values are embedded and taught directly in three curricula forming part of the national curriculum. The values cut across these curricula, but

are taught differently to impact on students' lives and to effect changes in Tanzanian society.

Civics is aimed at teaching individuals to act independently, to be self-dependent and support the national economy by being responsible and honest when assigned to serve the nation. Islam teaches values from the Qur-an and Prophet's sayings and practices to be just, honesty and fair when rendering services to people even if the served person is the enemy. This is because, people in public office are entrusted to attend to others, and Islam regards them as custodians whom God will ask in the Hereafter how they fulfilled their duties. As for justice from an Islamic perspective, it implies giving everything, living or non-living, what it deserves (SMZ and BAKWATA, 1996). Christianity teaches Christian principles and values from the Scriptures. It teaches individuals to love God first, then the neighbour and all human beings in a way one loves him/herself, and to be an honest servant of all. It teaches denial of the self and individualism and to open the heart to others (Mark 9:35, in CCT and TEC, 1998). These values are to be reflected in Christian teachers' interaction with students so as the later learn from the former. The data from the three schools in the sample suggest that imparting positive values by personal example of the teacher as a role model encourages students to observe, learn and then practise positive values.

The study was carried out in three purposively selected schools in Dar-es-Salaam, the business capital of Tanzania, for one year, from March 2002 to March 2003. Reasons for selection of these schools included their being prominent nationally in that they have produced most of the national leaders, two Presidents and 9 Ministers, as well as a large number of Members of Parliament and most professionals in Tanzania. Thus, the study holds out the hope that teaching and imparting values to young people in these schools and alike in the longer term may contribute to producing new leaders like Mwalimu Nyerere and Mandela, who are patriotic and advocate for equality and equity in Africa and the

world at large. Also, geographical locations, willingness to participate in the study, and ease for the researcher to reach the sites were reasons behind this selection.

Key informants were purposively selected too. The selection considered teachers' commitment to teaching values and their volunteer spirit. Naturalistic and unstructured instruments were the main data gathering tools. These included naturalistic classroom observations and follow-up informal interviews with teachers, in-depth interviews with a range of stakeholders and semi-structured questionnaires, as well as documentary evidence and ethnographic records. These methods and instruments were developed by the evaluator as a primary instrument of data collection, which occurred in a participatory and collaborative form, leading to findings that facilitate a better understanding of the influences that the teaching of positive values in three schools have upon the learners, and of the anticipated impact that this learning might have upon their actions in their future lives.

In conclusion, whilst stemming corruption in Tanzania is **NOT** the focus of this study, it intends to contribute to the argument that stemming corruption is possible through the sustainable teaching of values in three sample schools in this study. Through collaboration and participation as done elsewhere, the institution of schooling in Hoseah's (1997:6) words "civic education", might assist in this national endeavour.

Quite clearly this study of values education in selected Dar-es-Salaam schools, is **not** a longitudinal study tracing links between values education in school to their positive impact in society. Nor is it an endeavour to argue that schools compensate for failure in society. Rather, and much more modestly, this study seeks to foster in teachers of civics and religious curricula a sense of being 'back in driver's seat' to build values in learners whilst still in school. Key here is the school, embedded in a community. Key, too, is 'ethos creation' (Khuwaja,

2001:9) through teachers of positive values in contemporary Tanzanian schools, and learners this time using education to do so.

Whilst the study is modest, it nevertheless holds out the hope that this study in the longer term, may contribute to producing 'new brand' leaders of the calibre of Mwalimu Nyerere, Masire, and Mandela who are all "pragmatic, honest, and progressive" leaders, to resist corruption and raise the fragile democracy in Tanzania above Afro-pessimism (McGeary and Michaels, 1998:48).

1.1.1 Chapters in the study

This thesis consists of nine chapters. This chapter has introduced the study and outlined its focus. The chapter also discusses the context of the study in which the history of teaching citizenship values and religious values in the national curriculum of both colonial Tanganyika and postcolonial Tanzania are reviewed. Also, the emergence of education for self-reliance philosophy that guides the content and schools' organization in the national curriculum of independent Tanzania as a newborn of the Arusha Declaration is discussed in this chapter. Corruption, as it contributes to the context of the study, is also briefly discussed.

Chapter two is a review of literature on corruption internationally but also discusses the prevalence of corruption in the third world, and in Tanzania in particular. Levels and generic forms of corruption in Tanzania as revealed by CPI of TI, Warioba report, and other local sources are reviewed and discussed in this chapter too.

Chapter three reviews literature on positive values in the national curriculum of Tanzania, particularly, in Civics, IK and BK curricula. Definitions of positive values and theories on formation of values are discussed in this chapter too.

Chapter four reviews literature on evaluation theories and approaches. The chapter is divided into five sections: introductory remarks on what 'evaluation' is; the history and evolution of evaluation theories and approaches; different definitions of curriculum evaluation; selected evaluation models, and the evaluator's role. It also reviews literature on the collaborative, participatory and empowerment evaluation approach, presenting it as an alternate form of evaluation, opposed to other forms of evaluation, ongoing debates on the approach and its increasing use worldwide.

Chapter five focuses on research methodology and research design. It discusses the conceptual framework and research design, composition of the sample, sites and population. The chapter also discusses different methods used in capturing, recording and transcribing, and analyzing the collected data.

Findings of the study led by data presentation, interpretation and discussion, as well as the conclusion are placed in chapters six, seven, eight and nine. Also, limitations and recommendations are covered in chapter nine. Finally, the bibliography and appendices are placed at the end of the thesis.

1.2 Context of the study

This section presents the context of teaching positive values in the national curriculum of independent Tanzania as opposed to the national curriculum of colonial Tanganyika. The national curriculum in both governments comprised among other subjects, religion and citizenship. Following the domination of Christian missions in education, religious and good citizenship values were taught in the colonial education system for angelical and political purposes. These values were carried on and added on top of them, other positive values of patriotism and equality in the national curriculum of independent Tanzania following the political changes and proclamation of the Arusha Declaration.

The Arusha Declaration brought about inevitable changes in education provision, as well as in the political and socio-economic structure in the country in an attempt to build a self-reliant independent nation. Following the Declaration, the credo of self-reliance and its implication in education in particular, were imparted in the “years of vibrancy, 1961 – 1971” (Ishumi and Maliyamkono, 1995:49). The political leadership’s vision of building a socialist nation informed by the ideology of self-reliance and the basis of *ujamaa* was then possible through education, and in all schools (Ishumi and Maliyamkono, 1995:49).

Education in Tanzania in the postcolonial era was characterized mainly by the politico-cultural approach that Mwalimu Nyerere adopted in the ‘ESR’ system. Mwalimu Nyerere’s move, that can be categorized elsewhere in the world as ‘people’s education’, was aimed at using education as a vehicle for engaging in issues within the context of larger societal changes together with the political direction of Tanzania. In this endeavour, schools were used as tools to nurture community leadership and disseminate state values throughout society.

The context of corruption in Tanzania, a motivation for this study, as opposed to values of the just, peaceful, socialist and self-reliant nation envisaged, is also discussed in this section.

1.2.1 Positive values in the national curriculum

Obedience to God and good citizenship were the most constructive values emphasized in the national curriculum of colonial Tanganyika. These values contributed to the strengthening of colonial rule and hence, contributed to the development of the colonial state (Mlekwa 1989). This was contributed by the Christian missionary societies and churches which introduced a formal education system and school curriculum for Tanganyika early in the nineteenth century (Dubbeldam 1970:20). Their intention was to teach the Bible and Christian values (Dubbeldam 1970:20). Subsequently, the Christian mission achieved two main

objectives, namely, the religious objective of learning how to read so that people could read the Bible, and a political objective in which religious instruction would 'inculcate values for good citizenship' through discipline and obedience, thereby strengthening colonial administration (Mlekwa, 1989:43).

Other values emphasized by the religious curriculum in the national curriculum include serving the nation and maintaining good relationships between people in the society. These values pertained to the national curriculum, which was guided at the time, by the 'Education for Adaptation policy'. The policy, which was made for the Africans, was introduced in British Tropical Africa in colonial Tanganyika early in the twentieth century (Mukyanuzi 1985:323). According to Mukyanuzi (1985), the philosophy of education for adaptation was reached following the resolution of the Phelps-Stokes Commission, which was tasked to inquire into educational problems in Africa and to suggest solutions. The policy, which was described as 'adaptive to the needs of the African people', had to guide the national curriculum of colonial Tanganyika. The 1925 Memorandum of the Advisory Committee on Educational Policy in British Tropical Africa states that:

> Education should be adapted to the mentality, aptitudes, occupations and traditions of the various people, conserving as far as possible all sound and healthy elements in the fabric of their social life, adapting them where necessary to changed circumstances and progressive ideas, as an agent of natural growth and evolution. (Thompson, 1968:17, in Mukyanuzi, 1985:17)

The adaptation policy as articulated by Mukyanuzi (1985:17) had two goals. Firstly, to structure British education in its colonies in Africa in a way that makes it coherent with indigenous values, norms and culture. Secondly, to make education a source of producing new skills and knowledge needed in the administration and technical services at the time. Education served two purposes: as a key instrument of social change that permits teaching Africans

Euro-centric values, norms and civilization besides Afro-centric values and religious values that put emphasis on obedience to rulers, and as an instrument of training the labour force (Mukyanuzi, 1985:18, 24; Mlekwa, 1989:43). Mukyanuzi (1985:24) concludes that schools in Colonial education in Tanganyika seemed to be agents for social destruction in that they systematically groomed Africans' attitudes and biased them toward the esteem of European values and norms, while failing to preserve any African values, making cultural heritage unpreserved.

With different goals, around 1948, the colonial government and the missions came to an agreement to increase the number of schools in the country. The missions were to expand their educational activities, partly with the aid of grants. In exchange they were given the right to teach religious values in all schools, a programme that applied from about 1948 to 1954, though attending these lessons was not compulsory (Dubbeldam, 1970:20). Following the coming of the East African Muslim Welfare Society to Tanganyika in the 1950s, a number of Qur-anic schools were opened, expanded and turned into Muslim Primary schools in Mwanza and elsewhere in Tanzania to offer religious education besides secular education (Dubbeldam, 1970:28-29, SMZ and BAKWATA, 1996).

Although the national curriculum in the colonial era was in line with the colonial policy of preparing labourers for their economic projects, attempts were made to adapt it to a new independent Tanzanian context. In this endeavour, significant language changes were necessary, including alterations of some topics (Chonjo, 1996:22). In the new national curriculum, there were changes in content as well as methodology due to political changes. Students were to be educated for the service of the masses (Chonjo, 1996:22). The service could be political, economic, educational or social, so as to produce such people as political leaders, directors and managers, teachers, economists, doctors and engineers etc. The new national curriculum considered the needs and interests of the

learners, and the values and problems of society as well. Most subjects continue to use a curriculum used in the colonial era and the Christian missions continue teaching religion in state schools but religion, as a subject, remained optional (Mukyanuzi, 1987:76).

The new national curriculum, based on ESR was intended to liberate people from the inappropriate system of education inherited from the colonial regime. The aim of ESR was to ensure that, in all schools, values required for building a socialist and self-reliant nation became part of the students' learning activities. The new national curriculum based on ESR was aimed at preparing young people to live in, and serve society, and to transmit the knowledge, skills, values and attitudes of society to Tanzanian people (Legum & Mmari, 1995). The national aspiration, as articulated by Pendaeli (1983:40), was to produce individuals who were not only well educated, but also disciplined, self-reliant, had a nation building spirit, and advocated for the state values of unity, equality and justice in society. These values, embedded in Civics and added to by religious values in IK and BK curricula, are the concern of this study, which is aimed at investigating the inculcation of values in young Tanzanian citizens whilst they are still at school in the hope that these values would influence their decision making in future and contribute to the eradication of corruption in Tanzanian society.

The fundamental national goals and values in the Arusha Declaration, in which ESR was born, focused mainly on economic growth, and the provision of quality education, highlighting values of justice, equity, equality and self-reliance, away from begging. Following this spirit, political leadership, convinced that development could not flourish separate from the educational enterprise, invested heavily in education, imposing their priorities on the development agenda. Realization of these ideals of viewing education system as a tool for future development, gave a considerable thrust to a newly elected government in Tanzania late in the 1960s and early 1970s, sharpening their vision towards massive development. After the Arusha Declaration, the President, officials and

politicians, with the help of educationists and mass education media, succeeded in carrying the package of state values that, currently, seem to have departed with their founder, Mwalimu Nyerere.

Self-reliance is a political and socio-economic strategy that emerged in the Arusha Declaration. It was a blueprint for an alternative strategy based on socialist development in a predominantly agricultural country with extremely scarce capital (Mukyanuzi, 1985: 36). The underlying themes of this ideology of reconstruction were socialism and self-reliance. Self-reliance meant building the nation, depending on the people themselves and on their maximum utilization of the resources at their disposal. Building a socialist nation meant the transformation of economic, cultural and political structures to the extent that the country's major means of production and social opportunities were controlled by the state in the public interest (Mukyanuzi 1985: 36). Self-reliance was aimed at building a Tanzanian society founded on the principles of freedom, justice, fraternity and concord as stated in the constitution of Tanzania - Act No. 15 of 1984 (United Republic of Tanzania 1998:13), and the Arusha Declaration.

The Declaration rests on five major pillars of civic values. Pillar one sets out the creed of the State which has nine principles, stating that:

> all human beings are equal, that every individual has a right to dignity and respect, that every citizen is an integral part of the nation and has the right to take an equal part in government at local, regional, and national level, that every citizen has the right to freedom of expression, of movement, of religious belief and of association within the context of the law. (Nyerere, 1987:5).

The decree assures citizens of their basic rights and respect for their humanity. It also calls for a deep feeling of partnership between them and their government in developing the nation. Moreover, the decree allows unlimited freedom in religious

beliefs as long as they do not interfere with the state or contradict the constitution.

Pillar two of the Arusha Declaration is on the policy of *ujamaa* [African socialism], which, in turn has four parts. The first is a call for equality and justice for all as opposed to exploitation of man by man; the second part enhances the first by saying that the major means of production and exchange must be controlled and owned by indigenous Tanzanians through the machinery of their government. The third part in the policy of socialism is based on the principle of democracy, human equality and dignity, while the fourth insists on the notion that African socialism is more than organization or slogans, it is an ideology and a belief, an attitude of mind that views “Africa as one” nation (Nyerere, 1987:8).

The third pillar of socialist values and policy embodied in the Arusha Declaration is a self-reliant spirit. It states clearly that the government “is involved in a war against poverty and oppression in the country; the struggle is aimed at moving the people of Tanzania (and the people of Africa as a whole) from a state of poverty to a state of prosperity” and from a state that depends on foreign aid to a self-reliant state, because “to govern yourself is to be self-reliant” (Nyerere, 1987:9, 13).

Reiterating the vitality of these principles and the values for a new Tanzanian society, Mwalimu Nyerere states that the basic principles of ‘African socialism’ must be disseminated to every citizen of Tanzania and the entire Africa. He says the principles of socialism:

> Must underlie all the things taught in schools, all the things broadcasted on the radio, all the things written in the press (Nyerere, 1967: 14).

It follows that the idea of ‘socialism’ dominated the public opinion, having been intensively addressed by the President, government officials and politicians, and

teachers, in addition to media coverage where many publications came out to support the idea. The nationalised mass media had a major role to play at the time.

The constitution legalized the President's order by insisting that the state was the authority and all its agencies were obliged to direct their policies and programmes towards ensuring the smooth pursuance of state values and principles, more specifically, ensuring that all form of injustice, intimidation, discrimination, corruption, oppression or favouritism were eradicated. Also, it was important to ensure that the use of national resources placed the emphasis on the development of the people Act No.15 of 1984, and Act No. 4 of 1992 (United Republic of Tanzania, 1998:13, 18). Subsequently, some measures were taken to enhance self-reliance values, since 1963, through the establishment of the Tanganyika African National Union Youth League [TYL] in all schools, and compulsory national service, which any government employee, qualified students for pre-service training course or tertiary education had to undergo (Komba, 1999:57).

The national leadership at the time tried to advocate for values such as honesty, diligence and dutifulness, efficiency, accountability and productivity. These values were emphasized and heard everywhere. The evaluator still memorized some phrases and slogans, known as the Party pledges which were taught to all pupils in the 1970s, like: ' Bribery is against justice, I will never receive or offer it', and 'I will tell the truth, be honest forever, and I will never be a hypocrite'. These phrases and others were compulsorily memorized by pupils and students throughout of the country.

In order for the leaders to adhere to the principles of *ujamaa* and self-reliance, the fifth pillar was to be a leadership code known as the Arusha Resolution. The Resolution is informed by six principles of leadership designed to promote socialism and self-reliance and to prevent leaders from being corrupt (Nyerere,

1987:18-21; Shivji, 1975). The resolution encouraged leaders to speak out, promote state values and become advocates for the ideology.

To operationalize the Arusha Declaration through education, the government nationalised almost all mission and private schools in a bid to ensure that all Tanzanian children get equal chances and access to education regardless of their religion and wealth. In this attempt of redressing the past of inequality in education, education was made free to make it accessible to the children of indigenous peasants (Mukyanuzi, 1985).

Mwalimu Nyerere (in Mukyanuzi, 1985:42), reiterating the values of the nation, stated clearly that education provided in Tanzania must encourage the growth of the *ujamaa* values that the nation aspire to, and must encourage the development of a proud, independent, and free citizenry which rely upon itself for its own development. To this end, the education for self-reliance policy was introduced to guide the national curriculum.

In general terms, the ESR policy promotes five national curriculum intentions. It states that the education provided has to develop inquiring minds; the ability to learn from others; basic confidence in one's position, and the ability to contribute to society; an *ujamaa* socialist values outlook; and promoting the acquisition and appreciation of the culture, customs and traditions of the people of Tanzania (Ministry of Education, 1995:1-10). These broad guidelines, contained in the ESR policy, are translated into practical curriculum packages for all subjects at all levels, including teacher education.

The education for self-reliance policy, which was informed by the new political changes towards building a socialist nation, placed new expectations on teachers and outlined practices that were to be implemented at schools. Under this policy, teachers were expected to be learner-centred to allow different learners to proceed at their own pace, specifically in hand-work, 'shamba' [farming] work in

particular. The policy asks teachers to assist students to learn to think critically and to reason out and reflect on their actions. The policy of education for self-reliance also places expectations on teachers to initiate values building and national development through their classroom teaching and self-reliance activities in extra-curricula. Education for self-reliance is a policy that has to be translated into all secular subjects in the national curriculum but not all subjects that are rich with civic and religious values by nature need to be studied.

Unlike other subjects in the national curriculum of Tanzania, the curricula for Civics and both religions, Islam and Christianity, are most pertinent to this study because they teach values directly. These values are translated into curriculum practices in the classroom, and through them teachers lay a foundation for building positive values in students. The three curricula have been selected for study because they have a clear vision of the relationship between positive values taught in the curricula and the utilization of national resources for the well being of the society, which is a central issue of Civics and religious curricula. That is to say, the three curricula deal in-depth with the environment, social structures, organization and governance of society, people's livelihood as well as their private and civil rights, liberties and obligations in the development and maintenance of society (Ministry of Education, 1997:ii). The curricula, thus, contribute greatly to preparing young people for their future membership of society and their active participation in the country's development. To make this clear and worthy, Mwalimu Nyerere changed the content of Civics curriculum to build a socialist state based on self-reliance values. He emphasises:

> … we want to create a socialist society which is based on three principles: (1) equality and respect for human dignity; (2) sharing of the resources which are produced by our efforts; (3) work by everyone and exploitation by none. We have set out these ideas clearly in the National Ethic; and in the Arusha Declaration. (Nyerere, 1968:6).

Mwalimu Nyerere wanted a curriculum that delivered civic values and life skills. He also wanted a school to be a training centre for the young generation, a centre for learning the African values of living together, respect for human dignity, and learning different skills that will make people more independent and self-reliant. Also Mwalimu Nyerere wanted a school to be a centre for dissemination and the rendering of services to the local community and African countries at large (Nyerere, 1968:28).

Mwalimu Nyerere's emphasis here was again on the affirmation of Tanzanian socialist values based on respect of humanity, pride in being African and a spirit of patriotism, and being advocates for justice, equality and egalitarianism. Mwalimu Nyerere's aim, as well as that of his successors, was to produce, through ESR, individuals who were well educated, disciplined, and capable of qualities such as self-confidence, nation building spirit, a sense of duty, devotion and diligence in their work, and self-reliance, as Pendaeli's observations (1983:40) show, and advocated by the constitution of Tanzania (United Republic of Tanzania, 1998:13) as well.

However, despite the fact that the central aim of the socialist government in Tanzania was to assist schools to initiate national development through their curricula, it is observed that a very small improvement in education has been witnessed since independence (Komba, 1996:1). This is supported by the editorial comment in Papers in Education and Development of 1998. Also, this supports the conclusion reached by some Tanzanian scholars, like Pendaeli (1979), Omari and Mosha (1987), Mosha (1997), Osaki & Samiroden (1990) and Osaki (1996), that the translation of *ujamaa* values from the ESR policy into a specific curriculum package is rarely done. This implies that pledges cited, like "Bribery is against justice, I will never receive or offer it, and I will tell the truth…" (Sulayman, 1995), which students were compelled to memorize, are hardly effective. Osaki (1996) reports that, although attempts were made to liberally interpret the policy, children's conceptualisations have always indicated that

students are merely memorizing facts rather than acquiring processes of inquiry and developing critical thinking and curiosity, which the policy advocates. This might be the result of poor training that teachers undergo at their colleges (Mosha, 1997) and lack of exemplarity in values they teach in the classroom. This necessitates more efforts by the Ministry of Education to build teachers' capacity on strategies and techniques of teaching values that will improve the teaching of positive values in our schools.

To sum up, religious beliefs and citizenship values were embedded in both the national curriculum of colonial Tanganyika and the independent Tanzania. There was a political will by the new government to redress inequality in education inherited from the former government by making it accessible to all citizens regardless of their religions, race, and wealth. Following this move, there was strong speculation that the new leadership could make a difference through the Arusha Declaration. Positive values embedded in the Arusha Declaration, the principles and spirit of self-reliance memorized by all students in the national curriculum and emphasized at every political and non-political gathering, was the tireless endeavour of the new leadership after independence to build a socialist and self-reliant nation that advocates for justice, equality, and respect for human dignity. The political leadership vision was that the new form of education must change the mindset of teachers, students and all people to start thinking of a new self-dependent nation, and for that, everyone in society had to act accordingly. However, it is noted that this spirit has almost died in classroom teaching. This necessitates more efforts to be employed to lay a foundation for improving positive values teaching in our schools by empowering teachers to do so, not by law, but through sustainable and effective practices entailing empowerment evaluation stepped procedures and its facets.

1.2.2 Learning positive values in Civics

The major concern of the content of Civics is the imparting of 'self-reliance' values, teaching people to be self-reliant, self-sufficient, just and not corrupt, teaching political values of unity, identity and equality, and inspiration of social values of fraternity, tolerance and hard working. Mwalimu Nyerere's view (1968: 14) was that these values must underlie all things taught in schools. The message that Mwalimu Nyerere wanted to deliver was that his *ujamaa* philosophy must influence the content selection in every curriculum and Civics in particular. He wanted to draw the attention of the educated people to the need to integrate schools into the life of the indigenous community and its culture, the need to liberate people's minds from alien ideas and perceptions about development and dependence on foreign aid. Mwalimu Nyerere wanted to build in Tanzanian people a sense of self-pride, self-identity, potency and self-reliance attitudes, knowledge and skills for socio-political, cultural, technological and economic development (Legum and Mmari, 1995). However, very few have been done as planned in ESR and Civics in particular (Osaki, 1996), not because of ineffectiveness of the values embedded in the national curriculum, but because people fail to implement Mwalimu Nyerere's ideas (Legum and Mmari, 1995). Also, poor training of teachers (Mosha, 1997) that leaves them powerless with poor skills in effecting changes in their students may has contributed to this disappointment.

1.2.3 Learning positive values in the curriculum of Islamic Knowledge

The positive values taught in IK are those related to believing in Oneness of God and service to humanity, social and political justice, equity and equality in community. The curriculum design that underpins IK is 'content-based'.

The ultimate goal of IK is to inculcate Islamic values and call all people to the Oneness of God the Almighty [Allah]. This is attained when its content is

transferred into the learners' minds. The major focus of Islamic curricula is the inculcation of Islamic values and the liberation of students' mind from one-sided thinking of material life on earth to thinking of eternal life where everybody will be accountable for his/her own deeds. This motivates students as well as other people to be good citizens, do justice and avoid corruption or misbehaving, fearing the Judgement day in the hereafter. Also, the objectives of IK are not far from the social values of unity, identity and equality, fraternity, tolerance and a hard working spirit.

1.2.4 Learning positive values in the Bible Knowledge curriculum

The positive values taught in BK to Christian students are those related to prayers, loving God [God Father, Gog the Son, God the Holy Spirit], and the entire humanity, and community service. The curriculum design that underpins BK is 'content-based' that is, the ultimate goal is to inculcate values of love and peace that are attained when the content has been transferred into learners' mind.

The major concern of BK as a subject is to teach people to be self-controlled and not to be arrogant, inculcating values of unity, fraternity and equality, tolerance, and a hard working spirit for economic development of the country. These are the kind of values that the BK teacher tries to deliver.

It is emphasized in the BK curriculum (CCT and TEC, 1998) that the Church must be concerned with the whole of man's life as the 'Declaration on Christian Education; Vatican II' document of 1966 directives display. Accordingly, the Church has a role to play in the spread and progress of moral education. This education should pave the way to brotherly association with other people so that unity and peace on earth is promoted and advocated. The curriculum therefore stresses values of love for the Lord, Jesus and all people, and love for the country. In addition, values of justice, tolerance, and serving Christianity are all

taught in the curriculum. All these values it is hoped if effectively taught and maintained in society, would ensure that social justice prevails and corruption is eradicated.

1.2.5 Level of corruption in Tanzania

For the four decades of political independence, Tanzania has been addressing corruption through the institutions of the Presidency, the law enforcement and legislation and through Presidential commissions but the problem still remains (TI, 2003). The CPI statistics on the level of corruption aims not to discourage or praise countries for being corrupt or above corruption, but to improve their capacity to deliver services to ordinary citizens and bring about prosperity in these countries. The CPI is a matrix that points to the levels of corruption in a country. The CPI is published annually by TI and reflects the perceptions of business people, academics and risk analysts, both resident and non-resident (www.transparency.de). The statistical work is co-ordinated by Professor Dr Johann G. Lambsdorff, an economist at Passau University, and advised by a group of international specialists (www.transparency.de).

The CPI scores range between 10 [least corrupt] and a 0 [most corrupt]. Following the CPI of five years, from 1998 to 2002, most underdeveloped countries score less than 3 on a scale of 1-10, indicating a high level of corruption in these countries. In the CPI of 1998, Tanzania scored 1.9 points, in 4 surveys, and it was fourth among the most corrupt countries in the world, but better than Honduras (1.7), Paraguay (1.5), and Cameroon (1.4), which was the most corrupt country in the world in the 1998 CPI matrix. South Africa was the 33rd and scored 5.2 points in 10 surveys (www.transparency.de).

With reference to the number of surveys done to assess a country's performance, 17 surveys were used in the 1999 CPI and at least 3 surveys were required for a country to be included into the 1999 CPI. The 1999-October CPI

reveals that Tanzania scored 1.9 CPI points in 4 surveys used, and was ranked the 5th most corrupt country in the world, ahead of Honduras and Uzbekistan (1.8), Azerbaijan and Indonesia (1.7), Nigeria (1.6), and Cameroon (1.5), which was again the most corrupt country in the index. South Africa scored 5 points in 12 surveys used (www.transparency.de). In the year 2000 the Tanzanian ranking showed some improvement from 5th to 10th in the year 1999 by scoring 2.5 points out of 10, in 4 assessments, leaving a tail of 9 countries, including the two neighboring countries Kenya and Uganda. However, the country dropped from the tenth position in the year 2000 to the sixth most corrupt country in the year 2001 by scoring 2.2 points in 3 surveys, but ranked 12th, with 2.7 points in 4 surveys in the year 2002 CPI in which 102 countries were involved (www.transparency.de). The sobering position of Tanzania in the annual surveys is vivid evidence that corruption is still a menace in the country.

Various efforts have been made to address corruption in Tanzania since colonial time. During the colonial era, particularly from 1930 -1958, giving or receiving bribes was regarded a shameful deed and a criminal offence, and most corruption incidents involved lower and middle officers. This is clear in Shaaban Robert's letters to his brother Ulenge Mwalimu Yusufu, warning him from getting a train ticket through dubious means (Mulokozi, 2002:72 –73). Shaaban Robert, who was a prominent Swahili writer, stood firm to reject bribery and corruption committed by few officers during colonial times (Mulokozi, 2002:132 –133). According to the law for the Prevention of Corruption Cap. No.400 of 1958, which was known later as the Anti-Corruption Law of 1958, receiving presents and commissions were listed as corruption offences. The new Government then inherited the law after independence. The law however, was adequate, and the integrity was the cornerstone of public service, with presents and commissions being non-existent (Warioba Report, 1996:67).

The Warioba Report (1996:59) discloses that the situation started changing in the late 1960s due to a big expansion of public services and the state of economy in

the country as a result of the nationalisation of private companies and properties. Integrity also began to disappear, as did discipline, and cheating and bribery spread rapidly everywhere. To address this rapid growth in corruption, the Government enacted a law in 1971 to prevent corruption, in addition to improving the provisions of the 1958 law.

The Warioba Report (1996:67-68) maintains that, in order to strengthen the law of 1971, President Mwalimu Nyerere established the Anti-corruption squad in 1975 to deal with the problem of corruption. It is a fact that the Anti-corruption squad made some impact in the 1970s, and many people were arrested. But the impact soon waned, and the wave of corruption continued to mount into the 1980s when it became a threat to the peace and stability of the country. Maliyamkono and Bagachwa (1990) observe that corruption was increasing, as was evident from corruption cases recorded in Tanzania, in the years 1980-1983. For example, in 1980 there were 149 cases of corruption involving 174 individuals. By 1981 the number of corruption cases had increased and 184 individuals were arrested. State organs were not respected any more. In its attempt to fight corruption this time, especially in 1983, the Government decided to mount a campaign against what came to be known as “economic saboteurs“ (Warioba Report, 1996:68). The report says that many people were arrested and detained. A lot of property was seized, but all in vain. The whole exercise did not bring the intended results. Many who were charged were released. Many whose property had been confiscated by the government eventually had to be compensated (Warioba Report, 1996:68). The report continues to reveal that a number of officers of state organs, which were empowered to deal with the problem, used their positions to accumulate wealth. All the Government efforts came to naught and the country had a shortage of consumer goods as well as essential needs (Warioba Report, 1996:68). This was a result of the fact that the campaign focused on events and not on the root cause of the problem.

In order to overcome the weakness of 1984, the Government decided to allow people to import consumer goods, to address the shortages, and hence reduce corruption caused by shortages of consumer goods. Thus, the liberalisation of imports managed to some extent to reduce a type of corruption, which could not be removed by using the law. But trade liberalisation also created a new type of corruption in our community. A greater part of the imports of goods did not pay customs duty and other taxes. Side by side with these changes, corruption began to creep into the rungs of the leadership class, establishing a high-level form of corruption.

In 1996, President Mkapa formed a Presidential commission of inquiry against corruption known as the 'Warioba Commission'. The commission was entrusted with the task of carrying out a diagnosis of corruption problems in the country, to gain an understanding of its extent and to recommend appropriate reforms and strategies to combat it. The commission submitted a report to the President in November 1996. The judiciary, the police, and the health sectors were found by the commission to be the most infected by corruption in Tanzania (Warioba Report, 1996).

In reviewing measures taken by the government so far, such as the adoption of the 'leadership code' in 1967, followed by the establishment of the Anti-Corruption Squad in 1975, the Code of Ethics Act No. 13 of 1995 and the recently established National Anti-Corruption Strategy and Action Plan which focus on institutional reforms and raising public awareness (The Guardian, 12th April 2001:3), the Warioba Report (1996), the work of Shivji (1975) and Hoseah (1997:98,99), it seems that government attempts to eradicate corruption faced with difficulties. The 'leadership code' was aimed at preventing leaders from acquiring assets through corrupt means (Shivji, 1975:79) while the constitution was intended to ensure that forms of injustice, intimidation, discrimination, corruption, and favoritism were eradicated (United Republic of Tanzania, 1998:13).

It seems that all the state's campaigns and attempts have been aimed at events, and not at the root cause of the problem. That is to say, no systematic programme has been initiated to address corruption since Tanzania's independence. It seems also that the commitment of the leaders at the top, which is a precondition for any reform, is lacking. This concurs with the European Union observation that the Tanzanian government is not tackling the country's corruption problems with sufficient zest. The Union has threatened to withdraw humanitarian aid to Tanzania if it does not address the problem seriously and take urgent corrective measures (Daily Mail & Guardian, 23rd May 2000). Bureaucracy and delaying tactics perpetrated by some government officials are stumbling blocks in the anti-corruption drive. Stiffer penalties for corruption enacted by the government had proved a failure.

Education, this study argues, can be an effective added tool to state institutions in addressing corruption. This study therefore provides another avenue in line with state's endeavour to address corruption, this time through education. The study suggests working with Civics teachers and teachers of religion collaboratively and to participate with them to lay a foundation for learning positive values at schools with a history of educating leaders of the country and, later, at all schools, to teach values with a lasting effect on the nation.

1.3 Conclusion of the chapter

In line with the institution of the Presidency, the institution of PCB, legislation, and the institution of presidential commissions, this study adds the institution of education as a means of laying a foundation in values and addressing corruption in Tanzania in a way that impacts on youth's lives whilst they are still at school. The study thus, is an endeavour to use education as an instrument to build positive values in students in three schools known to educate leaders of the country, through collaborative, participatory and empowerment evaluation

methods to guide their actions in future and inform their decision when in responsible positions. This is done through empowerment evaluation in which teachers of Civics, IK and BK with the support of the empowerment evaluator take responsibility of improving their delivery. Hoping that this would be extended in future to most Civics, IK and BK teachers in Tanzania, the researcher argues that adopting this approach may contribute to ensuring a Tanzania free of corruption and place among the respectable nations in the world.

CHAPTER TWO

REVIEW OF LITERATURE- PROFILE OF CORRUPTION INTERNATIONALLY AND IN TANZANIA

2.1 Introduction

From 1998 to 2003 Transparency International [TI] surveys have demonstrated that Tanzania is amongst the most corrupt countries in the world, being ranked from being the fourth to the twelfth most corrupt country internationally. Paradoxically three academic disciplines in the Tanzanian national curriculum teach a mixture of civic and religious values intended, as might be expected, to provide students with the kind of values that would guide their current and future actions and, in particular, the actions of the people if they were to become the leaders of the nation one day.

It is against this background that literature on corruption is reviewed in this chapter, to demonstrate the profile of corruption in countries internationally and, in particular, reflecting on Tanzania's ranking on the international corruption scale. Corruption in Tanzania, and what the country has done to combat corruption through institutions of state such as the Presidency, law and national commissions, and the work of the national corruption bureau, the PCB, forms part of this review.

Reviewed secondly is literature on the nationally mandated curriculum in Tanzania so as to determine which of the academic disciplines taught in state schools have a substantive values component as part of its content but also to indicate which secular and religious values the evaluation seeks to strengthen in school students so as to provide them with a moral basis for action in later life, that is, when they are adults, parents, business persons, and leaders.

Finally, literature on evaluation, empowerment evaluation in particular, is reviewed with the intention of making a case that, through evaluation, school teachers could increasingly be empowered to teach values in such a way that it will not only influence students now but will, rather, have a lasting effect on them. Interestingly, and contrary to what might be expected, the evaluation of these positive values curricula has the potential to lift evaluees above the usual oppressive effects of evaluation, particularly in its preordinate forms. Rather, they will experience a measure of self-determination because they, not external evaluators, drive the process and continue this teaching beyond the evaluation. In doing so, teachers are able not only to sustain the foundation provided by these values but also to use these values to guide their and their students' short and medium term actions even after the evaluation has been completed.

Thus the review, in demonstrating the problem of corruption in Tanzania within the context of international corruption, makes a case for addressing corruption in Tanzania by strengthening values teaching in schools through the use of a form of evaluation which draws teachers into the process, allowing them to drive it, to strengthen the foundation of values already deeply embedded in the lives of Tanzanian people and enshrined in the Constitution, and to use this foundation as a basis for current and future action.

2.2 A profile of corruption in countries internationally

The literature on corruption internationally, including annual surveys conducted by TI, indicates that there is corruption in all countries, that it has particularly dire consequences for the well being of people who most need assistance, and that it compromises the economies of these countries, most of which are underdeveloped countries (TI, 1998). Broadly speaking, TI annual surveys indicate that developed western countries, such as Scandinavian countries, and countries in Western Europe and North America, with strong economies and

under-girding social security networks are least corrupt, with the exception of countries in the isthmus region linking the America. The TI surveys also indicate that the most corrupt countries tend to be the newly emerging democracies of Eastern Europe and under-developed countries in Asia, South America and Africa, specifically sub-Saharan Africa, which includes Tanzania. This profile of corrupt countries is discussed for the year 2001 to:

> Firstly, identify the range of corrupt countries internationally, including the least and most corrupt and indicating countries in between these two extremes.
> Secondly, describe Tanzania and the profile of 'least-to-most' corrupt countries, including the forms of corruption found in these countries.
> Thirdly, indicate variations in the profile of Tanzania and the forms of corruption found in it.

Drawing on Robert Klitgaard, Githongo (2000:2) claims that corruption occurs when a person with responsibility has a monopoly over goods or services and the discretion to decide who receives it, and how much of it, but lacks accountability. Corruption, according to this view, is linked to power and comes into play in the determination of who benefits from a person in a position of power who dispenses goods and services without being accountable for the manner in which this is done. TI's (www.transparency.de) notion of corruption corroborates Githongo's view, defining it as the "misuse of public power for private benefit." These definitions of corruption capture its meaning in this study where corruption refers to the use, by a person in power, of his/her public position to benefit him/herself in decisions he/she makes in the dispensing of goods and services.

TI Chapters spread across the globe, in conjunction with governments and companies in the private sector across the world have been struggling to define corruption, emphasizing principles like 'position of power' and 'the absence of accountability' as indicators of corruption. These two principles are central to the

many forms of corruption found in countries referred to in this study. In addition to these TI has also developed other sets of principles to address corruption in government and in business [Business Principles for Countering Bribery], to guide its advocacy of anti-bribery training, to inform a code of conduct for persons in government and companies, and to guide the implementation of 'no-bribe integrity pacts' with public contractors (TI, 2003). These TI principles, which inform its Mission Statement, have contributed much to TI being recognised as a leading international NGO that fights corruption worldwide, and the its principles can be used to assist and/or empower civil society to play a meaningful role the countering of corruption in its many forms in countries around the globe. In this sense TI is fulfilling its mission, which is:

> To curb corruption by mobilizing a global coalition to promote and strengthen international and national integrity systems (TI, 1998:9).

2.2.1 Range of corrupt countries internationally

The TI international ranking of countries in terms of corrupt practices, established through its annual survey in 2001, has generated a profile of corruption internationally in which developed countries seem least and underdeveloped countries most corrupt, with a range of countries ranked somewhere between these two extremes, as seen in Table 1.

As Table 1 indicates, Scandinavian countries like Finland and Denmark are ranked as the least corrupt countries in the world, and other developed western countries and countries tied to the west are ranked following these. Two further Scandinavian countries are ranked in the category, 'least corrupt countries' as are two from Australasia, New Zealand (ranked third), six from Western Europe (including Iceland), two from the Far East with strong ties to the West (including Hong Kong), two from North America, and one from the Middle East (Israel), also with strong leanings to Western Europe and the USA.

Table 1

TI Profile internationally – least to most corrupt countries in 2001

Rank	Country	CPI Score	
1	Finland	9.9	Least
2	Denmark	9.5	
3	New Zealand	9.4	N=17
4	Iceland	9.2	
	Singapore	9.2	
6	Sweden	9.0	
7	Canada	8.9	
8	Netherlands	8.8	
9	Luxembourg	8.7	
10	Norway	8.6	
11	Australia	8.5	
12	Switzerland	8.4	
13	United Kingdom	8.3	
14	Hong Kong	7.9	
15	Austria	7.8	
16	Israel	7.6	
	United States	7.6	
34	Slovenia	5.2	Between least and most
35	Uruguay	5.1	
36	Malaysia	5.0	N=7
37	Jordan	4.9	
38	Lithuania	4.8	
	South Africa	4.8	
40	Costa Rica	4.5	
65	Guatemala	2.9	Most
	Philippines	2.9	
	Senegal	2.9	N=27
	Zimbabwe	2.9	
69	Romania	2.8	
	Venezuela	2.8	
71	Honduras	2.7	
	India	2.7	
	Kazakhstan	2.7	
	Uzbekistan	2.7	
75	Vietnam	2.6	
	Zambia	2.6	
77	Cote d'Ivoire	2.4	
	Nicaragua	2.4	
79	Ecuador	2.3	
	Pakistan	2.3	
	Russia	2.3	
82	Tanzania	2.2	
83	Ukraine	2.1	
84	Azerbaijan	2.0	
	Bolivia	2.0	
	Cameroon	2.0	
	Kenya	2.0	
88	Indonesia	1.9	
	Uganda	1.9	
90	Nigeria	1.0	N=91 [total]
91	Bangladesh	0.4	

It is interesting to note that four Scandinavian countries were ranked in the top ten least corrupt countries internationally in 2001, with Finland notably being identified as the least corrupt country in the world. Three West European countries follow, and thereafter one each from Australasia, the Far East and North America. Interestingly, the United Kingdom and USA are not ranked in the top ten least corrupt countries in the world, being ranked 13th and 16th respectively, the latter ranking being shared with Israel. It is also interesting to note that small countries like New Zealand, Iceland, Luxembourg and Israel are ranked 3rd, 4th, 9th, and 16th in the world, and that smaller states still, like Singapore and Hong Kong are ranked 4th and 14th.

To summarize, the least corrupt countries in the world, as illustrated in Table 1, tend to be Scandinavian and small, rather than European or North American and large. Moreover, most corrupt countries, generally speaking, and by a significant margin [10 countries], seem to be African, followed by underdeveloped emerging countries of the former Soviet Union, emerging democracies [5 countries] being amongst them, followed by South American countries and countries around the Philippines [3 countries each], countries from the Indian sub-continent, countries in the American isthmus [2 countries each], and one newly developed East European country. By and large, all these countries seem to be under-developed, independent or newly independent, developing countries, with the exception of India [71st] perhaps. Many, including India, the Philippines and Zimbabwe [65th], Kazakhstan and Uzbekistan [71st], Cote d'Ivoire [77th], Pakistan [79th], Ukraine [83rd], Uganda [88th], and Nigeria [90th], seem to have unsettled national disputes. Several, such as India and Nigeria, have very large populations, and most of them seem fairly large in geographical area in comparison with the least corrupt countries discussed above. Others, such as countries of Eastern Europe like Romania [69th], and countries of the former Soviet Union such as Russia [79th], Ukraine [83rd], Azerbaijan [84th], Uzbekistan [71st], and Kazakhstan [also 71st] seem to have recently undergone massive transformation. Yet others, such as Zimbabwe [65th], seem to be imploding due

to disastrous state policies, whilst yet others seem to have an insecure economy and currency - such as Tanzania [82nd], Zambia [75th], Cote d'Ivoire [77th], Cameroon and Kenya [both 84th], Uganda [88th], and Nigeria [90th]. Ranked the most corrupt country in 2001 is Bangladesh, ranked at 91st that year.

In comparison with the least corrupt countries discussed above, most corrupt countries ranked by TI seem to be in Africa, Asia and states of the former Soviet Union, the South American and isthmus regions. In addition, they seem, in the main, to be large countries in terms of geographic area, under-developed and with unstable economies and currencies. There are, however, several notable exceptions, such as India.

Between the countries ranked least and most corrupt by TI in 2001 are a number of countries - ranked 34th to 40th - where corruption seems less than in countries categorized 'most', but more than in countries ranked 'least' corrupt internationally. Two of these countries are in Eastern Europe [Slovenia and Lithuania], and one each is in South America [Uruguay], the Far East [Malaysia], Middle East [Jordan], Africa [South Africa] and the Gulf of Mexico [Costa Rica]. Generally speaking these countries may not be considered either developed or underdeveloped, and include two countries which serve as stabilizing influences in their otherwise predominantly underdeveloped regions, given their strong economies respectively, Malaysia and South Africa.

It is interesting to note that South Africa, being ranked 39th country internationally, is more or less in the middle of countries ranked by TI in 2001. It is thus ranked in-between, being neither the least nor the most corrupt country, and is flanked by Finland and Bangladesh on either side as the least and most corrupt countries in this survey.

It is interesting to note, too, that the two Eastern Europe countries, Slovenia and Lithuania, included in this group, are in close proximity to the developed

countries of Western Europe and hence susceptible to their influence. In contrast, countries in South America [Uruguay], the Far and Middle East [Malaysia and Jordan], Africa [South Africa] and the Mexican Gulf [Costa Rica] are far from developed countries and, consequently, from their influence by proximity. Geographically, none of these countries is likely to be considered very small, like some countries ranked 'least' corrupt, with several exceptions, like Malaysia and Costa Rica, and none is likely to be considered large on the scale of many countries ranked most corrupt by TI, such as India, Nigeria, Bangladesh.

To summarize, unlike countries ranked least and most corrupt, countries ranked in between seem to be neither developed nor under-developed countries. They also seem to be far from developed countries, surrounded by under developed nations, and none are found in Western Europe, North America or Australasia. By and large they are Eastern European, South American, Far and Middle Eastern, African and the Mexican Gulf region countries and, it would seem, they are more like countries ranked most than those ranked least corrupt by TI.

2.2.2 Tanzania in the profile of 'least-to-most' corrupt countries – generic forms of corruption found in these countries

Being ranked 82nd in the profile of corrupt countries internationally by TI in 2001, Tanzania is clearly located amongst countries identified to be most, rather than least, corrupt in the world. It is underdeveloped, far from developed countries like Western Europe and North America, has an economy massively underpinned by foreign aid and dependent on it, is weak, has a sagging state infra-structure, and there is a strong sense that corruption is all pervasive in government and in instruments of the state. Paradoxically, with independence, President Mwalimu Nyerere ushered in a new beginning for the newly independent nation in 1961, and linked national transformation to the ideology of 'self reliance' and 'ujamaa values', receiving massive support for his thinking

from developed countries in Western Europe, and the United Kingdom in particular.

As shown in the profile, Tanzania clearly differs from least corrupt countries like Finland, Denmark, New Zealand, Iceland and Singapore in terms of its level of corruption and it has a particular location amongst the most corrupt countries, being ranked in the top third of countries ranked 79th –91st internationally. It is also likely to differ from both these groups of countries in the profile in terms of the forms of corruption identified by TI, which is the purpose of this discussion. To this end the 2001 survey will be discussed further.

Unlike other 'least' corrupt countries, Tanzania has a Corruption Perception Index rating [CPI] of 2.2, as opposed to 9.9 - 9.2, and was ranked 82nd in 2001, as opposed to 1st - 4th. In addition, Tanzania is ranked in Table 1 at approximately the mid-point of the CPI rating and rankings between 1998 and 2003 internationally, a CPI of 2.2 when ranked 82nd in 2001, in a range bounded by a CPI of 1.9 and ranked 81st in 1998 when 'most corrupt', and a CPI of 2.7 and ranked 71st in 2002 - its highest ranking ever, but still amongst the 'most' corrupt countries in the world. Furthermore, Tanzania was ranked 10th of the bottom 13 [of 27] 'most' corrupt countries internationally in 2001, below countries like Ecuador in South American, Pakistan in the Indian sub-continent, and Russia as a former Soviet Union country, but above other countries in the former Soviet Union [Ukraine and Azerbaijan], South America [Bolivia], Africa [Cameroon, Kenya, Uganda, Nigeria], a country in the Far East [Indonesia] and the Indian sub-continent [Bangladesh].

Table 2, showing the generic form of corruption TI identified in a selection of 'least' and 'most corrupt countries, gives insight into differences between corruption in these two groups of countries, as well as insights into the generic forms of corruption found in Tanzania and in countries ranked 'most' corrupt, yet close to it in TI ranking. A small group of five countries ranked 1 to 4 [two ranked

4th] was selected to contrast the generic form of corruption found in 'least' corrupt countries with 13 countries ranked as the 79th - 91st 'most' corrupt countries internationally. The latter group included Tanzania, to contrast corruption in it with corruption in the former group of countries ranked 'least' and 'most' corrupt. Also, the selection was made to make the study manageable.

Generally speaking, Table 2 indicates overwhelmingly that African countries have the greatest number of generic forms of corruption compared to other countries ranked 'least' and 'most' corrupt by TI internationally in 2001, and that Tanzania has fewer forms of this kind of corruption than other African countries ranked 'most' corrupt internationally. Table 2 indicates moreover, that the main form of corruption found in 'least' corrupt countries was a range of scams in international taxation, for example, in New Zealand. In contrast, the misuse of public funds was wide spread in countries ranked 'most' corrupt and was found internationally in all 13 countries listed in the table but not in 'least' corrupt countries. The second type of corruption most prevalent in all 13 these countries was bribery in the civil service. The forms corruption takes is discussed next with particular reference to Tanzania.

As indicated in Table 2 below, of the 46 generic forms identified, Africa is the continent that engages in the greatest number of generic forms of corruption, identified in 5 African countries, followed by the Indian sub-continent, with 14 forms in 2 countries, the Far East, with 5 forms in 1 country, former Soviet Union countries, with 8 forms in 3 countries, and South America, with 5 forms in 2 countries. At 46, the number of generic forms of corruption found in Africa notably exceeds generic forms found in the 5 countries ranked 'least', with fewer than 5 generic forms of corruption found in total for these countries. Amongst the 46 generic forms of corruption in Africa, Tanzania was found to have 7 forms in 2001, in comparison with other African states, with 11 forms identified in Kenya and Nigeria respectively, 9 in Cameroon, and 8 in Uganda. Tanzania, thus,

seems to have the smallest number of generic forms of corruption in comparison to the African countries mentioned.

Table 2

Generic forms of corruption found in countries ranked 'least' and 'most' corrupt internationally in 2001

Rank	Country	Forms of corruption found
1	Finland	~ International tax scam
2	Denmark	
3	New Zealand	~ International tax scam
4	Iceland	
	Singapore	
79	Ecuador	~ Misuse of Public fund ~ Bribery in the civil services
	Pakistan	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement ~ Political corruption
	Russia	~ Misuse of Public funds ~ Bribery in the civil services
82	Tanzania	~ Misuse of Public funds ~ Bribery in the civil services ~Subverting judicial procedures ~ Kickbacks in government procurement ~ Approving State tenders ~ Tax evasion ~ Corruption in the Police
83	Ukraine	~ Misuse of Public funds ~ Bribery in the civil services ~ Political corruption
84	Azerbaijan	~ Misuse of Public funds ~ Bribery in civil services ~ Political corruption
	Bolivia	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement
	Cameroon	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement ~ Political corruption ~Subverting judicial procedures ~ Kickbacks in government procurement ~ Approving State tenders ~ Tax evasion ~ Corruption in the Police

	Kenya	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement ~ Political corruption ~Subverting judicial procedures ~ Kickbacks in government procurement ~ Approving State tenders ~ Tax evasion ~ Corruption in the Police ~ Paying speed money ~ Gold scam
88	Indonesia	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement ~ Political corruption
	Uganda	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement ~Subverting judicial procedures ~ Kickbacks in government procurement ~ Approving State tenders ~ Tax evasion ~ Paying speed money
90	Nigeria	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement ~ Political corruption ~Subverting judicial procedures ~ Kickbacks in government procurement ~ Approving State tenders ~ Tax evasion ~ Corruption in the Police ~ Paying speed money ~ Oil scam
91	Bangladesh	~ Misuse of Public funds ~ Bribery in the civil services ~ Embezzlement ~Subverting judicial procedures ~ Kickbacks in government procurement ~ Approving State tenders ~ Tax evasion ~ Corruption in the Police ~ Paying speed money

TI (1998 - 2003)

In countries ranked 'least corrupt' by TI, the only form of corruption found was scams in international tax evasion. In contrast, 'misuse of public funds' is a generic form of corruption found in the 7 'most' corrupt countries with international tax scams as a form of corruption is found only in one 'least' corrupt country. Also, unlike 'least' corrupt countries, where no political corruption was found, politicians in 8 countries ranked by TI in 2001 as 'most' corrupt use a

generic form of political corruption to buy votes and hence bring corrupt leaders into power.

Generally, Table 2 indicates that the ‘misuse of public funds’ and ‘bribery in the civil service’ are the main generic forms of corruption in countries ranked ‘most’ corrupt, rather than ‘international tax scams’ in countries where corruption was found by TI to be minimal, or ‘least’.

More specifically, two generic forms of corruption, namely the varied use of state funds for personal gain, and a range of bribes civil servants require for their services, were found in all 13 countries ranked ‘most’ corrupt. Following these, secondly, another two generic forms, namely ‘embezzlement’, referring to theft of state money in secret bank accounts and the like, and ’political corruption’ referring a number of ways in which politicians win influence by, for example, buying votes, are found in 8 countries each, the first in Pakistan, Bolivia, Cameroon, Kenya, Indonesia, Uganda, Nigeria, Bangladesh, the second in Pakistan, Ukraine, Azerbaijan, Cameroon, Kenya, Indonesia, Uganda, and Bangladesh.

‘Subverting judicial procedures’ comes third, with specific reference to various ways in which the law is bent for personal gain, ‘kick-backs in government procurement’ – with specific reference to the soliciting of commissions for procurement contracts, ‘state tenders being given to friends’, forms of nepotism, ‘tax evasion’, not paying taxes at all, and the like. This form of corruption is found mainly in 6 countries: Tanzania, Cameroon, Kenya, Uganda, Nigeria, Bangladesh.

Following the subversion of judicial procedures is a fourth generic form of corruption, namely ‘corruption in the police’, which was identified in 5 countries - Tanzania, Cameroon, Kenya, Nigeria, Bangladesh. The fifth generic form of corruption is what TI calls ‘paying speedy money’, that is, money exchanging

hands to speed up services, and found in 4 countries - Kenya, Uganda, Nigeria, Bangladesh. The sixth, and final, generic form corruption takes in these countries is 'gold scams', including the smuggling of gold. This generic from of corruption was found in 1 country only, Kenya, with 'oil scams' - different forms smuggling oil - found in 1 country, Nigeria, only.

With specific reference to Tanzania, the TI found that, as is the case in all 13 the 'most' corrupt countries listed in Table 2, the 'misuse of public funds' and 'bribery in the civil service' also manifest as generic forms of corruption in Tanzania. Tanzania shares with 4 African countries and 1 country in the Indian sub-continent five further generic forms of corruption, namely 'subverting judicial procedures, 'kick-backs in government procurement', 'approving state tenders to friends', 'corruption in the police' and 'tax evasion'. Interesting to note from the review of this literature, is that 'embezzlement' and 'political corruption, the second largest generic form of corruption identified by TI was not mentioned with regard to Tanzania. Perhaps surprisingly too, 'paying speed money', the fifth ranked generic form of corruption, is not found in Tanzania either. And not unexpectedly, 'scams' with respect to gold and oil are not found in this country.

Summarizing, indications are that there are, generally speaking, 12 generic forms of corruption in the 13 'most' countries listed in Table 2, in contrast with one generic form manifesting in 'least' corrupt countries. 'Misuse of public fund' for personal benefits and 'bribery in the civil service', the forms of corruption found in all 13 'most' corrupt countries, interestingly enough, seem to be non-existent in 'least corrupt countries as are the other 10 generic forms found in the 13 countries mentioned, with the exception, that is, of corruption relating to 'taxes', where it takes the form of international scams as opposed to individuals failing to pay their taxes. In Tanzania, corruption was found to be most evident in the 'misuse of public funds' and in 'bribery in the civil service', as was the case in the other countries mentioned. Moreover, Tanzania was found to be guilty of 'subverting judicial procedures', 'kick-backs in government procurement', 'state

tenders being given to friends', 'tax evasion' and 'corruption in the police', generic forms of corruption also found in 6 other countries ranked 'most' corrupt. Seemingly not found in Tanzania were 'embezzlement' and 'political corruption', 'paying speed money', and 'scams' in gold and oil.

2.2.3 Variation in the ranking of Tanzania 1998-2003 and specific forms of corruption found

Being ranked 82nd in the TI corruption profile of in 2001, Tanzania is ranked amongst the 'most' corrupt countries internationally, with the 'least' corrupt countries like Finland, Denmark, New Zealand, Iceland and Singapore ranked 1st to 4th. However, Tanzania's ranking varied between 1998 and 2003, with the specific form that corruption took reflected in Tables 3 and 4. During this period President Mkapa claimed that significant inroads had been made to curb corruption by the Tanzanian government during his term of office. The TI ranking for the period 1998-2003 seems to confirm this claim since Tanzania's ranking improved slightly, to its highest ranking as yet, namely 71st [CPI of 2.7] internationally in 2002, as opposed to 81st [CPI of 1.9] in 1998 and 1999. Little is known, however, about the range of specific practices found in the country. These are discussed next.

Broadly speaking, TI variously ranked Tanzania amongst the ten 'most' corrupt countries internationally between 1998-2003 but, as Table 3 illustrates and, as President Mkapa has claimed, there were indications of improvement as well as regression in Tanzania's rankings during this time.

Table 3

Variation in the ranking of Tanzania internationally 1998-2003

Year	Tanzania Ranking by Year		CPI score [10 represents the highest, and 0 the lowest ranking]
1998	81st	n = 88	1.9
1999	93rd	n = 99	1.9
2000	76th	n = 90	2.5
2001	82nd	n = 91	2.2
2002	71st	n = 102	2.7
2003	92nd	n = 133	2.5

TI (1998 – 2003)

Table 3 illustrates the variation in Tanzania's ranking between 1998 and 2003 to be at its lowest - 81st of 88 countries - in 1998, less corrupt than the 3 'most' corrupt countries ranked internationally in that year. In 1999 it was ranked 93rd [of 99 countries: CPI 1.9], and less corrupt than the 6 'most' corrupt countries. In 2000 when ranked 76th [of 90 countries: 2.5] and less corrupt than the 13 'most' corrupt countries it lies approximately in the middle of its range of variations in terms of its TI ranking because after this it first went down to 82nd [of 91 countries: CPI 2.2] 2001, less corrupt than 9 countries, and then up again to reach its highest position at 71st [of 102 countries: CPI 2.7] in 2002, placing it above the 27 'most' corrupt countries. In 2003 it was ranked lower again, 92nd [of 133 countries: CPI 2.5] but higher than the 34 'most' corrupt countries. Interestingly, Tanzania's CPI score was less than 2.0 for two years running [1998 and 1999], and higher than 2.2 for four consecutive years [2000-2003]. These variations suggest slight, but unstable improvement, as its ranking has dropped by as much as approximately 1 CPI point in 4 years.

Table 4 illustrate the specific forms that corruption takes in Tanzania, adding 14 specific forms to the 7 generic forms of corruption discussed above.

Table 4

Specific forms of corruption found in Tanzania

Kickbacks in Government procurement	**Misuse of public fund**	**Approving State tenders**	**Corruption in the Police**	**Bribery in the civil service**	**Tax evasion**	**Subverting Judicial procedures**
~forging documents	~forging document	~forging documents	~forging documents	~forging documents	~forging documents	
			~bribing officials in drug trafficking	~bribery to get basic needs and services	~bribing TRA officials	~bribing judicial officials and court clerks
			~bribing traffic polices			
~soliciting commissions		~soliciting commissions				
~'Takrima' receiving gifts		~'Takrima' receiving gifts				
~procure below-standard goods	~ghost employees					
	~corruption in the projects					
~theft	~cheating in getting loans					
n = 5	n = 4	n = 3	n = 3	n = 2	n = 2	n = 1

Warioba Report (1996), TI (1998-2003)

An analysis of the specific forms of corruption, listed under the generic form in Table 4, indicates that one specific form - ‘forging documents’ - was found in six (6) of the seven (7) generic forms; a second, -‘bribery’- was found in four (4) generic forms, and two specific forms of corruption –‘soliciting commissions’ and ‘takrima’- were evident in two (2) of the generic forms of corruption identified by TI in Tanzania. Five specific forms were unique to two (2) generic forms of corruption, namely: ‘kickbacks in government procurement, and ‘misuse of public funds’.

‘Forging documents’ or copying receipts, cheques, official letterheads and the like, was a form of corruption in all generic categories, with one exception. Different kinds of bribery were found in four (4) generic corruption categories: ‘bribing officials in drug trafficking’ and ‘bribing traffic police’ in the generic category, ‘corruption in the police’, and ‘bribing to get basic needs and services’, for example to get into hospital, get water and electricity, in the generic category, ‘bribery in the civil service’. The specific form of corruption, ‘bribing the Tanzanian revenue authority’ [TRA], was regarded as a component of the generic category, ‘tax evasion’, and ‘bribing judicial officials and court clerks’, as part of the generic category ‘subverting judicial procedures’. ‘Soliciting commissions’, with approximately “10%” or officials frequently taking kick-backs for favours, such as approving contracts and awarding tenders in contracts, and ‘Takrima’ or receiving gifts as favours to gain advantage were liked to two (2) generic forms namely, ‘kick-backs in government procurement’ and ‘approving State tenders’. The remaining specific forms of corruption are unique to the identified generic form.

‘Procuring below the price of standard goods’, a terms used to refer to officials who allow another to take the difference between the low and stated price as a favour for personal gain, for example, is one of two specific forms of corruption categorised as ‘kick-backs in government procurement’. ‘Ghost employees’, referring to fictitious employees on the government payroll, was one of three

specific forms of corruption defined as ‘misuse of public funds’. No specific forms of corruption were found regarding the category, ‘approving state tenders’.

Research findings seem to indicate that ‘Forging documents’, is most prevalent in Tanzania, followed by different kinds of bribes, then ‘soliciting commissions’ and ‘Takrima’, and then other forms particular to the generic forms noted above. The term, ‘Takrima’, originally signified the virtue of generosity and hospitality for others, but currently used in the Tanzanian context to refer to a specific form of corruption. Research findings also suggest that some officials entrusted to serve the nation use their position of power to enrich themselves at the State’s expense through the state tendering process for government procurements by favouring certain companies over others. And perhaps quite widespread and involving companies as well as individuals may be scams with respect to taxation. These forms of corruption, according to the Warioba Report (1996:5), seem predominant among high-level leaders and public officials such as decision-makers, chief executive officers, politicians and members of parliament, suggesting that, in this country, perhaps in contrast to countries ranked ‘least’ corrupt, is that its people may have to resort to bribes to get what are their rights as citizens, to speed-up bureaucratic systems, or to bend the law.

1. Kick-backs in Government procurement

At least 5 specific forms of corruption were mentioned under the generic form/category, ‘Kickbacks in Government procurement’. The first was ‘forging documents’, which was common to five more generic forms of corruption. The second was ‘soliciting commissions’ and ‘Takrima’, which were regarded as similar in terms of the generic form of corruption to which it belonged. The two specific forms of corruption particular to the generic form of corruption, ‘Kickbacks in Government procurement’, were ‘procure below-standard goods’ (referring to cheating by officials for personal gain), and ‘theft’ (referring to officials committing fraud for personal gain). This generic form of corruption,

'kickbacks in government procurement', was regarded as most serious/widespread, having the greatest number of specific forms of corruption found in Tanzania if compared to the other six generic categories/forms. The literature reflects the spread of these forms. The Guardian newspaper of 23rd November 1999 quotes the Auditor General of Tanzania saying that the Government had, in 1998 alone, lost [5bn Tsh] - equivalent to [6.25m$] - through fraud and theft, and that the Medical Stores Department alone spent 453,691,572 Tsh. [567,000$] to buy expired and broken drugs. Also, through government procurement, officials bought what was believed to be a passenger ship that was below standard - 'M.V. Bukoba' – which killed over 1000 people when it sank in Lake Victoria in 1996 – all because of the greed of officials in the government procurement department.

In addition, the media in Tanzania has quoted the Minister of Finance saying that the Government lost over 72.8bn/- through theft, and negligence between 1999 and 2002 (The Guardian, 8th August 2003). The Minister told the House that 16bn/- had disappeared through theft and loss of Government equipment and goods, while another 45bn/- were lost as a result of failure to return revenue collections and privatisation, and some 10bn/- were unaccounted for. A loss of that magnitude was too big to ignore for a country in which over 45 per cent of the budget is foreign donor dependent. Such losses indicate that government officials were not responsible, were negligent and were now punishing Tanzanian taxpayers for their – the officials' - lack of responsibility.

2. Misuse of public funds

This generic form of corruption manifests as four (4) specific forms of corruption. One specific form, 'forging documents', is common to five generic forms of corruption. Three of the four (4) specific forms of corruption particular to the generic form 'misuse of public fund', have to do with the specific form of corruption, 'ghost employees', a form of corruption that literature reveals has

inflated operating costs in the Government of Tanzania for years, with top-heavy 'ghost employees' being paid $5m annually by the Government. This was discovered when a new payroll system was introduced in Tanzania in 2000. The new system exposed almost 8000 'ghost' employees (Posthumus, 2000:69).

The second form of corruption in the generic category, 'misuse of public funds', is 'corruption in the projects'. This specific form of corruption refers to the spending of funds located for projects on things not allocated for, in order to justify expenditure and channel some funds to individuals' pockets. The third specific form of 'misuse of public fund' is 'bribing in getting loans', that is, bribing official of the National Security Funds [NSSF] and National Banks to allocate soft loans without consideration of the rules by offering them money or using individual influence. While these forms of corruption have enriched corrupt individuals they have left the economy of the country in desperate straits.

3. Approving State tenders

'Forging documents', 'soliciting commissions' and 'Takrima' are three specific forms of corruption classified generically as corruption in 'approving State tenders', but they also manifest in the generic form of corruption, 'kickbacks in government procurement'. Highlighting the wide spread of these forms of corruption in Tanzania, the Warioba Report (1996:210-80) indicates that there are administrative and managerial corruption as regards investments, tenders and contracts. The Report also reveals that it is almost impossible to get a trade license without giving a bribe or being a person of influence, and that sometimes corrupt officials use middlemen and fake proforma invoices. Meagher (1997:4) suggests that it may well be that the major cause of these forms of corruption is the existence of a bungling bureaucratic monopoly at each stage of the investment and tender approval processes, which are compounded by lack of transparency, oversight, effective penalties, and incentives for honest behaviour.

4. Corruption in the police

At least 3 specific forms of corruption fall under the generic form ‘corruption in the police’, namely ‘forging documents’ (referring to official letterheads, passports and alike), ‘bribing officials in drug trafficking’, and ‘bribing traffic police’ (referring to bribes offered officials to protect drug dealers and bribes offered to police to get offenders off a traffic offence). The literature indicates that Tanzania has been identified as a transit point for drug trafficking to Southern Africa, Europe and America (Warioba Report, 1996:23). It also indicates that its traffic police receive bribes from drivers who break traffic regulations, and that this is a widespread occurrence in the country. In addition, the Report indicates that police receive bribes by powerful individuals who want an innocent person arrested and take them to court on framed charges and that immigration officials receive bribes to issue passports and permits illegally, bypassing the normal procedures (Warioba Report, 1996:2).

‘Corruption in the police’’ is widespread in Tanzania. The Guardian (8th August 2003) quoted an MP who said that members of the police collaborate with criminals to hide their files from prosecutors. One case, in the Tanzanian Revenue Authority, that he cited as an example was that of a policeman from the Regional Police Commander’s office who escaped prosecution when his file for a charge of US$102,340 [TS8m/-] was ‘lost’ in 1996. A second file theft incident took place in Ilala District when a US$690.000 [Ts69m/-] case was dismissed because the police failed to produce the file for this case, claiming that it had been ‘lost’.

5. Bribery in the civil service

One of the two specific forms of corruption falling under ‘bribery in the civil service’ and ‘bribing to get basic needs and service’ is the paying of bribes to state officials to get basic needs and services [like light and water]. Written

literature makes the point that this practice is widespread in Tanzania, but specifically in municipal services like Health, Education, and Land Affairs. It's a specific form of corruption that touches all people, both rich and poor, but harms the poor more than it does the rich. More pertinently, it coerces citizen to buy what it is their right to have (TI 1998, 2001; Warioba Report, 1996; TCCIA, 1995; Hoseah, 1997, 1998, 1999; Meagher, 1997).

6. Tax evasion

'Bribing TRA officials' during tax assessments so that they will bend the law is one of two specific forms of corruption referred to as 'tax evasion'. Literature reveals that sometimes corrupt officials in TRA use middlemen and fake proforma invoices, for taxing motor vehicles and other goods (Warioba Report, 1996:281-83).

7. Subverting judicial procedures

Only one specific form of corruption, 'bribing judicial officers and court clerks', refers to money given to judicial and court clerks to bend the law or destroy important documents was found in the generic form of corruption, 'subverting judicial procedures'. Literature reveals that this form of corruption is widespread in Tanzania and that it takes place in judicial proceedings, starting with the court clerks, personal secretaries and typists to the magistrates and prosecutors. All these personnel take bribes for specific assignments (Warioba Report, 1996:2, Meagher, 1997:2).

General speaking, corruption in Tanzania takes fourteeen specific forms under seven [7] generic forms of corruption namely, 'kickbacks in government procurement' 'misuse of public fund', 'approving State tenders', 'corruption in the police', 'bribery in the civil service', 'tax evasion', and 'subverting judicial procedures'. The fourteen specific and substantive forms of corruption are

prevalent amongst high-level leaders, public officials and civil servants and include corrupt transactions, forgery of documents, receipts and cheques, in most cases; official letters intended to mislead or deceive higher authorities in public offices. Other forms of corruption have to do with receiving commissions, ‘Takrima’, favour, or loans from any national institution without consideration of regulations, receiving bribes from persons seeking basic needs and services, possession of properties through dubious means, theft and fraud.

But what could be causing corruption in Tanzania and elsewhere is a question worth answering.

2.3 Review of literature – commentaries and reports on corruption

There are many written reports, commentaries, and newspapers that serve as a source of information for reviewing corruption in Tanzania including documents containing speculations on the causes of corruption, recording attempts by the state to curb it, et cetera. These are discussed next.

2.3.1 Causes of corruption in Tanzania

The causes of corruption in Tanzania and other underdeveloped countries are very similar. Slight differences between them reflect differences in the nature of the peoples of each country. Indications are that moral decay, bad governance and hardship have been the major causes of corruption in all underdeveloped countries thus far, with all other causes seemingly related to these. The consequences of corrupt practices like these over time has caused an escalation of poverty, undermined government legitimacy, the rule of law and constitution, enhanced incompetence, and led to a lack of transparency and accountability in the country.

Moral decay is cited as the core cause of corruption (Warioba Report 1996; Mcgeary & Michaels, 1998:43; Meagher 1997:1; Carasciuc's, 2000:1). The 'TI Bangladesh' (1999) survey reveals that people's perception of the causes of corruption is as follows: 76% view the desire to get rich overnight as the main cause, followed by moral degradation (58%), lack of accountability (51%) and meagre or inadequate salary (32%). Hoseah (1997) regards human greed as very often being the main contributing factor to corruption, and he lists extortion, influence peddling, nepotism, fraud, and theft to be the major facets of corruption. He asserts that leaders, not having values of 'honesty, sobriety, self-restraint, transparency and probity', constitute the major source of corruption in Tanzania (Hoseah, 1999).

Bad governance and lack of transparency that in most cases have resulted in grafts, frauds and theft in different national institutions, are responsible for the spread of corruption in Tanzania. The Prevention of Corruption Bureau ('PCB') report recorded graft allegations of 20 government institutions and departments (The Guardian, October 3rd 2003), indicating that government officials were irresponsible, and mooting that such incidents constitute vivid evidence that increased immorality among Government officials, including accountants and auditors was behind the increased loss of Government property and corruption. The report suggests that most leaders have no internal or external fear as public servants; instead they have used their position and concomitant responsibilities as a means of justifying their personal interests. The Warioba Commission indicated that other reasons leading to corruption and closer to bad governance were closeness between businessmen and leaders, lack of transparency in the economy, appointment of corrupt leaders, erosion of the integrity of leaders, emergence of competition in conspicuous consumption, and changes in the country's democratic structure (Warioba Report, 1996).

Also, Government officials displayed a lack of understanding regarding the meaning of the meaning of concepts like democracy, good governance and rule

of law and this ignorance has contributed much to the inadequate application of leadership qualities and a deviation from the national leadership Code of Ethics Act. In addition, many people being ignorant, have no knowledge of democracy, good governance and rule of law and this makes it difficult for them to demand their rights, as vested in the constitution, once these have been taken away or even to demand an explanation on various issues from leaders. This was revealed by one of the participants in the 2003 Two-Day Social Watch Country Forum (Sunday Observer, 7th September 2003). Because of this many people believe that bad governance and perhaps ignorance are the manor causes of corruption in Tanzania and elsewhere in the world.

Contrarily, literature on corruption in Tanzania cites hardship of life to be one of the main causes of increased corruption (Warioba Report, 1996). The minimum pension paid by the government to a pensioner for instance, is Tsh20, 077 [less than USD20] per month (The Guardian, 2nd July 2004).

2.3.2 Attempts by Tanzanian Government to curb corruption

Tanzania has been attempting to address corruption since the first government led by Mwalimu Nyerere hitherto. The constitution of Tanzania is meant to ensure the eradication of injustice, intimidation, discrimination, corruption, and favouritism (United Republic of Tanzania, 1998:13). However, while preventative measures have been put in place by the government since the first decade of independence, with a view to addressing corruption, using the media and sometimes pledges, 'TI' statistics show that this phenomenon is still a menace to Tanzanian society.

Amongst the measures taken by the Government to address corruption in the country, were the adoption of the 'leadership code' in 1967, followed by the establishment of the Anti-Corruption Squad in 1975, and the Code of Ethics Act

No. 13 of 1995 (Warioba Report, 1996). However, all those created additional causes rather than solutions, because the Code led to officials bending the law (Shivji, 1975). The government then established the National Anti-Corruption Strategy and Action Plan in 2000, with the focus on institutional reforms and the raising of public awareness (The Guardian, 12th April 2001:3).

In order to implement the 'Code of Ethics Act' that became operational on 1st of July 1995, the Warioba Report (1996:10) recommended the declaration of officials' assets at leadership level as one of the measures to prevent corruption. Following this recommendation, which collided with the ruling party's stance after the 1995 elections, President Mkapa declared his assets and liability to the public, followed by the Vice President as a demonstration of the current Government's commitment to fight corruption. However, most of the officials did not adhere to the recommendation. In his observation, Hoseah (1999:1) maintains that the Act is unsatisfactory because it lacks an effective mechanism for ascertaining the declared assets, properties and liabilities of leaders. He suggests, therefore, that the law be overhauled to reflect its intentions to curb impropriety and conflict of interest. Perhaps changes are necessary to accept privatization policies, something that President Mkapa has frequently suggested as a solution to abate problems associated with corruption in Tanzania. The key issue here in our view, as elsewhere, is not ownership, but the systems of governance and accountability in place within different State institutions.

Reviews of the Warioba Report (1996), the work of Shivji (1975) and Hoseah (1997,1998,1999), seem to indicate that government attempts to eradicate corruption have failed because all its campaigns have been aimed at events rather than at the root cause of the problem. It seems also that commitment from the top leaders, which is a precondition for any reform, is lacking. These conclusions reflect observations by the European Union that the Tanzanian government is not tackling the country's corruption problem with sufficient zest. Following this observation, the Union threatened to withdraw humanitarian aid to

Tanzania in 2000 unless it seriously addressed the problem and took urgent corrective measures (Daily Mail & Guardian, 23rd May 2000). The matter is thus crucial, especially when it is realized that, in the interest of democracy and market economy, the international community insists on government accountability and transparency (Mogeary & Michaels, 1998).

2.3.3 Corruption in Tanzania in relation to other countries similar to it

Commentaries on corruption in Tanzania show that corruption here is similar to that in other countries in the region, like Uganda, DRC, as well as in other countries in the Indian sub-continent, like Bangladesh and India. Broadly speaking, corruption in all these countries include generic forms such as 'kickbacks in government procurement', 'misuse of public fund', 'approving State tenders', 'corruption in the police', 'bribery in the civil service', 'tax evasion', and 'subverting judicial procedures'.

In Tanzania, Health, Education, Police, Land, Municipal Services [Water Supply, Electricity, Holding Tax], and Public Transport Sectors are cited as the areas most affected by corruption (Warioba Report, 1996; TCCIA, 1995; Hoseah, 1997,1998,1999; Meagher, 1997). A newspaper (The Guardian, 6th August 2003) reported, for example, that a local Government chairman in Dar es Salaam was charged with forgery when presenting false documents as value for house rent.

Leakage of Standard seven examination papers in 1999 is another vivid example of the corruption prevalent in Tanzanian society. In this incident, some teachers were allowed to escape after being caught with some pupils who were in possession of marking scheme papers (The Guardian, 6th October 1999, Daily News, 9th October1999). Also, there was a big leakage of the Form Four National Exams in 1998 and 2003. The Government had to intervene to cancel and reschedule the National Exams (Sunday Observer, 14th March 1999).

Commenting on the incident, while addressing the nation in the new Millenium, Tanzanian President, Mr. Mkapa, admitted that this incident had revealed the country's moral decay and irresponsibility. He questioned the kind of a nation we were trying to build if would be doctors, engineers and other academicians wee to attain their qualifications through dubious means? (Daily News, 4th January 1999).

At the same time, while the Tanzanian government established an institution namely, Prevention Corruption Bureau 'PCB' to address corruption in the country, it is an open secret that this same organisation has been spending billions of Tanzanian shillings unworthily (The Guardian, 15th September 2003). The 'PCB' report of 2003 indicates that its budget had increased from Tsh 2.1.bn [US$2.2M] to 5bn/- [US$5.5M] without a corresponding increase in the number of people convicted of corruption. A PCB official revealed this whilst presenting the report to the Third Annual General Meeting of the Southern African Forum Against Corruption (SAFAC) on the 7th of August 2003 in Dar es Salaam. He said that between 1999/2000 and 2003/2004, the PCB budget had increased from 2.1bn/- to 5.3bn/, an increment that is contrary to the figures of prosecuted cases – the director said only 31 persons had been convicted, including a former Permanent Secretary currently serving a three-year jail term. The newspaper disclosed, moreover, that:

> The PCB figures on convicted persons in brackets, according to Hoseah, included in 1999 (9 persons), in 2000 (6 persons), in 2001 (nil), in 2002 (12 persons), and in 2003 (4 persons). He said the low number of convicted persons underscored the fact that investigations had failed to establish cases and substantial evidence (The Guardian, August 8th 2003)

This is but one example among many instances where national resources and fund are being misused.

In Uganda, top leaders of the country also misuse public funds. A South African newspaper (Sunday Times, 12th October 2003) reported on page 12 that the president of Uganda, a country ravaged by poverty, war and the HIV/AIDS pandemic, spent at least USD34, 290 [R240, 000] from state coffers to fly his daughter, Natasha Museveni, to Europe in his presidential jet so that she could have a baby in a Western hospital, claiming that "when it comes to medical care for myself and my family there is no compromise"! Sources in Uganda said the round trip for Museveni's daughter cost R850, 000 [USD 121,428], contrary to the figure of around R240, 000 [$27,000] disclosed by the President (The Guardian, 16th October 2003). The Newspaper sadly states that it would take a Ugandan, on average, a national wage of 85 years to earn such an amount! Tanzanian media aired the same story.

Generic forms of corruption in Bangladesh have much in common with generic forms of corruption in Tanzania. A survey undertook by the TI Bangladesh chapter in 1999 as well as another, more recent, survey reveal that the protection of life and property and the dispensation of justice are missing in Bangladesh due to the rampant corruption in all Government organs and civil services. As is the case in Tanzania, the TI Bangladesh Survey (1997:5) reveals that it is almost impossible to get a trade license without paying a bribe, being a person of influence or, at least, paying speedy money.

Corruption in the DRC, previously known as Zaire, has reached a situation where wrong-doing has become the norm and the standard accepted behaviour necessary to accomplish organizational goals; notions of public responsibility and trust have become the exception, not the rule. The situation is still as it was during the era of the late Zairian President Mobutu, except that Mobutu not only admitted that administrative corruption was the rule but actually encouraged it (TCCIA, 1996).

In India corruption has become an accepted way of life, a country of 1.1 billion people, more than half of who remain mired in poverty 57 years after independence from the British. Forms of corruption are to be found widely amongst police and in local government where officials demand money or sexual favours, according to Ms Shilpa Gupta, a successful young restaurateur, cited in 'The Straits Times' (TI Daily Corruption News, 28th June 2004). The TI also uncovered that India's 'underground economy' - transactions involving corrupt practices such as under invoicing, smuggling, profiteering and the black market - exceeds US$200 billion annually, or nearly a third of the country's gross domestic product. This means that the Indian treasury is being deprived of revenues through taxation.

The TI daily news report on corruption reveals that there are societies in the world that legalise corrupt practices as part and parcel of their way of life, and that their governments operate without checks on the counter-effect, hence building corrupt nations (TI Daily Corruption News, 2nd July 2004). Indications are that top leaders in these countries, even if they pretend to fight corruption, are not taking the threat of graft very seriously. They are even struggling to get successors who will always feel favoured by them and consequently not dig into their files. It is only when they are defeated by their rivals or deceased that we start hearing their scandals and felons the TI source reveals.

The TI daily news report on corruption cites the former president of Zambia, Mr. Chiluba, the former Kenyan president, Mr. Moi, Mr. Moussa Traore of Mali, Mrs. Benazir Bhutto of Pakistan, Suharto of Indonesia, Milosovic of Czechoslovakia, Charles Tailor of Liberia, Mabutu Seseseko of Zaire, now the DRC, and Ferdinand Marcos of the Philippines as examples, their names appearing in the media every day in connection with corruption. According to the TI, a corruption watchdog, the only heads of state to steal more money than Mobutu were Suharto and Marcos. In some other countries there are indications of 'top-secret' efforts to spare big shots who stole from national banks and then burned them,

sold them and even killed those who would be ready to reveal the truth (TI Daily Corruption News, 2nd July 2004).

In general, corruption is blamed for affecting the social and economic fabric of society and intensifying poverty. Some reviewed literature concludes that corruption is so entrenched that eliminating it completely will be very difficult because one of the causes of corruption, which cannot not be easily eradicated, is unethical behaviour among the people. This implies that, not until authorities think clearly on moral and poverty issues, corruption will remain a menace in underdeveloped nations. Many people in these countries are forced to pay bribes in order to get services they need and, hence, resort to bribery as a shortcut. Unlike 'least' TI ranked corrupt countries, in which corruption is found in international tax scams practiced by international business companies, government organs in TI countries ranked as 'most corrupt' in 2001 lead corruption. In these countries corruption ranges from petty to grand corruption in local government [City Councils, Transport and telecommunications, Provincial Administrations, Electricity], the Police Force, the judicial system, and in some cases amongst top leaders. Officials in these countries misappropriate and misuse public funds to satisfy their greed, desires and needs while, at grassroots level, people are forced to bribe civil servants to speed up services and get their rights on time.

In conclusion, corrupt practices in Tanzania are similar to those in other comparable countries in Africa and on the Indian sub-continent. All of these are under-developed countries where the social welfare of the people is not regarded as seriously as in Western countries, and where people's basic needs are seldom met. Also, TI ranked all these countries as most corrupt countries internationally. Different forms of corruption found under the generic forms of corruption in these countries, and in Tanzania in particular, impedes the national efforts of social-economic transformation and the building of a self-reliant nation. Values education, this study argues, provides a permanent solution to corruption,

by providing students who are the adults of tomorrow, with a foundation of moral values, both secular and religious, that will guide their choices in life and ensure that their decisions are informed by the values intrinsic to this foundation.

2.4 Conclusion of the chapter

The 2001 TI profile identified Scandinavian and Australasian countries, Western European and North American countries as the 'least corrupt' countries internationally, with a CPI between 9.9 and 7.6. The 'most corrupt' countries, according to the same TI ranking are underdeveloped countries in Africa, Asia and states of the former Soviet Union, and the South American and isthmus regions. Countries ranked in between 'least' and 'most' corrupt countries seem to be neither developed nor under-developed countries. These are countries in Eastern Europe, South America, the Far and Middle East, South Africa and the Mexican Gulf region.

Unlike the 'least' corrupt countries, where taxation scams internationally seems to predominate, generic forms corruption found in 'most' corrupt countries in 2001 include 'misuse of public fund', 'bribery in the civil services', 'subverting judicial procedures', 'kickbacks in government procurement', 'political corruption', 'paying speedy money', 'embezzlement', 'corruption in the police', 'tax evasion', and 'scams' in gold and oil. These are found in African nations, countries of the former Soviet Union, on the Indian sub-continent, in South America, and in a country in the Far East.

In Tanzania corruption manifests as 14 specific forms, grouped under 7 broad or generic forms, and include 'forgery of documents - found in all but one generic form - followed by 'soliciting commissions' and 'takrima', found in two generic forms. All other specific forms of corruption in Tanzania, such as 'ghost employees', are specific to the generic form where found.

CHAPTER THREE

REVIEW OF POSITIVE VALUES CURRICULA IN TANZANIA

3.1 Introduction

The review of literature thus far has indicated that Tanzania is ranked internationally amongst the 'most, not 'least', corrupt countries internationally. Generally speaking it is ranked with countries considered to be underdeveloped, in contrast with countries ranked 'least' corrupt and usually considered developed. Seven generic forms of corruption seem to have been identified in Tanzania, the first and last two being 'kick-backs in government procurement, 'misuse of public funds' through 'tax evasion' and 'subverting judicial procedures'. More specific forms of corruption seem to be spread across these generic form and include 'forging documents', 'bribery', 'soliciting commissions', 'takrima', and five forms unique to the first two generic forms of corruption.

With the failure of the office of the state President, the law and judicial procedures, as well as state commissions, to significantly curb corruption, despite some variation between 1998 and 2003, it is perhaps time for education to be used alongside these state institutions to lay a foundation in values for future leaders while still at school so as to help them to resist corruption in the future. The national curriculum currently includes curricula which formally teach values, amongst these being the values of social transformation in Tanzania since independence in 1961 as conceived, fashioned and articulated by President Mwalimu Nyerere and captured in the 'Civics' Curriculum. In addition, the national curriculum entails curriculum subject reflecting the main religious persuasions of the Tanzanian people, namely Islam and Christianity, through which these values are formally taught in state schools.

These values, it is argued in the study, may be drawn upon to lay a foundation that might curb corruption in future leaders of the country if and when they get into office. Thus the review now turns to a consideration of values curricula through which a foundation may be laid to curb corruption with values to be strengthened through an evaluation process that sill assist teachers to drive the process with enhanced confidence.

Three curricula in the national curriculum of Tanzania, namely Civics, Islamic Knowledge [IK], and Bible Knowledge [BK] are reviewed in this chapter. The content of these national curricula are reviewed to indicate the specific values taught in schools and reinforced in this study through evaluation as the foundation that future leaders may draw upon if and when they get into positions of power, to impact corruption in the country. Civics curriculum teaches secular values as enshrined in the Constitution of Tanzania, while IK and BK teach religious values lived by Tanzanian peoples as enshrined in the holy books of Islam, the Koran, and of Christianity, the Bible.

3.2 Positive values in this study

Positive values in this study are values that are fundamental societal, national and religious, reflecting the interests of people and two religious groups, Muslims and Christians in Tanzanian society and, since they are educationally relevant, deserve to be taught.

People view values concepts differently, as internalized ideas, beliefs or understandings that guide and are reflected in one's behaviour (Linda, 1997: internet). Halstead's definition of values is, however, more pertinent to the intended 'positive values' in this study, defined as:

> Principles, fundamental convictions 'and beliefs', ideals, standards or life stances which act as general guides to behaviour or as reference points in

> decision-making or the evaluation of beliefs or action. (Halstead 1996:5; 2000:85).

The definition insists that positive values in this study are not to be simply conceptual or theoretical but, rather, practical principles that will change Tanzanians from colonialist ways of thinking dependently to a spirit of self-reliance that will contribute to the building and sustaining of a new and independent nation. Religious values in this study are conceived as values, which influence the lives of people in such a way that they will act in an upright and moral way. Together, the secular and religious values together constitute fundamental beliefs, ideologies, standards and attitudes that guide leaders of all kinds, from the least to the most powerful, to make decisions and take action envisaged as a means of making people self-reliant [Civics], to reach perfection in life [IK], and live moral lives [BK]. All values aim for a positive impact on the life of people as envisaged by Halstead (1996:5) and, as seen in his comment on values, are “closely connected to personal identity and integrity”. Values of the two world religions are meant to guide people's lives, actions and relations with others and with their God. The definition thus adds action to the positive values formally taught in these curricula, in an attempt to address corruption and change the TI ranking of Tanzania as one of the most corrupt countries in the future. These secular and spiritual values are the foundation laid by Civics, IK and BK curricula and are strengthened through evaluation in this study.

An analysis of these curricula revealed that, central to the Civics curriculum is the concept of self-reliance, that in the first instance, Tanzanians look to themselves and what they do to provide for themselves, rather than depend on others or the state, to provide for them. In this curriculum 16 or more values contribute to the foundation laid in schools for the study. Islamic Knowledge [IK] and Bible Knowledge [BK} curricula contribute to ‘developing the person in society’ through moral instruction, guidance and ethical instruction, with Christianity teaching

‘love’ as the greatest good, including loving others as oneself, and love of God, as it is through Him that all are enabled to act morally in life.

Broadly speaking there seem to be a number of values which cut across these curricula, but each also contributes to the establishment of the foundation of values laid in schools that are particular to Civics, IK and BK.

3.2.1 Values cutting across all three curricula

Strikingly similar values seem to cut across all three curricula in the study. Each is selected because of its similarity in all three curricula by name, but different in substance. Each adds fresh insight into how it may inform decisions individuals make regarding the way they may act in future by clarifying the values taught in schools and interrogated in the study. Eight values cut across Civics, IK and BK curricula in the national curriculum. The 1st to 5th values relate to ‘human rights’ and include ‘equality’, ‘justice’, ‘respect for human dignity’, ‘truthfulness’, ‘and tolerance. The 6th, ‘co-existence’ between people of difference, is related to values governing ‘inter-relationships between people’; the 7th to 8th are values relating to ‘national need’ and include ‘work’ and ‘fighting diseases, including HIV/AIDS’.

The remaining 29 values are found in each curriculum separately, each value adding to the foundation laid in schools and enabling individuals to base current and future choices on values that are both secular and religious.

Briefly clarifying each in these curricula, ‘equality’ in Civics refers to human equality, that is, equality of all Tanzanians to get services and have equal opportunities, including political participation. In contrast, ‘equality’ in IK and BK differs in that equality is associated with ‘equity’, meaning that it is not only about having equal opportunities, but also about giving fair consideration to the nature of differences in terms of by gender and ability in IK and BK. IK differs from BK

in that in normal circumstances a woman cannot stand for the presidency of the country. ‘Justice’ in all three curricula seems to be similar as it refers to the universal belief in justice before the law as a right and the prevalence of fairness in society, including fairness in the distribution of national resources and government services, and in judging others beyond the borders of Tanzania.

‘Respect human dignity’ refers in Civics to a classless society where all kinds of abuses of human being is an offence, and respecting elders, whilst both IK and BK curricula refer to God creating people the same and teaching that abuse is, therefore, an offence. Each religion opposes the Darwinian interpretation respecting people. ‘Truthfulness’ in all three curricula refers to perfection in entrusted duties and to being honest and trustful in responsibilities, fulfilment of promises and to basing all interactions and transactions in life on truth. The IK and BK curricula add protection of the rights of God and humanity to the value to give it spiritual flavour. Islam adds that truthfulness is a characteristic of a believer, who does it even if it is not to his/her advantage, similar to Linda’s (1997) words on the ‘character’ as ‘acting honourably under all circumstances, even when it is to the disadvantage of the self’. Also, the three curricula interpret the value of ‘tolerance’ as being political and religious tolerance where people differ, as well as the acceptance of diversity in culture, religion and political ideas in Tanzanian society. Both IK and BK curricula adopt the stance that ‘tolerance’, although related to patience and pardon, should not negate the existence of individual difference.

‘Co-existence’ in all three curricula refers to good relationship between different tribes, religious sects and ethnic groups in Tanzania and to being truthful in dealing with all people. The value in both religious curricula is given a religious flavour from the verses quoted in the curricula from the Qur-an and the Bible. A seventh values that cuts across the three curricula is ‘fighting diseases including HIV/AIDS’ which, in Civics, refers to the cultivation of a spirit of volunteering in civil awareness campaignsand taking preventative measures, including the use

of condoms. IK and BK curricula do not, however, agree on the use of condoms; instead, they emphasise the core cause of the disease, which is stated in their curricula as moral decay and people engaging in adultery or sexual relationship outside the marriage. Informed by these assumptions, they advocate for abstinence, and spiritual educative campaigns to fight the disease.

The last value that cuts across the three curricula is the value of 'work', which, in Civics, refers to the value of 'work'. Originally it referred to formal working on the productive collective farms 'Mashamba ya Ujamaa' advocated by Mwalimu Nyerere as one of the strategies towards a self-reliant country called Tanzania but is now referred to in all curricula as a spirit of devotion to work by everyone in society and exploitation by none, engaging in lawful work for the betterment of the self and the country. It is also referred to as a way of addressing poverty and crime in society, and the value is reinforced by Mwalimu Nyerere's words in Civics and religious quotations in both IK and BK.

Values cutting across the three curricula are both similar and different and contribute to the laying of a values foundation. Specific values will be discussed next to show what each of the 29 specific values, both secular and religious, in each curriculum contributes to this foundation and the choices students may in future make to address corruption in the country.

3.2.2 Values in the Civics curriculum

The Civics curriculum aims to reflect the spirit of social transformation in this country, from dependency under British rule to independence in the newly named state Tanzania. Central to this transformation is a shift in the mindset of Tanzanians from dependency and euro-centric thinking to the self-reliance of individual citizens and Afro-centric thinking in a country where its people look to themselves, in the first instance, to provide for them and their families. Key to the 16 values in this curriculum is independence, not domination, and ujamaa or self-

reliance, not dependence, reflecting the thinking of President Mwalimu Nyerere and a doctrine to guide and build the nation. The curriculum thus gives practical effect to the state policy of self-reliance and its ancillary values of work, equality, and justice. These values reflect those in the Civics secondary curricula of Forms 1-4 in the national curriculum taught in schools, and have been grouped to make this discussion manageable.

Table 5 lists the 16 values. Eight of them are values cutting across the three curricula and emphasised in these curricula, and the remaining 8 are specific to the Civics curriculum and are grouped in four groups for the sake of discussion.

The values specific to the Civics curriculum fall under the overarching values of 'self-reliance' as a national ideology in the new nation. These are followed by values emphasizing inter-relationships between the peoples of Tanzania and working together, 'love and fraternity'. A third group includes five values highlighting respect for 'national need', such as 'obedience to the law', 'fighting corruption', 'patriotism', 'good governance' and 'preservation of culture and of the environment'. And lastly, a group of one focuses on the value of 'unity' both as a local and a continental value. Each is discussed briefly to give a sense of the secular values contained in the study as a means of addressing corruption.

The 'self-reliance' ideology as a political and socio-economic strategy is a value referring to the spirit of nation building, which depends on the people themselves through the maximum utilization of available resources. Advocating for this value, which is central to the Civics curriculum, Mwalimu Nyerere (1987:9,13) maintained that it is through spirit of self-reliance that the people of Tanzania and the people of Africa as a whole could move from a state of poverty to a state of prosperity, and from a state that depends on foreign aid to a self-reliant state.

Table 5

Values in the Civics curriculum

Values Cutting Across all Curricula	~ equality ~ justice ~ respect for human dignity ~ truthfulness		~ tolerance ~ co-existence ~ fighting disease including HIV/AIDS ~ work	
Values Specific to Civics	**National ideology**	**Inter-relationships**	**National need**	**Unity local and continental**
	~self-reliance	~love and fraternity	~obedience to the law and authority ~fighting corruption ~patriotism ~good governance ~preservation of culture and environment	~ unity

The second group is ‘inter-relationships’ and consists of only one specific value, namely ‘Love and fraternity’. This value refers to the sharing of love and resources produced by Tanzanian efforts, and to Tanzanians seeing themselves as brothers and sisters of one father.

The third group is ‘national needs’ and encompasses five values: ‘obedience to the law and authority’, referring to the principle of rule of law and obedience to government organs in the country; ‘fighting corruption’, referring to a spirit of showing abhorrence of it by taking a positive stand and action, and participating in the national campaign of fighting it. Other values in the curricula seemingly related to ‘national need’ are ‘patriotism’, referring to the showing of love, loyalty and sacrifice for the sake of Tanzania; ‘good governance’, referring to forms of operations in the organs of the government, and ‘preservation of culture and environment’ referring to appreciation of a heritage Tanzanian culture and preservation of the environment for future generations.

The Civics curriculum also includes a single value of ‘unity’, referring to solidarity between people of Tanganyika and Zanzibar and the view of one united Africa as articulated by Mwalimu Nyerere throughout his entire life.

These secular values in the Civics curriculum are aimed at building a citizen who is self-reliant minded. A self-reliant person, who is a role model and advocate for the ideology of self-reliance and human rights, would have a good rapport with fellow Tanzanians, and would work hard for the sake of establishing a healthy and uncorrupt society and a united Tanzania, and, ultimately, a united Africa.

3.2.3 Values in the Islamic Knowledge curriculum

Moving from the secular to the spiritual, central to the IK curriculum is a belief in the Oneness of Allah and remembering His existence at all times. The IK curriculum emphasises that this principle governs all actions during a person’s life through private and civil duties, as well as all peoples’ obligations to develop and maintain society. This teaching accords with the Holy Qur-an and the ‘Hadith’ and faithfully records the teachings of Prophet Mohammad (Khosrow, 2001). The aim in inculcating this value is to develop a belief in the Oneness of

Allah, that is, individuals believing in only one God, fearing none but Him, as a self-righteousness, and an Allah who advocates the good to be lived and to govern action in society.

Table 6 below lists the values in the IK curricula. Eight of these cut across three curricula and eleven are specific to the IK curriculum, each adding to the foundation in values laid in this curriculum.

Specific values fall into four broad groups, based on similarity, and to make the discussion manageable. The first group, ‘relationship with Allah’, includes values that regulate relationships between individual Muslims and Allah. It encompasses the overarching value of the oneness of Allah and remembering His existence at all times. The other five specific values commence with ‘believing in Allah’ and end with ‘obedience to Allah, the law and authority’.

The first value, ‘believing in Allah’, refers to that power which keeps people away from low attributes and sins and encourages the achievement of higher positive values. In this sense it is linked in the curriculum to morality.

‘Self-righteousness’ refers to fearing Allah through different types of worships and understanding the aim of being created. It refers, too, to fearing the last day in the hereafter where everyone will be accountable for his/her deeds on earth. ‘Performing prayers’ refers to the five functional prayers a day and to other prayers and supplications, which are aimed at developing the Islamic faith.

‘Loving Islam’, refers to advocacy for peace by displaying the beauty of Islam through its history and by doing whatever is possible for the sake of peace. It is also connected to the pillar of Islam.

Table 6

Values in the Islamic Knowledge curriculum

Values Cutting Across all Curricula	~ equality ~ justice ~ respect for human dignity ~ truthfulness		~ tolerance ~ co-existence ~ fighting disease including HIV/AIDS ~ work	
Values Specific to Islamic Knowledge	**Relationship with Allah**	**Inter-relationships**	**National need**	**Unity local and global**
	~believing in Allah and remembering His existence all time ~self-righteousness ~performing prayers ~loving Islam ~obedience to Allah, the law and authority	~kindness and compassion ~modesty in dressing and everything ~advocacy for good	~good governance ~jihad to fight corruption and injustice	~Islamic brotherhood and solidarity

The last specific value in the group of ‘relationship with Allah’ is ‘obedience to Allah, the law and authority’, referring to the principle of the Supremacy of Allah by obeying Him first, then the rule of law of the country and the authority, both of which must be ‘just’ as a condition to be obeyed.

The second group is ‘inter-relationships’ and includes three specific values. ‘Kindness and compassion’ refers to the pillar of charity, that is, giving of material and money to the needy, and being kind to every creature on earth, including the animal. ‘Modesty in dressing and everything’, refers to decency and fairness, and more specifically, it refers to an Islamic way of dressing for Muslim women when they are outside their homes. ‘Advocacy for good’ refers to the principle of rejoining the good and forbidding the bad in society, and living by example.

The third group is ‘national need’ and includes two specific values. The first is ‘good governance’, referring to the types of Islamic state and the principles governing these. The second specific value of the IK curriculum is ‘jihad to fight corruption and injustice’, referring to the fight against types of injustice and corruption in accordance with Islamic principles, starting with what they call ‘self-jihad’, meaning that a Muslim must clean his/her heart of evils like self-righteousness first before fighting any other types of injustice in society.

The fourth group consists of one value - ‘Islamic brotherhood and solidarity’ which falls under ‘unity local and global’. It refers to the oneness of Muslims all over the world and the Islamic bond which links them regardless of their colour or nation.

Most importantly, the Islamic Knowledge curriculum emphasizes living by example by putting Islamic faith, teachings and values in action and advocating for them to maintain justice, equality and peace in society.

This is also emphasised by Al-Hilali and Khan (1996:283-284), interpreting three verses from the Holy Qur-an (Chapter 6, Verses 151–153) that advocate for Islamic values in society. They assert that the twelve values emphasized in these verses are: keeping a monotheistic faith by worshiping the only one God, paying respect and being obedient to parents, not killing children because of poverty but believing that Allah provides sustenance through hard work, and avoiding all avenues that lead to illegal sex and shameful practices. Others are prevalence of justice in society, avoiding brutality and uncivilized deeds like killing innocent people, and seeking knowledge to understand Allah's commandments. The context above also emphasizes the values of being honest and trustworthy, especially when an orphan's property is kept in one's custody, not only to look after it but also to make it grow through investment means until the orphan attains the age of full strength. Other values are being just in buying and selling, and telling the truth, even to oneself.

3.2.4 Values in the Bible Knowledge curriculum

Table 7 lists the second set of spiritual values for Christianity. Central to the BK curriculum is 'Love' - of God, the Son and the Holy Spirit, and all people, with love being lauded as the greatest of all values, both with reference to God and to man. These broad and other specific values are Bible-centred, and eleven of them are 11 discussed to clarify their contribution to moral action in Tanzanian society.

As is the case in IK, specific values in the BK curriculum fall into three groups, by virtue of similarity, as well as to make the discussion manageable.

Table 7

Values in the Bible Knowledge curriculum

Values Cutting Across all Curricula	~ equality ~ justice ~ respect for human dignity ~ truthfulness	~ tolerance ~ co-existence ~ fighting disease including HIV/AIDS ~ work	
Values Specific to Bible Knowledge	**Relationship with God**	**Inter-relationships**	**National need**
	~love of God ~believing in 'Trinity' ~self-righteousness ~performing prayers ~self-restraint ~obedience to God, the law and authority	~love all people ~kindness and compassion ~serving humanity	~patriotism ~fighting corruption

The first group is 'relationship with God' and includes six specific values in the BK curriculum. 'Love of God' refers to truly loving God and turning back to Him, repenting the sins an individual has committed. The word chosen is 'love', not merely obey, follow or heed Him but love Him. The second value in this group is 'Belief in the Trinity', and refers to the Christian belief in 'God the Father', 'God the Son' and the 'God the Holy Spirit/Ghost' as fundamental Christian values in the BK curriculum. The third value is 'self-righteousness', referring to a spiritual

moment in an individual's life when s/he feels that s/he loves God and delivers services to humanity. The fourth value is 'performing prayers', referring to thanking God for strength, opportunity and alike, with a strong belief that it is God who has all the means to enable any person to do whatever good s/he is able to do with His blessing. The fifth value is 'self-restraint', which refers to the struggle of fighting the devil and desire, or feeling ashamed of having committed an unlawful thing or sin. The value also refers to maturity and the power and willingness to control human desires, and is related to self-righteousness. The sixth value in the group, 'relationship with God', is 'obedience to God, the law and authority' referring to abeyance of the law of the country and the authority whom God asks Christian believers to obey.

These six values in the BK curriculum are fundamental for sharpening the faith of Christian students and are aimed at strengthening the spiritual part of human beings as a base for establishing a spiritual relationship between man and God and truly love of all people in society.

The second group of values is 'inter-relationships' and encompasses three values. The first of these is 'Love all people', which refers to a true practising of fraternity and delivering services to the community. With this value obedience to God and love 'Him' becomes pure joy. The curriculum emphasises that this value as well as the value, 'love God', are to be taught through teachers' actions: they are not concepts but practices. The second of these, 'Kindness and compassion', refers to charity works and sharing material things which God has provided to the human being, while the third, 'serving humanity', refers to offering a help to the community in which a Christian believer lives.

The third group focuses on 'national needs' and includes two values, both of which are religious values emphasising the well-being of the nation and its people. 'Fighting corruption', refers to the fight against the causes of corruption and participation in the national campaign to address it through using spiritual

means. The last value in the list of values specific to the Bible Knowledge curriculum is ‘patriotism’, which refers to a feeling of being proud to be a Christian in a country like Tanzania in which peace prevails, and the individual’s contribution to sustain the peace in the country.

The review of the BK curriculum indicates that the foremost values in the Bible Knowledge curriculum are a call for love for God and entire humanity, and offering help and services to people. Ignacimuthu (2001) gives more spiritual insights on the value of love:

> Love has many aspects. It is experienced and seen in mother’s love for the child, … love of a teacher for a student, love of a student for a teacher, love of a person for one’s enemies, and above all love of a person for God. Love is displayed through joy, peace, patience, kindness, goodness, faithfulness and gentleness (Ignacimuthu, 2001:75).

The emphasis here is put on the value of the kind of love that cleans the heart of hatred, maintains peace, and enhances cooperation and joy between people. Love is also the source of other positive values such as patience, kindness, goodness and faithfulness among people. All people demand spiritual love. Love for you to be loved by the Lord.

The ten commandments of God are summarised in the BK curriculum, with a specific emphasis on love. “Love the Lord, your God, with all your heart, with all your soul, with your entire mind.” This is the first and greatest commandment. The second is like it. “Love your neighbour as yourself.” “All the Law and the Prophets hang on these two commandments “(CCT and TEC, Matt 22:34-40; Mark 9:33-37).

3.3 Conclusion of the chapter

The review of values formally taught in the selected schools by means of these three curricula and aimed at providing students with a sound foundation from which they can exercise choices and resist corrupt practices shows that the foundation laid includes both secular and spiritual values, as well as shared and specific values to guide students in the decisions they make to address corruption. The eight values cutting across these curricula are similar in the way they contribute to the laying of this foundation, Civics transforms the nation and promotes self-reliance rather than dependency amongst others; IK teaches moral values, appealing to the inner person to act in accordance with the teachings of Allah, and Christian values are guided by love of God the Father, son and Spirit. Each contributes values that they broadly share as well as specifics to the foundation laid in these schools to combat corruption through education.

Teaching values like a 'work' ethos as opposed to laziness, begging, and dependency on foreign aid or on charity when people are capable to work, provides a moral choice to students to resist being tempted by corruption. The essence of the values of 'co-existence' and 'tolerance' is to emphasise the need for people to live and work together in peace as opposed to living in conflict and violence. It is this foundation that the study seeks to strengthen through evaluation, using participatory and collaborative techniques aimed explicitly at teachers driving the process and, in the process, to sense a measure of self-determination to continue to drive this teaching and hence continue providing learners with moral choices with the long-term aim of curbing curb corruption in the future.

CHAPTER FOUR

LITERATURE REVIEW – CURRICULUM EVALUATION AND APPROACHES TO EVALUATION

4.1 Introduction

The third part of the literature review is a review of literature on curriculum evaluation, focusing on the meaning of curriculum evaluation and approaches to evaluation. More specifically, a case is made for using Fetterman's (1999, 2001) stepped procedure approach to strengthen the foundation laid through the formal teaching of values to students while they are still at school and providing them moral grounds to recognise practices considered corrupt as well as with choices to resist corruption later in life. Reviewed briefly is the term 'evaluation', specifically Fetterman's notion of evaluation for this study, and approaches to evaluation informing it to make this case. Fetterman argues that this approach is specifically aimed at empowering teachers, coaching them to drive the evaluation process in part, and sensing self-determination in the process, in contrast with other forms of evaluation where evaluees feel disempowered by the process. This focus in the study serves to realise the fundamental purpose of the approach, namely fostering self-determination in strengthening the teaching of values through state school curricula.

4.2 Definition of curriculum evaluation

Evaluation theorists view curriculum evaluation differently because of the dynamic nature of the discipline, localized conceptualisations of curriculum development and evaluation and the political context within which curriculum evaluation takes place. Within this context, evaluation is seldom a 'one-time activity' or 'static' (Madaus, et al, 1983:xi), because it is an intrinsic part of

teaching and learning that guides teachers to modify their practices and methods of teaching.

Following David Hamilton (1976:4), curriculum evaluation is a 'changing phenomenon'. Consequently, the term evaluation, he reminds, is not set in stone but, more accurately, it changes with time and application. He reminds us that it changes particularly with changes in the definition of the term 'curriculum' during times of innovation and change. Under these conditions the conception of evaluation changes, as does an understanding of development, implementation and dissemination for it to serve new the purposes of innovative curricula. Thus the first point to make in this brief discussion of evaluation as a concept is that the term evaluation changes. It is a dynamic concept, with scholars in evaluation since the sixties defining it in response to the changes and expectations of developers, funders, and alike to respond to innovation and change in the curricula they evaluate.

Hamilton (1976) suggests that,

> … curriculum evaluation refers to the process or processes used to weigh the relative merits of those educational alternatives which, at any given time, are deemed to fall within the domain of curriculum practice (Hamilton, 1976:4).

Here he points to evaluation as a process for adjudication the value of a curriculum. In this process the evaluator weighs the respective merits of one programme over another, or weighs the merit of a programme in respect of its defining principles, and purposes, to establish whether it succeeds in comparison with another or whether the curriculum succeeds in its own terms. Evaluation in this case helps to address crucial questions: 'which' curriculum to implement for example, where otherwise a choice would be made free of evidence and be little more than a guess. However, this notion could be misleading because it may be

premised on notions inimical to the curriculum being evaluated, such as the curricula in this study. Here the issue may be less about 'which' curricula to implement, than about how well teachers using these curricula are able to use them independently of external controls to raise the moral spirit of their students when in positions of power later in life. Here the form of evaluation needed requires both decisions and introspection to maintain delivery over time independently of external checks upon them when the evaluator withdraws from the sampled schools of this study.

Further developing Hamilton and concurring with him, Wothern and Sanders (1987) add that evaluation links explicitly to decision-making, and is inherently a political activity, as seen in their definition of this term. For them, evaluation is:

> the act of rendering judgments to determine value, worth and merit, without questioning or diminishing the important roles evaluation plays in decision- making and political activities (Wothern & Sanders, 1987: 24).

Like Hamilton, they suggest that evaluation has to do with adjudication of worth, that is with adjudicating a programme to determine its value or how well it performs in its own terms. In addition they suggest that this process is unlikely to happen independently of the politics of an institution, that is they recognize evaluation to be an eminently political activity. They also indicate that it is usually conducted within a milieu of decision-making where evaluation data in some sense become the data of accountability for institutional direction and growth. Understated here is the changing nature of evaluation, whilst at the same time broadening the Hamilton definition in determining the worth and merit of the curriculum.

However, as Fetterman points out, broad notions explain evaluation in part only, as evaluations more frequently are not acted upon, and seldom leave the evaluee stronger as a result of the evaluation. More often than not it leaves

those being evaluated with a sense of powerlessness, which in itself defeats the purpose of evaluation, namely to grow, develop, etc.

Fetterman defines evaluation as:

> The use of evaluation concepts, techniques and findings to foster improvement and self-determination (Fetterman, 1999:5).

The focus here is, firstly, on acknowledging what teachers teach and/or intend to teach in their curricula as a foundation for self-evaluation, that is respecting teachers' capacity to create knowledge of, and solutions to, their own experiences as a stepping-stone for making their teaching, better (Fetterman, 2001). The focus is secondly on finding out not only if what is intended is achieved for the purpose of improvement, but also, and more importantly, to foster at the same time in teachers a sense of their being able to contribute to the process of determining the worth of their teaching and on how to improve further and sustain that improvement.

Fetterman's definition suggests that the adjudication of a programme's worth and merit is not the endpoint of the evaluation as it is in traditional evaluations, but is part and parcel of an ongoing process of curriculum improvement. Like Hamilton (1976), Fetterman (1999:9) sees evaluation as a changing phenomenon, and consequently, 'merit and worth' are not static values, following, for instance, the displacement of populations or goals, change through the curriculum, and the instability of external forces. To adapt to these changes, adjudication of the curriculum comes from within, from teachers, the people most informed about it. That is, the curriculum developers [practitioners] adjudicate their own practices as evaluators to feel in control of their curricula and as the evaluation process goes on, evaluators change their roles, becoming developers who utilize information produced and data generated for decision-making, including the improvement of their curricula. The role of the outside evaluator in collaborative,

participatory and empowerment evaluation is coaching or training insiders in conducting self-evaluations, depending on internal programme capabilities, which is not the case in traditional evaluation approaches. In this way, self-evaluation becomes part and parcel of the normal planning and management of the curriculum as a means of 'internalising' and 'institutionalising' self-evaluation processes and practices (Fetterman, 1999:9).

Fetterman's definition of evaluation implies immediate application. That is to say, the participants identify needs, establish and determine goals, and decide on appropriate strategies to use, draw a plan of action, and gauge the progress towards attaining the set goals.

Summing up the definitions of curriculum evaluation, evaluation theorists see evaluation as a dynamic man-made activity. This is evident from its growth since the early seventies in the US and UK, and from the shift from procedures being considered more fixed and immutable. These theorists argue that all evaluation shares a common goal, namely to improve curricula through adjudications of worth. Definitions emphasize, in addition, that evaluation is a changing phenomenon, reflecting changes in the definition of curriculum, amongst others, and that it is not solely about on-off data gathering by outside experts but, rather, also entails extended periods on-site to involve evaluees in the process so that they will be able both to drive and sustain innovation and change. In addition, these definitions emphasise that evaluation, in placing one curriculum above another, not only informs decision-making but also demonstrates that evaluation is fundamentally a political activity. Importantly for this study are these shifts, as changes have led to the growth of approaches which aim explicitly to empower evaluees to drive an intervention in Tanzanian schools aimed at strengthening the foundation in values formally taught in these schools to address the problem of corruption in future leaders, from parents to political leaders, in the country.

4.3 Approaches to evaluation in the context of its growth

The broad context of curriculum evaluation in recent decades indicates that evaluation is a changing phenomenon, changing amongst other things in accordance with changes in curriculum as well as in extending the reach of evaluation beyond where it has in the past been able to go. Commencing initially in the early forties, evaluation approaches have shifted from evaluation being equated with psychometric and 'IQ' tests to measuring performance and hence the worth of a curriculum, to fieldwork using anthropological tools to describe and interpret what actually happens in classrooms, to establish effectiveness and guide adjudications towards improvement (Hamilton, 1976). According to Helmut Fritsch (www.fernuni-hagen.de/ZIFF), evaluation originally was strictly connected to the idea of questioning the superiority of an educational treatment-input compared with either another treatment-input or with no input. He maintains that the main evaluation questions were to be answered through randomised experiments and the proof of external and internal validity in 'summative evaluation' form, which in most cases needs to be comparative, statistically sound and should provide in the end an objective basis for a decision. This kind of classical approach, known as experimental design, was popular to the extent that no evaluator would conduct evaluation using any other approach. It was only one way of doing evaluation, only by experimental design but, following the rapid change in the concept of curriculum, the concept of 'evaluation as a process' to manipulate changes in evaluation in its early stages emerged. Helmut Fritsch (www.fernuni-hagen.de/ZIFF) reflects that:

> …the dichotomy of product-assessment versus process-evaluation turned out to be significant, although it is only a change of emphasis: the emphasis changed from statistical analysis of comparison to the investigation of what is important and to the openness towards changes in the design during the process of teaching. Improving plans and changing

> educational treatments while they were administered, turned out to be more appropriate for many issues (www.fernuni-hagen.de/ZIFF).

Subsequently, in the early seventies, a need for a new approach emerged in both the US and the UK (Madaus, et al, 1983). The 1972 conference held at Churchhill College, which was called by a group of educational researchers, intended to draw together these new ideas and state them publicly, and it happened. “Evaluation as Illumination: A new Approach to the Study of Innovatory Programmes”, written by Malcolm Parlett and David Hamilton, was one of the two papers presented at the conference and surprisingly, that was an announcement of a new appraisal in curriculum evaluation. Since then, there have been continuous debates in the field of educational evaluation (www.fernuni-hagen.de/ZIFF).

A strong case was made for the difference between the geological, biological, seeds and human beings, Parlett and Hamilton arguing for a new approach to better understand curricula in their own terms and not only in terms derived from outside the context of the evaluation. They contended that the two must be treated differently, proposing a new rationale, with techniques for evaluation guided explicitly by social anthropology as research paradigm.

Elaborating on the term ‘illuminative evaluation’, Hamilton (1976) asserts that the term seeks to open up an educational situation to intelligent criticism and appraisal. The aim is to provide information in a form appropriate to the audiences seeking it through the exercise of matches and mismatches between the ‘instruction system’ and the ‘learning milieu’. This was a turning point in curriculum evaluation, followed by a remarkable growth in the field in succeeding years, putting in place ‘innovative alternative approaches’ to curriculum evaluation on delivery.

In relation to the question of where programme evaluation stands, and where it is going in future, most scholars in the field of evaluation foresee better programme evaluation in future. Smith (1994:215) asserts that there is a fairly good balance between assessments related to where we stand at the present and predictions about the future, and that many prominent scholars in evaluation have moved in the direction of being optimistic. Smith's view is worth considering because it is based on his experience of reviewing evaluators' papers for many years as an editor of a journal of Evaluation Practice.

Moving away from traditional debates about which methods are better than others, evaluation is seen as expanding into new areas worldwide. According to Smith (1994:226), evaluation associations have been formed in Europe, Central and South America, and in Asia. In addition, the use of evaluation has expanded to include different disciplines such as natural sciences, criminal justice, and economics, and it is increasing in the private sectors. The dissemination of Fetterman's approach of 'empowerment evaluation' early in the 1990s to include programmes of substance abuse prevention, HIV prevention programmes, state government agencies and private sectors programmes (Fetterman, 2001:14-18), to mention but few, is a vivid example of evaluation expansion in our time. Subsequently, many changes are occurring in evaluation designs to accommodate the huge demand for program development and improvement.

Evaluation has expanded from merely focusing on improvement to include 'applied evaluation in litigation' (Berk, 1994:261), to focus on program development and improvement using the self-evaluation methods Fetterman (1996, 2001) and Sechrest (1997:363) advocate. However, development and improvement require an adequate knowledge of the practice of evaluation, which Smith (1994) regards as a vital condition for advancement in the field of evaluation. He asserts:

> We need a systematic body of both empirical and theoretical evaluation knowledge (Smith, 1994: 226)

Smith is very optimistic that practicing evaluators will lead this endeavour, bearing in mind that evaluation processes and reports satisfy the Joint Committee's four basic requirements: propriety, utility, feasibility and accuracy standards (Stufflebeam, 1997:330). The debate between Patton (1994: 311), Stufflebeam (1994:323-333) and Scriven (1997:165) reacting to Fetterman's (1997:253-266) emphasis on self-evaluation and growth in the field, brings into question the credibility of evaluation.

Summing up the broader context of evaluation, this literature review indicates that evaluation is rapidly growing as a field, with evaluation research having shifted in the past four decades to qualitative forms informed by anthropology as paradigm. This shift expands evaluation in that it views human beings in their own terms, not merely as ciphers to manipulate and control, focusing on adjudicating worth from their perspective. More recently, developments in the field focus on programme development through careful use of self-evaluation with coaching from an evaluator facilitating the process to evaluate and sustain interventions. This development is critical for this study, as it is these methods which were used to strengthen the foundation in values laid in schools in the study, to beginning an initiative in which education is used, in addition to other institutions of state, to address corruption in the country.

Approaches to evaluation differ significantly in the contribution each makes to growing the field. Evaluation theorists have developed a number of approaches to curriculum evaluation. These 'creative ideologies of evaluators', as Bhola (1990:26) used to call them, provide room, for a new evaluator in particular, to select among the varieties of approaches for his/her study. Six approaches to evaluation in education are reviewed in this study. Prior to the review, the evaluator attended several courses on curriculum evaluation delivered at the

School of Education at The University of The Witwatersrand to understand the evaluation field broadly and to make a decision on which approach to use in this study. In the end he decided that the empowerment evaluation approach was an appropriate approach to use in this study, to lay a foundation in learning values by empowering teachers to drive the process partly, with coaching by the evaluator, and for them to sustain it after completion of the study. Reviewed briefly in this section are six approaches of evaluation namely, experimental evaluation, illuminative evaluation, ethnographic evaluation, connoisseurship evaluation, utilization-focussed evaluation, and empowerment evaluation.

4.3.1 Experimental evaluation

Experimental evaluation, or 'the main stream', is based on quantitative outcome measures. It is an evaluation in which two or more groups of the programmes are evaluated by controlling some and testing the others, with a comparison being drawn between the tested groups and controlled groups at the end for judgement and decision-making. The quantitative output usually measures test scores and tries to relate differences in programmes to variations in test scores. Zolkov's (1996:111-120) comparative evaluation study on the use of computers in music education is a relevant example of this approach. Zolkov gave a pre-test to two groups of learners, 'A' and 'B'. Instruction in the Music curriculum was done according to the normal teaching system with group 'A', while computers and the 'Micro Guido' instruction system, were used with group 'B'. Both groups experienced a number of processes under these conditions. Then a post-test was set and administered to both groups to capture the difference between the pre-and post scores and to compare the results between the two groups.

Heron (1996:25) states categorically that the quantitative or experimental methods and techniques used in the approach include:

> …true experiments in which matched subjects are randomly assigned to experimental and control groups; quasi experiments that use non-randomised designs such as non-equivalent control group designs and time series designs; single case experimental designs; surveys, including cross-sectional and longitudinal studies using questionnaires or structured interviews (Heron, 1996:25).

Measurement or the experimental method has its roots in the natural sciences, and psychologists have applied it chiefly in social science. Also, Thorndike is noted to be one of the early investigators to extend the method into education (Verma and Mallick, 1999:94 in www.fernuni-hagen.de/ZIFF/experi.htm#top).

Literature indicates that it was the Parlett and Hamilton paper in 1972 that reflected the greater context in which the changes were taking place. They called the existing mainstream evaluation of the time 'Traditional Evaluation' and described it as residing within what they called the Agricultural-Botany paradigm. It derived from the experimental and mental testing traditions in psychology and its features, as found in the website (www.fernuni-hagen.de/ZIFF/experi.htm#top), are:

1. It sought to measure effectiveness by examining whether or not the programme had reached required standards on pre-specified criteria, much like the tests carried out on botanical/agricultural experiments. Use was often made of IQ ratings, test scores and attitude ratings to indicate effectiveness.

2. Objective numerical data was sought.

3. As educational situations were characterised by numerous relevant parameters, samples were random and very large. The simulation of laboratory conditions was dubious ethically and so artificial as to be

irrelevant. Rarely can such 'tidy' results be generalised into such an 'untidy' reality.

4. Before and after research designs assumed that programmes underwent little or no change during the period of study. Programmes were often too precious and expensive to remain inflexible in the light of criticism. Longitudinal studies were rarely able to be formative.

5. The search for quantifiable information often restricted the evaluator from collecting important data, which was dismissed as 'subjective' or 'anecdotal'.

This type of evaluation failed to address the concerns of participants and other interested parties. Parlett and Hamilton (1976:85) concluded:

> These points suggest that applying the agricultural-botany paradigm to the study of innovation is often a cumbersome and inadequate procedure. The evaluation falls short of its own tacit claims to be controlled, exact and unambiguous. Rarely, if ever, can educational programmes be subject to strict enough control to meet the design's requirements. Innovations, in particular, are vulnerable to manifold extraneous influences. Yet the traditional evaluator ignores these. He is restrained by the dictates of his paradigm to seek generalised findings along preordained lines. His definition of empirical reality is narrow. One effect of this is that it diverts attention away from questions of educational practice towards more centralised bureaucratic concerns.

Other problems encountered with the ‘Scientific/ Experimental Evaluation Approach’ have been exposed and fundamental questions have been raised in the website (http://web.sye.edu/~bvmarten/index.htm). The primary problem is that this approach focuses on defining the appropriate measures of input and

output, but most cognitive and behavioural processes in human beings are like a "black box", with intervening variables may be more important than the supposed "treatment".

4.3.2 Illuminative evaluation

Illuminative evaluation, being rooted in anthropology, describes and interprets the context in which educational practices take place. Parlett and Hamilton (1976) pioneered it as a different evaluation approach away from the dominant classical or agricultural-botany paradigm in the 60s. Based on the premise that people cannot be randomly assigned to treatments, like farms and fields, or administered and treated as seeds, Parlett and Hamilton introduced two central concepts, namely the ‘instructional system’ -the official document- and the ‘learning milieu’ - the actual learning situation (Parlett and Hamilton, 1976:89).

The aims of illuminative evaluation are to study the curriculum in question: how it operates; how it is influenced by the various school situations in which it is applied; what those directly concerned regard as its advantages and disadvantages; and how students’ intellectual tasks and academic experiences are most affected. It is aimed at discovering and documenting what it is like to be participating in the scheme, whether as teacher or as learner; and, in addition, to discern and discuss the innovation’s most significant features, recurring concomitants, and critical processes (Parlett and Hamilton, 1976:89).

In doing this kind of evaluation the instructional system and the learning milieu are singled out but both are studies to find matches and mismatches between the two, and attention is paid to things that emerge. For example, evaluation would determine whether the objectives, principles and performance criteria of the instructional system were ‘in practice’ commonly re-ordered, redefined, abandoned or forgotten. At the same time, the actual situation in the classroom, the ‘Learning Milieu’ is checked to determine whether or not the teacher allows

for diversity in his/her class, the secondary effects of the programme are noted and progressive focusing is on emergent issues.

This means that, as the evaluator becomes engaged with his/her job or facilitation, new issues emerge, some of which assume a greater importance than others do. Even if emergent issues were not deemed important at the outset, it is these that the evaluator comes to concentrate upon, seeking to better understand them.

Illuminative evaluation focuses on the actual learning situation, or the learning milieu, by paying attention to the 'hidden' and 'visible' curriculum (Hamilton and Darden, 1977, in www2.rgu.ac.uk/subj/). The evaluation here is about finding matches and mismatches between the 'instructional system' and the 'learning milieu'. That could be the reason why some professionals refer **to** 'evaluation' as a series of activities that are designed to measure the 'effectiveness of the instructional system' or component thereof '(www2.rgu.ac.uk/subj/eds/).

Parlett and Hamilton define the key term 'instructional system' in the illuminative evaluation approach as:

> The instructional system is educational catalogues, prospectuses and reports characteristically contain a variety of formalized plans and statements, which relate to particular teaching arrangements. Each of these summaries can be said to constitute or define an instructional system; and includes, say, a set of pedagogic assumptions, a new syllabus, and details of techniques and equipment (Parlett and Hamilton, 1976:89).

While the instructional system is viewed as the idealised specification of the scheme, the learning milieu is regarded as the social-psychological and material

environment in which learners and teachers work together. It focuses on ‘what actually happens’ or ‘an actual achievements’. Consequently, adjudication in illuminative evaluation seeks matches and mismatches between achievements and blueprint as well as between the ‘learning milieu’ and the ‘instructional system’.

There are three stages in the illuminative evaluation approach. The evaluator observes, probes or inquires further and then seeks to explain matches and mismatches. The three stages overlap and functionally inter-relate.

On the advantages of the approach, Richards (1985, www.iisd.org) describes illuminative evaluation as responsive - designed to interest, to inform, to add to their understanding - and holistic - evaluators attending closely to the various contexts of a program being evaluated and seeking to portray the program as a working whole. Illuminative evaluation is, therefore, primarily concerned with description and interpretation rather than measurement and prediction.

4.3.3 Ethnographic evaluation

Ethnography focuses on the culture of people or a community with the same or similar historical traditions, that is, commonality in cultural norms, artefacts etc. Ethnography is the study of recording ethnic values, in an orderly manner, how natives behave and how they explain their behaviours (Spindler and Spindler, 2000:247).

Fetterman defines ‘ethnography’ as:

> The art and science of describing a group or culture. The description may be of a small tribal group in an exotic land or a classroom in middle-class suburbia (Fetterman 1998:1).

Since culture provides human beings with a base for self-identity, it expresses peoples' conceptions of what they consider to be moral, ethical and aesthetic values. The ethnographer observes, records, analyses and writes about the values, routines, and daily lives of people in their natural settings. He writes in a way appropriate to these realities. This type of description is what Malinowski (1961, in Wolcott, 1988:190) referred to as the 'imponderabilia of actual life'. Thus, an ethnographer will not succeed unless s/he is able to absorb the values and cultural characteristics of the community being studies. Spindler and Spindler (2000) stipulate criteria that an ethnographer should use in conducting an in-depth ethnographic research: know who you are before going into the field; respect those with whom you are working; and conduct yourself with the utmost of integrity at all times.

An example of an ethnographic study is the one conducted in the Boitekong community in South Africa, where the apostolate learnt local customs such as greetings and politeness to behave appropriately in their dealings, away from 'Euro-centric forms of individualism' and displacing 'Afro-centric communality' (Basson, 1998:157-176). In this way they became accepted in the community and formed an alliance with it to serve the poorest of the poor. Accordingly, they spearheaded development endeavours in the community by developing a curriculum based on community needs, one with 'an emphasis on people and what they do', besides establishing schools at all levels, including a community college.

The key elements of this approach are fieldwork and maintaining a cultural perspective, while the concepts that guide this effort involve maintaining a holistic and contextual perspective, eliciting the insider's perspective about their reality, and adopting a non-judgemental attitude (Fetterman, 1998:16-20).

These techniques and concepts, which are traditionally used to understand the socio-cultural systems of a community or a group of people, are applied to educational evaluation too.

However, there seem to be inherent contradictions in the approach. Fetterman (1993:54) names four contradictions posed by ethnographic evaluation poses, namely: (i) Evaluation refers to judgements made against an already defined standard while ethnography poses a theoretical framework to account for or predict the ways in which cultural systems are constructed. (ii) Evaluation is prescriptive while ethnography is descriptive. (iii) Evaluation tests outcomes against a theory of action. Ethnography, in contrast, is a set of 'discovery procedures', through which a theory of action - or programme theory - is generated, and goals, objectives, and action can be clearly defined as they are being implemented. (iv) Ethnographic evaluations begin with the aim of ethnography - to understand. However, they make the next logical step- to assess what is understood.

The researcher as instrument is the key in ethnographic evaluation. The 'ethnographer' seeks to understand a group of people and their culture through their perspective. The empowerment evaluation approach is similar to the ethnographic approach in this aspect, except that the empowerment evaluator works collaboratively and in a participatory way with and through informers to gather information on their practices and make them grow by improving what they do. With regard to this study, the empowerment evaluator located himself within a culture of 'teaching and learning' positive values in three schools [the ethnographic sites], taking stock of strengths and weaknesses in the teaching of state and religious values so as to establish the current status of their curricula and plan for short-term improvement in future.

4.3.4 Connoisseurship evaluation

Based on principles borrowed from art criticism, Eisner published his model in 1979. He claimed that the evaluator's background must include the ability to appreciate and criticize at an expert's level, being able to see the good and revealing it. Eisner suggests that two interrelated concepts, which have their roots in the arts, namely educational connoisseurship and educational criticism, be used in performing the task of educational evaluation. He contends that schooling is like a 'cultural artefact.' and teaching is 'artistry'. Eisner (1985:176, 218) gives four reasons for regarding teaching as a source of aesthetic experience. Teachers as connoisseurs perform their jobs with sound skills and a qualitative form of cleverness when selecting, controlling, and organizing classroom qualities. Teachers as connoisseurs are innovative in order to cope with contingencies, and they often undergo various processes whilst teaching to achieve the goals. Although the connoisseurship evaluation approach is not much used in education it works well in situations where concepts of mastery like training in surgery, sports, theatre, and music are widely shared (web.syr.edu/~bvmarten/index.html).

Connoisseurship evaluation has been defined as follows:

> Connoisseurship is the art of recognizing or being sensible to seeking out and savouring 'the good'; Criticism is the art of 'disclosing' it, to make it widely accessible, and to impact practice-- success or failure--elsewhere for the good (Basson, evaluation seminar, Wits, 28. 7. 2003)

Eisner (1985:219-223) maintains that connoisseurship is the 'art of appreciation', while criticism is the 'art of disclosure' through description, interpretation and evaluation. In short, the task of the critic is to help us to see. Connoisseurship provides criticism with its subject matter. Connoisseurship is private, but criticism is public. Connoisseurs simply need to appreciate what they encounter. Critics,

however, must render these qualities vivid by the artful use of critical disclosure. Effective criticism requires the use of connoisseurship, but connoisseurship does not require the use of criticism.

4.3.5 Utilization-focused evaluation

Unlike the mainstream approaches, utilization-focussed approaches emphasise a strong relationship between evaluation and use, similar to empowerment evaluation, with Patton arguing that the worth of evaluation is judged through its utility and actual use. He contends that evaluators facilitate evaluation in a manner that will affect use in the real world. Paraphrasing,

> the focus in utilization-focused evaluation is on intended use by intended users (Patton: 1999:20).

The question normally asked in utilization-focused evaluation is what information is needed and wanted by decision makers, information users, and stakeholders that will actually be used for programme improvement and to make decisions about the programme (Patton, 1999).

Patton defines utilization-focused evaluation as:

> Evaluation done for and with specific, intended primary users for specific, intended uses (Patton, 1999:23).

The definition suggests a strong collaborative relationship between the evaluator and clients who will be using the evaluation findings. This general definition, which Patton calls the ‘use-oriented definition’, has three interrelated components:

(i) the systematic collection of information about (ii) a potentially broad range of topics (iii) for a variety of possible judgements and uses" (Patton, 1999:23).

The definition creates the sense that utilization impacts immediately, directly, and concretely on decision-making and that what is most important and essential in the overall evaluation process, is the use of evaluation. This leads us to the utilization-focused evaluation procedures summarized by Rylko-Bauer and van Willigen, that is:

> when a problem exists; information or understanding is lacking either to generate a solution to the problem or to select among alternative solutions; research provides the missing knowledge; a solution is reached (Rylko-Bauer and van Willigen, in Fetterman, 1993:138).

Implied in this description is the notion that once a solution or findings are reached, further procedures on utility will follow if there is a commitment from the people to make use of the findings. Patton (1999:22, 23) articulates a very important condition when he says that, to make evaluation and utility of the findings possible the primary intended users should be asked to show their commitment to both the evaluation and its use. This being the case - involving primary users in the process of evaluation – as is the case in collaborative, participatory and empowerment evaluation, the task of the evaluator is to train users in use, facilitate a favourable environment for use, and reinforce the intended utility of the evaluation at every step along the way.

4.3.6 Empowerment evaluation

Empowerment evaluation [EE], in contrast with the approaches above, aims explicitly to help teachers drive the process and, in the study, to strengthen the formal teaching of values so that students will be sensitive to corrupt practices,

be informed of alternative ways of acting, and make decisions which will reflect a resistance to corruption. EE evaluation recognises effects implicit in other approaches, which Fetterman calls facets, as part of evaluation, and part of its developmental stages, such as eye-opening insights, facilitation of evaluation, training evaluees in evaluation, and the like. It differs from other approaches in that it follows a stepped procedure, which is widely debated for the number of steps it entails. Most importantly for the study, though, is that it explicitly aims to bring evaluees into the evaluation process with the purpose of having them drive it and thus, when used in these schools, to assist teachers in strengthening the foundation in values formally taught through its stepped procedures, facets, and the role of the empowerment evaluator.

Summing up the literature on approaches to evaluation: unlike other approaches to curriculum, EE entails collaborative and participatory methods that allow evaluators to draw evaluees into the process and to drive it. It is explicitly aimed at working with evaluees, assisting them to evaluate their programme and to grow their practices to sustain them. This development in evaluation has resulted in tremendous growth in the field, commencing with a better understanding of curriculum, evident in a landmark paper by Parlett and Hamilton in the seventies. The range of approaches available provides evaluators with choices in respect of the aim of an evaluation, such as understanding a programme in some depth to adjudicate it, being fully informed about it, and to increase utilization, amongst others, as argued above. Empowerment evaluation follows distinctive procedures such as focusing on specific ‘developmental stages’ - such as training, facilitation and coaching, illumination, and liberation for schools and institutions wishing to improve their programmes and capacity building for their members to conduct self-evaluation - in the evaluation process. Unlike other approaches, EE seems to bent on assisting teachers to drive the process themselves and, through the empowerment evaluator, offers them skills, such as using self-evaluation techniques to determine the fate of their curricula. These distinctive EE methods of EE are used in this study to strengthen the

values foundation laid in students at three state schools with a history of educating leaders in Tanzania so as to enable these same students to make moral choices and resist corruption when they are adults, parents or leaders in state institutions.

4.4 Empowerment evaluation – stepped procedure, facets, role of the evaluator

Historically following Marsh quoting McNeil (1992:4), empowerment initially was considered the capacity of teachers to play a broader role in teaching their subject-disciplines by taking control of learning through using problem-solving pedagogies and seeking alternatives in their teaching and management of classrooms. Empowerment in their view is about creating an environment in which teachers take more control over their curricula, their pedagogical practices in classrooms and over learning. Empowerment evaluation adds to this a procedure in which teachers, as evaluees, participate to gauge if their teaching has been successful and in the process likewise feel a sense of empowerment in adjudicating their curricula.

Fetterman (1999:14; 2001:3) argues that the main aim of his approach, as a form of self-evaluation, is for evaluation to assist evaluees to help themselves and improve their programmes. It is like teaching people ‘to fish’; they will feed themselves for the ’rest of their life’ (Fetterman, 1999: 14, 2001:35).

Unlike comparative evaluations such as Zolkov’s (1996) where the evaluator is an external, EE involves in the evaluation those who are being evaluated. It is a ‘group activity, ‘not an individual pursuit’ (Fetterman, 1995:181, 2001). Its stepped procedure lays a foundation in collaboration and participation evaluation, and is designed to help people help themselves through learning evaluation with coaching by an evaluator, since “we constantly learn more about the craft as we practice it” (Fetterman, 1995:181). Programme participants empower themselves

through the process of conducting their own programme, with assistance and coaching from the evaluator. Thus, this form of self-evaluation creates opportunities for capacity building and ensures that the process is internalized in teachers in the system to sustain good practices and improvement. The approach empowers evaluees, the participants, 'the doers and the owners' (Lee, 1999) are typically more critical of their own programme than an external evaluator because they know best their programme and hence, they would like to see it serving its purposes more effectively (Fetterman, 1999:26). Fetterman (2005:34) makes this explicitly clear when he describes the evaluees as people who "typically know their own problems and are in good position to generate their own solutions".

And unlike other forms of evaluation where the evaluator is external and evaluation ends when the evaluator withdraws from the field leaving participants without the knowledge or experience to continue an intervention themselves, EE is a self-evaluation procedure with tools that leave evaluees with a sense that they 'drive' the process, to continue it on their own. Critical to this approach is self-determination and seen in Fetterman's (1996:4) definition of the approach, as the "use of evaluation concepts, techniques and findings to foster improvement and self-determination."

The point Fetterman makes here is that empowerment evaluation is a form of self-evaluation in which traditional evaluation concepts and techniques are used to foster self-determination and programme improvement, building capacity for evaluees in the process (Fetterman, 1997:260).

Unlike other emancipatory approaches, empowerment evaluation focuses the process on self-determination at every level in an evaluation in all social and economic spheres (Fetterman, 1997:256). In addition, and in showing the 'human face' of evaluation, the approach is also aimed at disenfranchised and disadvantaged groups for them to realise they can assist themselves and not be

further disadvantaged by evaluation in institutions in the state and private sectors. Empowerment evaluation is also ‘democratic’ in nature. It is a democratic evaluation because people evaluate their programmes themselves with the progressive focussing to improve them. And, the evaluation information is accessible and shared to all and not monopolized to some members, as all have equal right to contribute with any idea freely.

4.4.1 The stepped procedure of empowerment evaluation

One of the main debates about EE in the first decade following its 1996 publication in book form (Fetterman et al 1996) was about its stepped procedure, whether the number of steps should comprise four, as initially argued, or three, ten, or other. However many steps are needed, EE broadly speaking requires an evaluator, with evaluees, to develop the mission, take stock, set goals, develop strategies, and gauge progress.

More specifically, Fetterman et al. (1996:18-20) argue for drawing evaluees into the process from the outset of an evaluation so that they will be, in part, driving it. Brainstorming at the beginning of the EE process, he argues, serves as a means of developing the ‘mission’ and ‘taking stock’, a process that involves participants, with the assistance of a facilitator, to elicit categories they can use in adjudicating the programme, establishing its strengths and weaknesses, ranking/rating the categories on a ‘1 [the least level] to 10 [the highest level] scale’ in terms of where the program stands at that particular time, and recording it in a matrix.

The second step is ‘setting goals’, in which participants are asked to rate where they would like their programme to be in future, and what goals they want to set to warrant their future ratings in terms of ‘where to be’. Fetterman et al (1996:19) warns that those goals should not be wishes; rather, they must be realistic - reachable as far as resources and other logistics are concerned.

The third step is ‘developing strategies’, in which participants with the assistance of the facilitator, solicit and select, then develop the agreed upon strategies to be used in accomplishing their self-determined goals. There should, however, be a consensus for accepting any strategy.

The fourth step is ‘documenting progress’, which also requires a consensus of participants on which types of documentation are credible and relevant to the monitoring of their progress towards the goals they have set for themselves. This step is very crucial for it involves process review and self-reflection sessions to gauge and negotiate the progress. In all four steps the empowerment evaluator works collaboratively and participatorily with participants, coaching and assisting them to evaluate their programme by themselves and to sense a measure of self-determination.

In his 2001 text Fetterman modified his original thinking, arguing that the last two steps could be collapsed into one step and that the number of steps could be reduced from four to three. Evaluation in the new version of EE commences with the establishment of ‘a mission or vision’ as the first step, followed by ‘taking stock’, and ending with ‘charting a course/planning for the future’, the latter including setting of goals, developing strategies and preparing to document progress (Fetterman, 2001:23-34). In his recent book, ‘Empowerment Evaluation Principles in Practice’, the steps in empowerment evaluation remain unchanged, but a unified definition of empowerment evaluation is introduced to increase the probability of achieving program results as intended (Fetterman & Wandersman, 2005:28).

4.4.2 Facets of empowerment evaluation

Like the stepped procedure, facets of EE draw evaluees into the process and amongst other things help engender in evaluees the feeling that they drive the

process in part, thus enhancing their self-determination. Facets refer to what often happens in evaluation but which usually passes unnoticed. Recognising these effects and the role they play in evaluation, Fetterman brings them into the process too, to note and assess their contribution to an evaluation. Facets are noted at particular times in an evaluation, hence Fetterman (1999:14) refers to them as 'developmental stages' when they are likely to be influential and include training, facilitation, advocacy, illumination, and liberation (Fetterman, 2001:34-41).

The 'developmental stages' become part of the evaluation process, specifically during the inquiry and reflection processes, resulting in further action, thereby establishing a cyclic process for determining worth and striving for curriculum improvement. Training and facilitation are like the concrete blocks in that endeavour while other 'facets' are normal 'building blocks', but also important in the evaluation process, just like the 'Maslowian hierarchy', in which all human needs are not at the same level (Fetterman 2001:34). Fetterman asserts that the facets are building blocks or developmental stages in the hierarchy of empowerment evaluation. The facets help empowerment evaluators to know where they are along the continuum of developing and improving the programme. He maintains that these facets are integral parts of the evaluation process, and that the emphasis in empowerment evaluation is on sustaining programme development, improvement, and lifelong learning. Fetterman states furthermore that:

> Training and facilitation are the most fundamental forms of interaction in empowerment evaluation. They build a foundation on which the remaining facets or development stages can emerge. Once programme staff members and participants learn how to assess themselves, they can use the findings for advocacy. In addition, being a part of the evaluation process is a precondition for illumination and liberation (Fetterman, 2001:34).

1. Training

Unlike the mainstream approach, empowerment evaluation is not an 'individual pursuit' but a group activity. It is literally a shift in focus from the individual external evaluator to the group. In a sense, empowerment evaluation is a group activity by insiders with the assistance of a trained empowerment evaluator to coach them towards evaluating their own programme. For this reason, the training of participants is regarded as part of the evaluation process in empowerment evaluation. This was stated clearly by Fetterman (1995:181) in his response to Stufflebeam's (1994:323) misconception that an individual evaluator coming in to conduct the evaluation for the group conducts empowerment evaluation. He moots that:

> Evaluators teach people to conduct their own evaluations and thus become -the people- more self-sufficient (Fetterman, 2001:35).

Fetterman elaborates:

> Training is not conducted in the abstract or for a lone evaluator. It is used to map out the terrain, highlighting categories and concerns, as well as making preliminary assessments of programme components, while illustrating the need to establish goals, strategies to achieve goals, and forms of documentation to indicate or substantiate progress toward those goals. … Training becomes an integral part of the evaluation process – it is ongoing throughout the evaluation process as new skills are needed and requested to respond to new levels of understanding (Fetterman, 1995:182, 2001:35).

Thus, since the participants in the programme, not the external evaluator, are the

primary evaluators in empowerment evaluation, training them how to conduct self-evaluation becomes a vital and inevitable process. Fetterman (2001:35) typically applies the popular concept " Give someone a fish and you feed her for a day; teach her to fish, and she will feed herself for the rest of her life" to demonstrate the essence of training in empowerment evaluation. Put differently, assisting people by coaching them in how to improve their programme and in ways of doing it better - through self-evaluation and self-determination - is worth more than having it done by an outsider who leaves them unskilled.

2. Facilitation

Contrary to traditional evaluation, the evaluator and the participants in empowerment evaluation learn from each other. The evaluator serves as a consultant, coach or facilitator, a teacher or critical friend (Fetternan & Wandersman, 2005:31-32) to help others conduct self-evaluations of their programmes and take charge of their efforts. In an empowerment evaluation context the facilitators' functions, inferred from the roles identified by Fetterman (2001:36), as:

1. Providing general guidance and direction
2. Attending sessions to monitor and facilitate as needed
3. In some instances, to clear away obstacles and identify as well as clarify miscommunication patterns
4. Participate in meetings along with internal empowerment evaluators
5. Providing explanations, suggestions, and advice at various junctures to help ensure that the process has a fair chance of succeeding
6. Providing skills and information on how to create facilitation teams
7. Either developing refresher courses or *conducting* refresher sessions to energize tired units and resolve various protocol issues
8. Help in creating the evaluation design with minimal additional support
9. Sometimes serve as advocate for the program 'if the findings merit such

advocacy'

Fetterman (2001) insists, however, that no matter what the facilitator's role is, it is crucial that the evaluation process remains in the hands of programme personnel. In other words, it is the participants who should own the evaluation process of the programme. The facilitator or 'coach's task is to provide useful information based on the evaluator's training and past experience, to keep the effort on course' (Fetterman, 2001:36). It is clear therefore, that training and facilitation are inter-reliant stages in the collaborative, participatory and empowerment evaluation approach.

3. Illumination

Fetterman (2001:37) defines illumination in EE as 'an eye-opening, and enlightening experience'. He illustrates this definition by stating that:

> Typically, a new insight or understanding about roles, structures, and programme dynamics is developed in the process of determining worth and striving for programme improvement (Fetterman, 2001:37).

Put differently, empowerment evaluation is illuminating to all participants throughout the process at a number of levels. Fetterman's (2001:37) anecdote about an administrator with little or no research background who could develop a testable and researchable hypothesis in the middle of a discussion in one empowerment evaluation is a vivid example in this regard. This experience of illumination in Fetterman's words 'holds the same intellectual intoxication each of us experienced the first time we came up with a researchable question'. The experience, according to Fetterman (2001), is similar to Archimedes' when he exclaimed 'eureka, eureka' in the sense that it applies also to evaluators trained in another tradition, who suddenly see the power of this approach.

> As one colleague exclaimed in the middle of a presentation, “I get it: It is not formative, it is transformative!” (Fetterman 2001: 38).

As indicated earlier, Fetterman (2001:38) is adamant that the focus of the empowerment evaluation facets is to support lifelong learning since the illumination process creates a dynamic community of learners ‘for all of us’, as people engaged in the art and science of evaluating themselves.

4. Liberation

Liberation comes at a later stage along the continuum of empowerment evaluation, after illumination, and is defined as follows by Fetterman (1997:16):

> Liberation is the act of being freed or freeing oneself from pre-existing roles and constraints. It often involves new conceptualizations of oneself and others

Thus, unlike other forms of evaluation, empowerment evaluation is primarily designed for oppressed groups with the aim of fostering their sense of self-determination. In this sense, the role of empowerment evaluation is to help individuals take charge of their lives, find useful ways to evaluate themselves, and to liberate themselves from traditional expectations and roles by finding new opportunities in a new light, redefining their identities and future roles in the process (Fetterman, 1997:16).

5. Advocacy

The empowerment evaluator helps insiders to evaluate their programme and to gather data that they may then use to advocate for changes because these are warranted by the data (Fetterman 1997:257). Similarly, when teachers talk about their positive progress in teaching positive values, when they demonstrate such

progress in the matrix and when they triangulate it with other instruments devised for recording their progress towards the set goal, they are engaged in advocacy. They are advocating for their programme because the improvements they effected merits such advocacy. It follows that the evaluees, with the help of the empowerment evaluator, not only control the means for making their own changes but also play a power role in relation to the determination of their own fate.

Fetterman (1997:257) makes the point that an empowerment evaluator can alter his/her role as a coach to that of advocate 'if the findings merit such advocacy'. In this regard Fetterman (1997:257) responds to Patton's review on the issue of advocacy and Greene's (1997) claim that evaluators' advocacy in social programmes is unavoidable by citing examples from Campbell's work (1971) with 'policy makers', Patton's (1997b) work with 'onsite programme administrators and board members', Stake's (1995) work with ' onsite programme directors and staff, and Scriven's (1993) investigation into the 'needs of programme consumers'. In citing these Fetterman makes the point that the position of the evaluators in these studies was not neutral; rather, their position was advocacy based because they had a stake in the eventual outcome.

> The empowerment evaluator coach may shift into a new role as a programme or group advocate after participants have evaluated their programme or social condition and proposed ideal solutions to their problems (Fetterman, 1997:257).

Fetterman regards this type of advocacy as essential communication, the means to disseminate evaluation findings to the sponsors and to the public for use.

> Evaluation findings do not speak for themselves; they are carefully orchestrated and choreographed events. The evaluator thus can serve as an advocate during the presentation of traditional evaluation findings. …

> The presentation of evaluation findings to a concerned public is the evaluator's legitimate responsibility (Fetterman, 1997:257).

The point made here is that the aim of presentations in which evaluation findings are communicated is to influence the way in which the information will be used and that is what makes advocacy legitimate and ethical., Fetterman cautions, however, that advocacy should take place after sufficient and appropriate evaluation activities have been completed.

As is the case in the stepped procedure, facets of EE assist evaluees to drive the process on their own and to become self-sufficient in improving their programme. As facets are integral to the evaluation process, evaluees are trained in self-evaluation techniques by the empowerment evaluator, who coaches them on-site to conduct their own evaluations. In addition, they are trained to gain, on site and in analyzing the data, new insights or what Hamilton calls 'eye-opening' experiences in driving evaluation and improvement. Consequently, evaluees, in the process sense, feel liberated from more oppressive evaluation experiences typical of evaluations done by outside experts. Facets, like the stepped procedure and in contrast with pre-ordinate forms of evaluation, enable evaluees to drive the process, with training and coaching by the evaluator.

4.4.3 Role of empowerment evaluator

The empowerment evaluator is a coach, consultant and/or facilitator engaged in the daily operations of self-evaluation evaluees, coaching and assisting them to gauge their progress towards self-determined goals. Fetterman (1997:262, 2001:36) insists that an empowerment evaluator serves as a coach, "a critical friend who knows how to facilitate, how to ask the difficult questions, and how to cultivate an environment in which people are encouraged to 'speak about the unspoken or unspeakable'." However, the empowerment evaluator does not have 'decision-making power' (Fetterman & Wandersman, 2005:32). The

facilitating role of an empowerment evaluator in collaborative and participatory evaluation is also clearly indicated by Patton in the distinction he draws between between collaborative and non-collaborative evaluation approaches. He says:

> One of the negative connotations often associated with evaluation is that it is something done to people. Participatory evaluation, in contrast, involves working with people. Instead of being research subjects, the people in the research setting become “co-investigators.” The process is facilitated by the researcher, but is controlled by the people in the programme or community. They undertake a formal, reflective process for their own development and empowerment. (Patton, 2002:183)

An empowerment evaluator plays a ‘constructive role’ in providing professional services, such as training, facilitation and advocacy, to clients in a collaborative and participatory form. Fetterman calls the services offered to the client, those services that assist the client to be illuminated and then liberated from the oppression of traditional forms of evaluation, the developmental stage of empowerment evaluation. In a similar way, Morabito (2002:321) views evaluators as educators and facilitators, consultants and counsellors, while MacNeil (2002:45) refers to them as coaches and stewards of citizen deliberation. Stufflebeam (1994:324), on the other hand, strongly argues that “such services are not evaluation” and that the roles and goals in empowerment evaluation overlap.

Responding to Stufflebeam’s criticisms, Fetterman argues that:

> Empowerment evaluation is hard to conduct, often because issues, goals and roles are more fluid than in other forms of evaluation. … goals and roles are naturally intertwined in traditional forms of evaluation as well. The separation is useful for pedagogical purposes, but artificial in practice and potentially misleading if it prevents an evaluator from reflecting on the

> evolving interrelationship that influences practice (Fetterman, 1995:182).

Patton (1997:157) supports Fetterman's claim, arguing that an evaluator's role in empowerment evaluation is also advocacy and social change agent. He states that:

> Beyond facilitating and coaching, however, empowerment evaluation, in its purer forms, changes the role of the evaluator to that of direct advocate and social change agent (Patton, 1997:157).

Fetterman (1997:257) states quite categorically that this role is not new in evaluation; action anthropologists who advocate for the people they work with have always used it. In the same way empowerment evaluators could serve as advocates, provided that 'the findings merit such advocacy'. In this study, the empowerment evaluator/researcher played both these roles, namely the role of an evaluator as well as the role of an advocate.

As is the case in the stepped procedure and facets of EE, the role of an empowerment evaluator is to help evaluees conduct evaluations on their own. S/he therefore brings into the evaluation forms of interaction that include training, facilitation and on-site coaching so as to enable them to drive the process themselves and to improve their programme while simultaneously liberating evaluees from the oppressive effects of traditional forms of evaluation. The evaluator negotiates and offers consultative facilities to participants to sharpen their understanding of their roles as regards their determining their own fate through self-evaluation. The key issue here is that the process is being driven and executed by the evaluees themselves. The empowerment evaluator's role is training, coaching and facilitation. S/he does this by conducting periodic reviews and negotiating with the evaluees so that when the empowerment evaluator leaves, they will be able to use the skills they have acquired to sustain good practices in relation to their programme.

Summing up: Argued in this review of evaluation literature is that EE is a form of evaluation that is explicitly aimed at enabling evaluees to drive evaluation in part so as to effect improvement in and strengthen curricula. In contrast with other definitions and approaches, where this may not be made explicit and where the possibility thus exists that if used as an evaluation approach in this study, evaluees may not sense their part in the process nor necessarily contribute to strengthening the curricula they teach. Fetterman argues that through the stepped procedure of EE, reinforced by its facets, evaluation not only draws evaluees into the process but that, in driving the process, guided by evidence-based strategies to further improve and develop curricula through evaluation, teachers in the study also strengthen the values curricula they teach, thus developing and sustaining the foundation in values laid in these schools to address the problem of corruption for future leaders in the country.

4.5 Conclusion of the literature review – the logic of the study

Argued for in this study is the use of education as a tool to address wide spread corruption in Tanzania, with specific reference to the evaluation of positive values curricula which lay a foundation in values, providing students with secular and religious values and hence choices for making decisions both in school and in later life. Interestingly for this study, the use of education as a state institution to combat corruption is shared by the governments of Tanzania and South Africa, as the South African Ministers of Finance and Public Welfare argued in March 2005, following the establishment of the Anti-Corruption Forum to curb corruption in Tanzania. More specifically, it is argued that using the tools of EE, which draw evaluees into the process, coaching them while allowing them, in part, to drive it, will contribute to strengthening values teaching and, by implication, to add education to the list of state institutions, like the institution of law, the office of the

state President, national commissions, and the like, that are used to address corruption in this country.

A review of literature on corruption shows the scale of the problem, as corruption in Tanzania has led to its being ranked by TI to be amongst the most corrupt countries internationally, its ranking at 'worst' in 1998 with a CPI rating of 1.9 and 'best' in 2002 with a CPI rating of 2.7. Ranked most corrupt country in 2001 was Bangladesh, below Tanzania, and immediately above it were countries like Ecuador, Pakistan and Russia. Countries ranked least corrupt, in contrast, are developed countries of Scandinavia, Australasia and the Far East including Finland, Denmark, New Zealand, Iceland and Singapore. The 'most' common form of corruption found by TI 2001 survey in Tanzania was 'forging documents', 'soliciting commission' and 'takrima', and these were found mainly amongst officials of the national government in its procurement offices, administration of public funds, approval of state tenders. It was also found in the police, in the civil service, internal revenue service, and judiciary.

The literature, thus, suggests the problem to be rampant in Tanzania, and hence is of interest in this study. Despite its best endeavours, the state seems to have made little progress in addressing this issue through institutions like law, the Presidency, state commissions. Given the limited success of these institutions, the thesis of this study is that these endeavours may be strengthened through education, with students being taught positive values whilst still at school, thereby providing them with choices when they have to make decisions on their stance towards corruption when they encounter this later in life.

Education, as a state institution, formally teaches positive values through three curricula in the national curriculum, Civics, IK and BK, as shown in the review of this literature. It thus already contributes through the national curriculum to addressing this problem, but perhaps with similar (minimal) effect as other state institutions presently, given TI indications that corruption remains rampant in the

country. Tanzania's TI ranking places it amongst the most corrupt countries in the world, yet there are indications that it is becoming less corrupt given the slight improvement in its TI ranking between 1998 and 2002.

Central to the positive values curricula already taught at the schools selected for the purpose of this study are principles providing students with moral precepts that will enable them to recognize corruption when they encounter it and, consequently with the ability to make choices as to their actions when this happens. The principles being taught are both secular – those related to the building of an independent nation freed of dependency on others and looking to itself to provide - and religious. A secular value like 'self-reliance', for example, encourages Tanzanians to work hard to provide for themselves, corruption running counter to this principle, and hence to transform the country into an independent self-providing nation. This principle is the cornerstone of the Civics curriculum and ideological orientation of the people of the nation, and is enhanced by values such as hard work, equality, social justice, and the unity of all in Tanzania and in Africa.

Religious/spiritual values are taught by means of two curricula, namely IK and BK. One of the principles in IK, for example, is 'a belief in the oneness of Allah' and, in BK, 'love'. 'Belief in the oneness of Allah' in IK, implies an adherence to values like 'fearing none but Him', 'justice', and 'advocating for good' while 'love' in BK implies adherence to values such as, 'love of God as Father', 'as son' and as 'Holy Spirit'; 'loving others as oneself', and 'serving humanity'. Together, the secular and spiritual values in the values curricula offered at the schools studied - secular, secular and spiritual Islam, and secular and spiritual Christian – are taught to provide students with a moral foundation for addressing corruption in this country. Students are given multiple choices while still at school. They are taught to be aware of the fact that their choices, even those they make at school could contribute to or retard transformation in the country, Islam and/or Christianity. The review thus establishes the main principles

informing/underpinning the values taught at school as a contribution by yet another state institution to address the problem of corruption in the country.

The foundation in values laid in schools are important not only for Tanzania but to all of Africa, as well as for the international community and are linked to the principles, or moralities if you will, of Western democracies in particular, moralities that will assist students to recognize corruption where found, and to address it. And finally, using education, as an instrument of the state, to address social issues is not new to this study, it being a recognised almost as a knee-jerk reaction of almost all governments to address social problems by making additions to the national curriculum. Perhaps most well known internationally are attempts in the United Kingdom [UK] to sharpen the thinking of below average students about controversial social issues in the Humanities Curriculum Project, an innovation designed to assist them to deal with racism in society, living in cities, war, to think more rigorously about them and hence to make better decisions in this regard.

This is the foundation in values argued for in the study, values that will address corruption in Tanzania and that will be strengthened and sustained through evaluation. Differing from other approaches, EE explicitly draws evaluees into the process to train them in evaluation and coach them not only to do it on-site but also to drive curriculum improvement through self-evaluation. EE has succeeded in this aim, for example in improving grades in a school in Arkansas, in accrediting courses in medicine at Stanford University, in making a hospital more child-friendly, making refinements to the Mars rover, following Fetterman (2001; 2005), and could therefore arguably be used to strengthen values teaching and address corruption. Confidence in this approach is based on the fact that it explicitly seeks to empower teachers to evaluate and improve their own curricula during and after evaluation and, in terms of this study, to sustain values teaching in this sample of schools. Pulling it together in a nutshell, thus, this literature review helps to make the case for the use of EE tools as a means

of strengthening values curricula and teaching in schools and, as a result, laying a foundation early in the lives of school students so that they will be able to recognize and resist the continuance of corrupt practices encountered later in life.

CHAPTER FIVE

RESEARCH QUESTIONS, DESIGN AND INSTRUMENTS

5.1 Introduction

Given the purpose of the study, namely to suggest ways of laying a foundation in values in schools, Fetterman's 'stepped procedure' (1996, 2001) was used as basis for the research design. In terms of the stepped procedure teachers, having been coached, not only have a sense that they are driving the evaluation process but also continue laying a foundation in values in students when the process itself has come to an end.

In terms of its conceptualization, the design is inclusive of schools, students and parents within the context of their community. Following Fetterman, the design entails a stepped procedure in which all in schools involved establish current levels of performance with respect to the teaching of values, the goals to be achieved and the procedures to be used in gauging progress. Multiple data gathering methods are used in this procedure, including brainstorming and self-assessment. In addition to these, naturalistic observations - with follow-up interviews - are used to establish, amongst others, the 'what' and the 'how' of values teaching. Moreover, a range of self-administered instruments used by teachers in the process of their teaching of values are utilized to record, in some detail, the results of the process.

The sample of schools, teachers, and state officials were purposively selected as each of these groups is deemed to contribute to the education of future leaders in the sense that they lay the foundation in values. The randomly selected groups of students, on the other hand, were selected to get feedback on values teaching during the study.

5.2 Research problem and questions

The broad research problem investigated in this study is the efficacy of values curricula taught in schools for the express purpose of gauging how effective they are and how to make them more so. This is the field of curriculum evaluation, a specialization within education that seeks to judge efficacy and improve curricula. In this study curriculum evaluation refers more specifically to a form of evaluation which endeavours to involve teachers in the evaluation process by coaching them so that, in the end, they will have a sense of being liberated from the oppressive and disempowering effects of evaluation, primarily because they will, in part, be driving it during the evaluation and sustaining it after its completion. Establishing the efficacy of curricula is a universal and much debated problem but this approach, emphasising amongst others self-evaluation, differs from its mid-nineteen hundred predecessors in its concern for social justice in evaluation - not to further disempower teachers, but to lead them towards experiencing a measure of self-determination in the process.

Informed by this purpose, two research questions addressed in the study are to establish values taught as foundation for action, and to establish how these values may be strengthened through evaluation. The study is thus neither a measurement nor a longitudinal evaluation. It does not seek failure; rather, it attempts to deal with values in a process of evaluation that should improve curricula and teaching.

Research Question 1: “How could the teaching of ‘civic’ values and the positive values of two world religions be used to lay a foundation in values for students that will make them act properly and resist corruption?” is intended to establish the “what” and “how” of teaching positive values in these schools as foundation for students to act in socially acceptable ways in their respective communities in Tanzania. This question focuses on “what” positive values are taught in these schools – curriculum content - as well as on “how” they are taught, - the

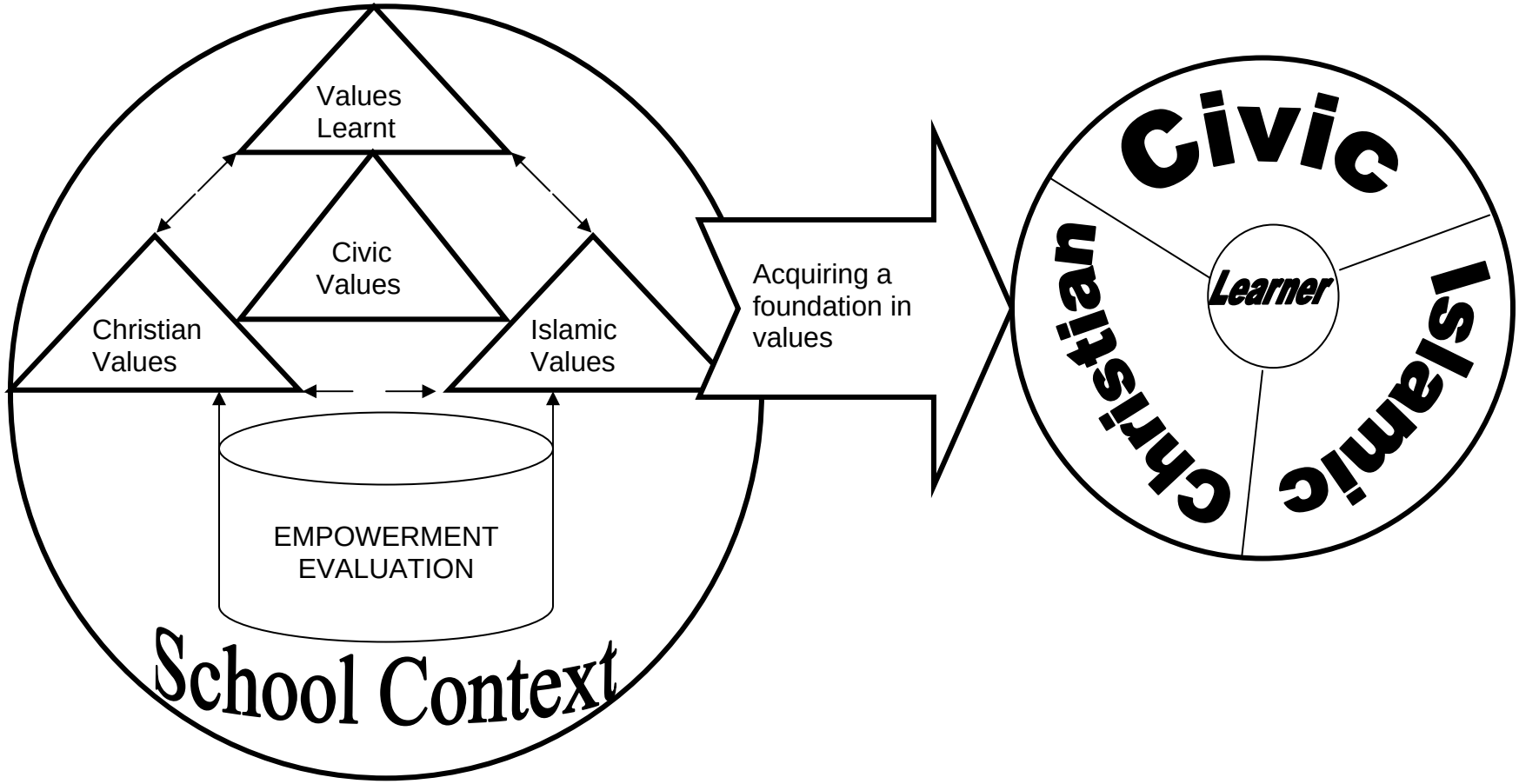
pedagogies of these curricula. The question is asked to elicit data on what secular and religion values are taught in these schools as a foundation for students to build on.

Research Question 2: “How could Civics, Islamic Knowledge and Bible Knowledge curricula be ‘improved’ to teach positive values to students in these schools with lasting effect?” This question seeks to establish how the foundation in values laid by these curricula may be strengthened so that values students learn will endure beyond the formal termination of the evaluation. Arguing for his stepped procedure, Fetterman claims that his approach allows evaluees to experience a measure of empowerment through evaluation because, while being coached, they do, in part, drive the process and consequently are likely to endure beyond the end of the evaluation. Put another way, he argues for teachers driving the process both during the evaluation process coached and supported by the evaluator, and afterwards when they continue to drive it alone independently of the evaluator who would have withdrawn from the site.

5.3 Conceptual framework of the evaluation

Outlined diagrammatically in Figure 1 is the conceptual framework of the study. It consists of three components, namely ‘enhancing values teaching through evaluation’; ‘values being learnt’, and ‘laying a values foundation in individuals’. Paradoxically perhaps, and contrary to the more usual experience of evaluees in evaluation, this conception of evaluation envisages that evaluees will participate in and drive evaluation while being coached by the evaluator. It emphasises local knowledge and self-evaluation of progress, guided and checked by data, thereby not only liberating teachers from the more oppressive effects of evaluation but also enabling them to sustain it into the future.

Figure 1: Conceptual framework of the evaluation



Conceptually, learners acquire the foundation in values through the stepped procedure Fetterman (2001) describes and which serves as its basis. Put differently, values acquisition commences with teachers gauging present performance and rating how well they teach values. This is followed in the evaluation process by their setting goals to achieve and developing instruments to gather data and demonstrate progress. Teachers gain strength incrementally as they sense, with coaching by the evaluator, that they are driving the process. Informed by this sense, students, guided by teachers, informed by feedback in the evaluation, and a foundation in values laid to guide thinking and action, increasingly learn values with greater confidence. The teaching of Civics, Islam and Christian values is substantially enhanced by the procedure because, rather than feeling limited by evaluation, teachers incrementally sense that they need to drive the process to sustain it. In the end, the foundation in values laid by evaluation is informed by twin ideologies, secular values [Civics] enshrined in the Constitution of Tanzania, and that of a world religion [Islam or Christianity]. In terms of the conceptual framework of this study it is, therefore, argued that, if values are sufficiently learnt early in the life of a person whilst still in school, this foundation [in values] will probably guide his/her thinking and action in the present and future. Allied to this argument is the notion that such a foundation will assist individuals to resist acting without reference to values, or abrogating them for reasons of indulgent self-interest, acting against the common good when in a position of power in life - as an adult, a parent, a person in business or a leader in government.

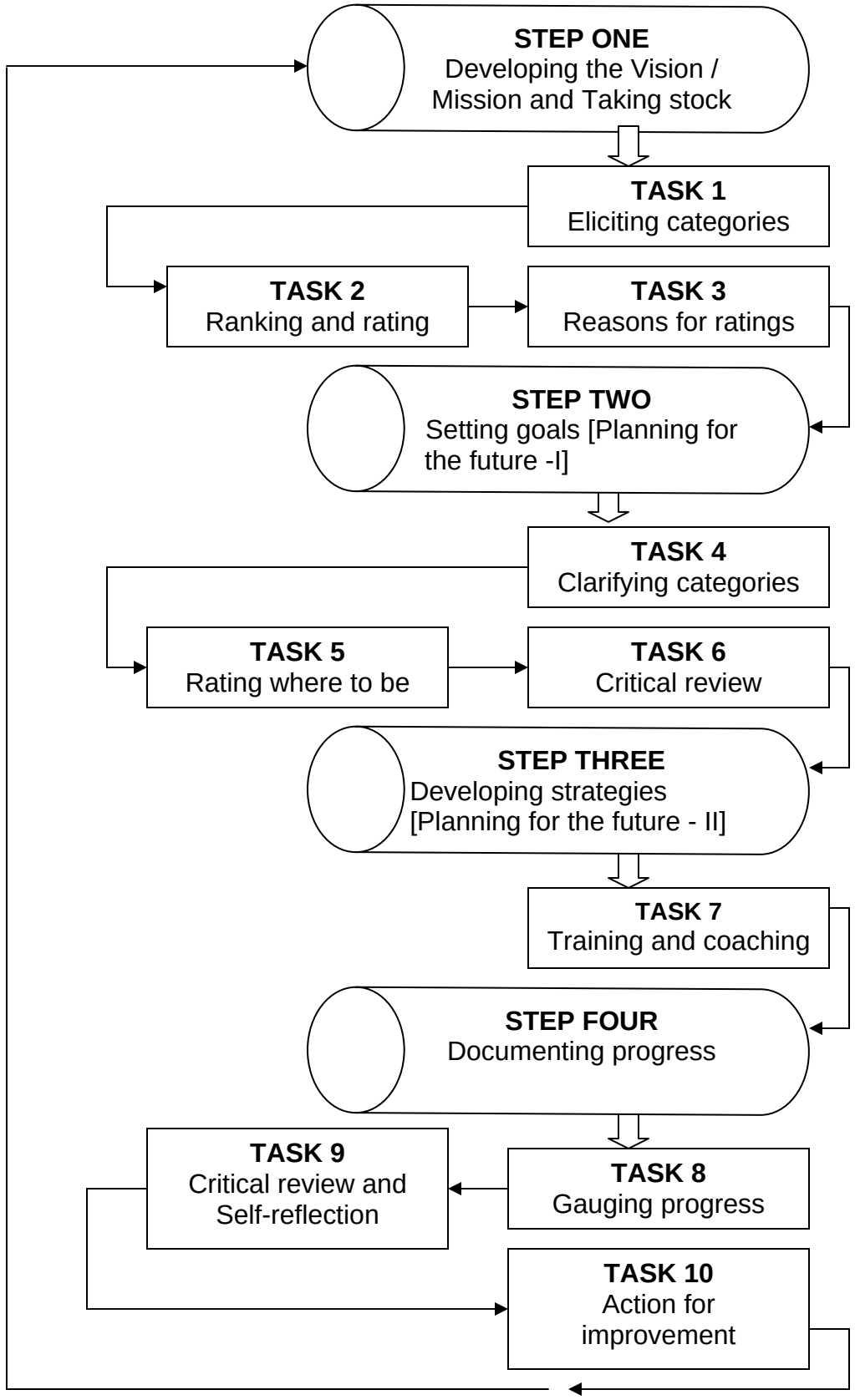
Conceptions guiding the evaluation are not those of measurement as in longitudinal, comparative or congruence evaluations that, for the most part, treat evaluees as ciphers for manipulation, prediction and control. In terms of the conceptions informing this study, evaluees --teachers and students-- are treated as persons, with evaluators and/or coaches, endeavouring to guide and assist them in effectively changing the prevalent mindset in Tanzania that leads to practices deemed internationally to be anti-social and against the common good.

5.4 Research design and tasks

The research design (see Figure 2) of this study follows the stepped procedure of empowerment evaluation (Fetterman: 1996; 1999) in its original formulation, adding a Vision and Mission arising from first debates about it in the nineties and developing the procedure (Fetterman 2001). The design entails 4 steps, each with related tasks and instruments, aimed at engaging teachers in the evaluation process from the outset so that they will, in the end, have a sense that, to some extent, they have driven the process and will be able to sustain and improve teaching on an ongoing basis when the evaluation process has been concluded. This design contrasts with others, for example a comparative design, in that the research neither seeks to manipulate or control the evaluees or setting nor is it solely measurement oriented. It also differs from other qualitative evaluation designs such as Illumination, which is aimed at establishing matches between what actually happens in classroom and what was planned, in that it goes beyond understanding, recognising evaluation effects that Fetterman (1996; 1999) calls ‘facets, such as ‘eye-opening’ insights, evaluees with coaching experiencing a measure of self-determination in the process, and the like.

Broadly speaking, following Fetterman (1999), the design is aimed at establishing how well teachers use a curriculum, with the view to improvement, setting goals for them to attain at a specified date, and thereafter developing instruments to collect data all agree they will accept and, finally, to gauge progress. Being involved in the evaluation from the outset, teachers are implicitly compelled to engage with it in ways that combat evaluees’ sense of disempowerment,

Figure 2:Collaborative, participatory and empowerment evaluation design



Step One entails developing a 'vision' and/or 'mission' for the teaching of values and 'taking stock' of the strengths and weaknesses prevalent in the teaching of positive values to establish 'where the curricula stand' at a specified point in time. Step One includes tasks aimed at the identification of categories that could be used to evaluate the curriculum, at prioritising, and at rating the curriculum to gauge its strengths, weaknesses and present performance while recording the results in a matrix. Once this has been done, ratings are discussed individually with teachers to publicly establish their reasons for ratings, to understand and debate the perceived/identified strengths and weakness of the curriculum and to guide them towards subsequent steps. Individual and collective ratings provide a baseline of data to guide strategies and to gauge improvement.

'Setting Goals', ***Step Two***, is aimed at determining 'where teachers want to be in the near future'. This is a planning activity in which teachers set goals towards which they can work and attain at a future date so as to improve present practice in the teaching of values. Categories in the matrix are either re-identified or further clarified and reused to check what each means, with teachers indicating where they want to be at a specific future date, one year thence. In setting goals and assessing themselves against these teachers learn how to improve the teaching of positive values in three curricula, gauged their own progress from where they rated themselves to be in Step One at the outset of the study.

Step Three being also a planning activity, entails the 'development', with teachers, of 'strategies' they will use to improve their teaching, thus laying a foundation in values whilst working towards the goals they set themselves to achieve. Strategies like teachers guiding students to understand values and/or counselling them on how to deal with ethical dilemmas arising in daily life in classrooms were developed into usable tools for teachers during brainstorming, discussion and training sessions as well as during in-school coaching by the evaluator. The approximately 8 tools developed on the basis of this evidence and used in the study, increasingly drew teachers into the evaluation process,

allowing them over time to develop a sense that they were driving the process.

In ***Step Four*** of the design, 'documenting progress', teachers gauge their progress towards the goals they set themselves on the basis of evidence that they all agreed would be accepted as evidence of progress. Progress is assessed by means of multiple instruments — including self-rating scales and questionnaires — that yield data that could be used not only as evidence but also as basis for negotiating the progress of individual teachers in the laying of a foundation in values for students in this sample of schools.

To summarise: In contrast with other designs, Fetterman's (1999, 2001) stepped procedure increasingly draws evaluees into the processes of evaluation in an attempt to empower them. Whilst Illumination draws evaluees into evaluation to present their perspective in the terms they use, thereby presenting an 'emic' or insider's perspective on evaluation, the stepped procedure of empowerment evaluation explicitly draws teachers into the process with the aim of their contributing to the process and its results - to monitor it as it proceeds, to sense that they are driving it, to improve values teaching, and to sustain it. Critical to the logic of empowerment evaluation is the notion of the evaluator as a coach, coaching teachers in the process, working participatively and collaboratively with them to resolve issues, assisting and guiding them throughout. It is the ongoing nature of the process that releases their energies to lay the values foundation that will later guide their decisions and help them to resist immoral or corrupt practices once they are adults. It is in this sense that empowerment evaluation is critically different from illumination evaluation.

5.5 Research instruments

Data to support teachers' practices and their growth in values delivery have been gathered in this study. Multiple data collection instruments were used to this purpose, each providing evidence of progress in the laying of a foundation in

values for students, evidence all will accept as credible data for gauging their progress with teaching values, evidence that they have been trained to use and which they can use to continue the process after the evaluation is complete and the evaluator has withdrawn from the field.

Four broad categories of instruments are used in the study, namely: instruments used in the Fetterman stepped procedure; interviews and naturalistic classroom observations with follow-up interviews; multiple self-administered instruments developed with teachers, and questionnaires. Fundamental to each of these categories is the notion of the 'researcher as instrument' (Patton, 2002:14). Unlike quantitative approaches, where primacy is given to the instruments developed for an evaluation, the stepped procedure requires researcher skills, that is, the researcher's skill to gain entry to evaluees and to win and maintain their confidence (Lee, 1999) so that they will converse as naturally with the researcher as they would in their everyday work at school. Without these skills, it is suggested, little credible data is likely to be gathered in an evaluation.

Data generated by means of brainstorming responds partially to the second research question, namely the current status of the teaching of positive values, that is, where it stands, while data generated by interviews, questionnaires and teachers' self-administered instruments relate to that part of the second research question, which focuses on ways to improve teaching of positive values. The recorded evaluation information in the matrices responds partially to the research questions on what, and how values are taught, and on how to lay a foundation in learning and improving teaching positive values through evaluation so as to have an impact on the nation and contribute to the eradication of endemic corruption in Tanzania. Questionnaires administered to parents and officials working at the PCB generated data on parents' perceptions of their children as regards their adherence to positive values learnt at school, and to the extent to which PCB officials perceive education as an instrument to impart values building in citizens at an early age, whilst still at school, that would help them to address corruption

when they are in responsible positions one day. All responses in the local language, Swahili, were translated into English and edited by languages teachers for accuracy. At the end data gathered were analysed to extract the findings of the study.

According to Fetterman (1996, 2001), brainstorming is used in 'stock-taking processes' that aim to establish 'where teachers are' in relation to the teaching of positive values in the sampled schools. Brainstorming allows the researcher to probe answers while facilitating democratic discussions about which values are taught and why. This enables all participants to get a sense of where the teaching of positive values at particular moments, indicating weaknesses and strengths at the intervention point. Data obtained through this method are recorded in the matrix and partially answer the second research question on how well values are taught in the three curricula concerned, namely Civics, Islamic Studies and Biblical Studies.

The matrix is a method of recording, categorizing, and prioritising the activities and goals of a curriculum by ranking and rating them according to where the curriculum stands and/or in terms of what has been achieved and//or in terms of what teachers would like to achieve in the future. Four different matrices were developed for each curriculum to determine its status in terms of the teaching of positive values at the beginning of the study and in terms of the extent to which this improved during and after one academic year. The data generated from developing the first matrix in March 2002 partially answered the second research question and laid a foundation for further investigation, while matrices 3 and 4 generated data relating to improved teaching of positive values and the strengthening of foundations in values laid by these curricula – a partial focus of the second research question.

Another method used in data collection was informal conversational and follow-up interviews. Merriam (1995:106) views the interview as an information

collection instrument/technique in which a researcher talks with respondents with the intention of entering into their perspectives. Follow-up interviews were conducted with teachers after the classroom observations to clarify unclear areas or points made during the classroom teaching. This helped the evaluator to understand, from the teachers' perspective, as well as from the naturalistic classroom observation he did, what positive values were taught in their schools, how they were taught, and whether students were acquiring positive values from learning Civics and two religions.

According to Fraenkel & Wallen (1990:369), naturalistic observation is about observing individuals in their natural settings, with the researcher making no effort to control the activities of individuals, but merely observing and recording what happens naturally. This suggests that naturalistic observation can serve several purposes, amongst which are viewing events, viewing the behaviour of people and viewing the interaction between people and the researcher in their social settings. Following this notion of seeing people in action, a naturalistic classroom observation technique, followed by interviews, was employed at the beginning of this study to manage the entry in three schools, and to establish and develop working relationship with the school administration and teachers. The observations enabled the evaluator to see the curricula as a whole and as experienced by teachers and learners who are immersed in the reality of teaching and learning civic and positive values. Naturalistic classroom observation gave the evaluator a sense of positive values taught and of the way they were taught before developing the matrix. Naturalistic classroom observations followed by follow-up interviews employed at the end of each of the three cycles also helped the researcher to observe the extent to which goals were attained at different stages of the study.

Teachers and students used multiple self-administered instruments to gauge teachers' progress towards the goals they set themselves to achieve, and to assess that values are learnt by students. These include various checklist

instruments, including a role model instrument; records of students commitment to values (also referred to as 'checks and balances'; selected and notable values taught with special emphasis; guidance and counselling outcomes; periodical teachers' journals to record moral dilemmas, and questionnaires. Teachers used these instruments to document their practices, students' performance, success in sustaining practices and performance, and improve/failure in teaching values. The data collection instruments were also used to develop teachers' capacity in improving their practices through self-evaluation and innovative methods.

- The "*role model"* instrument was used to gather data on those practices of teachers that laid a foundation for the learning of positive values, not in terms of the values teachers talk about, but the values they practice inside the classroom and at the school and would like their students to emulate. Data gathered with this instrument indicate what exactly teachers and students were doing as far as the actual practising of positive values was concerned.

- *"Records* of students' commitment to values", or "checks and balances", as a feedback mechanism instrument assessed students' levels of understanding and the extent to which they practised the values they had learnt by requiring them to rearrange the evaluation processes and solve operational problems on the checks and balances report. The instrument provides data on methods and techniques used by teachers to establish students' understanding, performance and commitment to positive values, and evidence to support these.

- The self-administered "*values emphasis instrument"*, which provides teachers with suggestions and activities for improved values teaching values, was used to gather data from students and teachers on values students admitted had been taught successfully, requiring them to indicate exactly what they had learnt and how they had benefited from such learning.

- The "*guidance and counselling"* instrument served a dual purpose: it was used not only as a data-gathering instrument but also as a mechanism for the continuous recruitment of advocates for values among the students, the reproduction of the positive values learnt by students and their ability to sustain these at school. The instrument generated data on areas in which teachers conducted successful guidance and counselling.

- Teachers used "*periodic teachers' journals"* to record students' responses to general moral dilemmas, emergent values as well as student behaviour that needed to be either encouraged or discouraged. Teachers recorded not only the specific value or behaviour noted but also what they did to encourage or discipline students, and their views and comments on the value or behaviour that manifested in relation to their teaching of values. In a way similar to guidance and counselling, the instrument - 'teachers' journal records on moral dilemmas' - contains data on values clashes in society that tend to lead to feelings of confusion in students, as well as on the way teachers have addressed such moral dilemmas to open up the way for students to demonstrate, in their own behaviour, positive values in society.

- *"Questionnaires"* were used to collect data relating to Research Question 2. According to Patton (2002), questionnaires are self-administered information collection instruments that allow those who are providing the information with the opportunity of responding freely. Questionnaires included closed and open questions and were used to gather data from teachers and PCB officials. All data gathered through teachers' self-administered instruments relate to the second research question on improved teaching of positive values in the sampled schools with a view to addressing immoral practices and corruption in Tanzanian society. In the teachers' questionnaire, for example, questions on their overall self-assessment gauged their performance and their perception of students' commitment to values as the result of their teaching efforts

Data from these instruments triangulate with each other and with the matrices to indicate teachers' growth in improving and strengthening values teaching to enable students to base their moral choices on values learnt.

5.6 Sample selection

This section discusses a selected sample of schools and key information givers within the selected schools and the community. This is a purposive selected sample, with teachers and students being the key sources of information and PCB officials representing information from the community. Purposive sampling is a procedure that involves using one's own knowledge and experience to select a sample that serves the purpose of the study (Collins, 1999:98). This kind of sampling was essential in this study given the primary substantive knowledge that the evaluator gained about schools as an empowerment evaluator. Following the Merriam and Simpson (1995:57) definition of a purposive selected sample as a strategically identified group of people that meets the criterion of representativeness for a particular study, 16 teachers were purposely selected in this study.

The school sample comprises three secondary schools from the Dar es Salaam region. Informing the purposive selection of schools the researcher considered the historical fact that these schools have been producing leaders of the nation for years. They have produced the current Tanzanian President Mr. Benjamin Mkapa, the former President of Zanzibar, Mr. Salmin Ammour, three successive ministers in the Ministry of Finance, and other ministers and members of the parliament, to mention but few. The late Mwalimu Nyerere, the first President of Tanzania had been a teacher at Pugu Secondary School in the fifties before being requested by the Tanganyika African National Union [TANU] elders to engage himself in politics. In addition, these schools have been among the few schools that had demonstrated acceptable national academic standards - in

terms of the number of “divisions”/ classes attained or scored (Appendix 4, National Examination results of three schools for 2001, 2002 and 2003). Together, these indicators suggested to the evaluator that, if a foundation of learning positive values were laid in this massive number of students in these schools during their formative years, it could make a significant contribution in their ability not only to resist being corrupt, but also to address corruption in Tanzania, should they, in future, become Tanzanian leaders

Another reason for selecting schools in one region, taking into account the geographical location of the sample, was the manageability of the study. The selection also considered the time required to work with teachers, students and schools. Having selected a sample of three schools, the evaluator was able to observe closely, to interview, and to probe teachers intensively as they engaged in the procedural steps of empowerment evaluation.

The secondary schools selected in this study – ‘PG’ Secondary School, ‘JN’ Secondary School and ‘AZ’ Secondary School - are all government schools. These three schools were selected as a sample from a possible eight because they have produced more Tanzanian leaders than any other schools.

‘PG’ Secondary School is an inclusive boys’ school: it also enrolls disabled students. ‘PG’ was established by the Catholics Missionaries in 1950 and nationalized by Mwalimu Nyerere’s government in 1970. Its Jubilee was to be celebrated in March 2003, 50 years after its establishment. More than 80% of the ministers in three successive governments, most Members of Parliament [MPs], government officials, judges, magistrates, engineers, doctors and other professionals have gone through this school. The jubilee was to be addressed by the president, who is also a graduate of the school. It would seem, therefore, that the Catholics established the school to nurture and prepare selected Tanzanian youths for the leadership of the country.

The partly westernized ‘JN’ and ‘AZ’ Secondary Schools were formally initiated by Christian missions, financed and run by the philanthropy of a few successful Indian businessmen and trusts, principally to serve the needs of the minority Asian Muslim communities (Legum & Mmari, 1995:47).

‘JN’ established in 1928 as an Indian Girls School, which it remained to be until 1963, became the first secondary government school for girls in Dar es Salaam in 1964. Although it has seen no infra-structural changes since its changed status, the school manages to maintain its academic standards, producing as many as 150 ‘AZ’ level 150 students every year. Three Women Ministers in the current government, more than ten MPs and most government women officials have gone through this school.

‘AZ’ Secondary School, was initially a boys’ school. Informed by the belief that boys and girls should be educated separately, the school was established by Indians in 1934 to cater for boys only, even though the separate school communities used to share assembly hall facilities. It was well known as a school that produced educated accountants and businessmen. The former President of Zanzibar, some MPs and many professionals are also ‘AZ’ graduates. In 1970 Mwalimu Nyerere’s government, nationalized the school. Co-education was introduced, at [A] level only, in 2002 but the number of girls at the school is still insignificant.

Tanzanians were expecting at least one of them to become either a teachers’ college or a state University because of their legacy and brilliant history, the infrastructure of these schools have remained unchanged and their [A] level National Examination results are still encouraging. A good number of their ‘graduates’ are entering tertiary education and, as in the past, all of them, ‘PG’ in particular, are still shaping political leaders, businessmen and professionals. It is very rare to come across a medical doctor or an engineer in the country who did not go through one of these schools. The same applies to most Ministers and

members of the parliament. As a result, the more ambitious students opt for these schools. Given their track record as a 'breeding ground' for future leaders, these three schools seemed ideal as communicable places where prospective future leaders could acquire a sound values basis that would serve them well one day when they were in decision making positions, as the President, Ministers, Members of Parliament, doctors, engineers, judges, magistrates or civil servants. Being grounded in values, they would, it is argued in this study, be able to resist and fight corruption in Tanzanian society.

Questionnaire and interview data indicate that all three schools, although to a lesser degree than the majority of schools in the country, have a shortage of textbooks, reference books and laboratory equipment, but substantial numbers of teachers for Science and economic subjects. This trend, if not addressed, could result in these schools in future producing academics who are good in theories but less skilled in practical application.

The sample of key informants comprising teachers was purposively selected. In this regard, the decision of whom to 'involve' (Patton, 2002:164) was not an easy task. In order to avoid a biased sample, all teachers of Civics, IK and BK curricula were encouraged, during the evaluator's schools visits, to participate in the study. A meeting held with all teachers of the selected curricula seemed to convince them that their participation would help them do their work better and provide them with valuable professional development skills. In fact, most of them were persuaded. Even though some of them were not willing to participate due to their involvement in other duties, the remaining group was still too big. The researcher/evaluator would only be able to engage in in-depth discussions with each teacher if the number of participants did not exceed 16. The final selection was the result of two processes: self-withdrawal of some teachers and classroom observation techniques.

The purposive selection of professional teachers and non-professional volunteer teachers as participants in this study was based on the following criteria:

- Their inclusion has to meet the need of the study, that is, they should be teachers who teach positive values in one of the three schools selected.
- They had to be articulate and willing, that is, they had to be interested in participating and committed to the imparting of positive values that would have a lasting effect on the younger generation.
- They should be teachers who had the potential to grow, that is, even those who might not necessarily be very strong or well trained in teaching methods should be able to benefit because of their eagerness to learn and/or improve their teaching styles and skills.
- Even if they had not been trained in teachers' colleges they should have adequate knowledge of values education and should be committed to their religious practices, norms and values. They should have studied religion from their religious colleges, and should be informed about those preaching methods that are best able to inculcate positive values. Volunteers like these were teaching values to satisfy their spiritual needs, the 'real needs, not the surface needs'. Although spiritual needs may vary from teacher to teacher, these needs tend to serve as the 'inner driving force towards accomplishments'. People with a higher sense of spirituality have a strong purpose for living, enjoy giving and helping others. Such spiritual persons, in Zia's (2001, www.dawn.com) words, "do not feel defeated, always have faith in themselves and their abilities are growth oriented".
- They should have the capacity to work hard and to conduct in-depth inquiries to obtain the desired data. It was important to consider the extent to which an individual teacher would be able to undertake the task of tracking the study from the starting point to the end and be able to collect data.

Broadly speaking the main criteria used for the selection of teachers was their willingness to learn and improve teaching, their commitment to values, their

readiness to share values with others, and their capability to understand and grow with time, through self-evaluation, improving positive values teaching in a way that would leave an impact on the student.

The final teachers' sample consisted of 5 Civics teachers, 6 Muslim IK teachers and 5 Christian BK teachers. All five Civics teachers and four of the six Muslim teachers in the sample were trained as subject teachers at the Teachers College, while the other two Muslims were not teachers by profession, but volunteers who had been trained as religious teachers and preachers in Islamic Institutions. Christian teachers, all of who were volunteers, were trained differently as the coordinator of the subject, BK, in Dar es Salaam secondary schools reveals:

> … most of the teachers are trained as Catechists, the program which is done for 3 or 4 years, plus pastoral teachings. Others are trained as teachers with education psychology and teaching methodology. It is the same with those teaching at 'JN' and 'AZ'. If you understand, most of the CRE teachers are the Nuns. Therefore, they get many chances of learning about the bases of Bible Knowledge, scripture and take short courses in catechizes, etc. At the same time they are involved at the Parish Pastoral activities before making their final professions. Thus, they have got enough experience in pastoral work which includes moral values, relationships, spirituality, social life and the like. Any further information, I will let you know. (Extract – BK Coordinator for Dar es Salaam schools e-mail to the evaluator 23rd August, 2002).

It is clear from the selected sample of teachers that although some had been trained as teachers while others had been trained as volunteer teachers and preachers of their religions, all of them were capable of teaching values.

The selection of officials from the PCB was based on the positions they held and for their views on using education as an instrument to address corruption in the country. Three PCB officials were purposively selected because they were working in the Bureau that controlled the database on corruption in Tanzania. They investigated and recorded corruption, were in positions giving them access to information on investigations as well as on actions taken by individuals to combat corruption. The sample specifically covered three units to get a comprehensive view on corruption: ***Operations,*** for getting data on actions taken against offenders; ***Investigation,*** for data on the uncovering of crimes committed, and ***Civil Education***, for data on what the Bureau does through the media to educate the population on corruption and actions taken against offenders.

Although this was part of the initial research plan, a *parents' sample* is not included in this study. Parents were to be interviewed about their children's commitment to positive values learnt at school. This was not possible, however, because most of students in the sampled schools were from upcountry, and apart from their children being kept at schools - as boarders - it difficult to get hold of them so that the evaluator could interview them. Almost all students at 'PG' are boarders while the other two schools have a mix of day and boarding students.

A students' sample is not included either. Participating teachers interviewed students during brainstorming and guidance sessions using to different self-administered instruments and their views are, therefore, incorporated.

The final sample, therefore, consisted of sixteen teachers - purposively selected on the basis that they not only taught values but were also willing to participate in the study to strengthen a foundation in values - and 3 PCBs - selected because they work with corruption information every day and have strong views on the role education could play in its eradication.

5.7 Conclusion of the chapter

Clearly this study is not a quantitative evaluation. Rather, evaluees in this study are drawn into the processes of the evaluation and, with coaching by the evaluator, increasingly find themselves in a position where they are driving the process and laying a foundation of values - in schools that have a history of producing leaders in the country - to assist address corruption in Tanzania. The research design follows Fetterman's stepped procedure, which allows teachers to experience a measure of empowerment and assists them to continue their teaching with increasing effectiveness, thereby laying a foundation of values in students in the short to medium term. Using this sample and the instruments, the case is made in this study that a foundation in values may be laid early in the lives of students, whilst they are still at school, to assist them to resist corruption and actions prejudicial to the common good when they are adults and, more specifically, future leaders of Tanzania.

CHAPTER SIX

FINDINGS - SUBSTANTIVE CONTENT AND TEACHING METHODS OF POSITIVE VALUES IN THREE CURRICULA

6.1 Introduction

Recalling its focus, this study aims, through evaluation, to strengthen values teaching at schools that is aimed at providing students with a values base that should enable them to make moral choices and decisions – at school and in later life – and/or to recognise and resist corruption.

Findings suggest, firstly, variability in the values foundation provided by schools for students of different persuasions. In the first instance, a secular foundation is laid in Civics, which emphasizes specifics in broad, national, values categories like self-reliance. A good example of this is the teaching of 'tolerance', which promotes respect for diversity while addressing corrupt practice, thereby promoting self-reliance, aimed at. In the second instance, specific Islamic values, like 'remembering the presence of Allah at all times' and adding spiritual invocations that encourage moral action strengthens initial teachings reflecting and/or overlaying the Civics emphasis on the secular value of self-reliance. In the final instance, Christian values like 'treating others as one treats oneself' reflect the specific values of tolerance and respect for others, that is, to resist practices that are indicative of a failure to treat others as oneself.

Findings suggest, secondly, that teachers sense that they are driving the evaluation process and strengthening values teaching - with coaching from the evaluator – while the values they teach provide students with choices when making decisions in life. Confidence in these findings is strengthened in the triangulation of multiple data sets in the study.

6.2 Discussion of the findings

Findings are presented in 4 chapters. One discusses specific values taught in these curricula and how they are taught in response to Research Question 1, which is the concern of this chapter. The remaining three chapters discuss teachers' progress towards the goals they set themselves in terms of strengthening each value foundation laid in their teaching to assist students to recognise corruption and to guide the decisions students make in life. The findings discussed in these three chapters constitute a response to Research Question 2.

Research Question 1, asking, "How should the teaching of 'civic' values and the values of two world religions be accomplished to lay a foundation in values for students so that they will act properly and resist corruption?" has two parts, namely:

(i) What values are taught in Civics and religious curricula and,
(ii) How are values taught in these curricula?

Sub-question (i) entails establishing the substantive content taught in these curricula, and sub-question (ii) entails establishing how this content is taught.

Research Question 2, however, seeks to gauge improvement in teaching values and hence strengthen the values foundation laid by each of these curricula to guide decisions, as stated below,

> How should Civics, Islamic Knowledge and Bible Knowledge curricula be 'improved' to teach lasting positive values to students in these schools?

The discussion now turns to the specific values taught through these curricula in response to Research Question 1.

Data used to respond to Research Question 1 were collected primarily during a review of documents. Importantly, these include (a) the official Civics, IK and BK curricula Forms 1-4, and (b) documents from the Ministry of Education, outlining broad goals and specific objectives, also specifying their content amongst other dimensions of these curricula, as well as documents recording authorship of the curricula, reviews where these had occurred, sources drawn upon in designing these curricula, and others, concurring with Bell's (2005:130-31) view. Values on Tables 8-10 were firstly organized under theme-based headings to get an overall sense for the contents before being analyzed and divided into units of meaning then classified into categories (Kothari, 2004; Rwegoshora, 2006; Dooley 2003).

The review of these documents indicated the inclusion of specific values formally taught by Civics, IK and BK teachers in addition to the broad overarching values and ancillary values discussed in the review, namely 'self-reliance', 'belief in the oneness of Allah', and 'love of God'. The arrangement of these 'specific values' in this discussion reflects their arrangement as in the respective curricula, identified as overarching and ancillary values. Adding a considerable range of specifics, these curricula provide students with a basis that could inform their decisions and provide them with choices when they are tempted by corruption. More particularly, these values are needed in daily life to resist 'forging documents' when convenient, rather than following due process, 'soliciting commissions' when in a position of power to swell meager earnings, accepting 'takrima' or gifts for favors which unduly advantage one over others, and the like. Specific values furthermore provide detail to overarching and specific values related to the respective foundations laid through the teaching of both secular and spiritual values, to guide students in their decisions at school and later in life.

The national secondary education curriculum of Tanzania comprises 14 subjects (Ministry of Education, 1995), Civics being a compulsory subject along with Kiswahili, English and Mathematics in all secondary schools. IK and BK, however, are not compulsory in state schools, being optional subjects at all levels in the state system. The compulsory teaching of Civics to all students in all Tanzanian schools from Pre-Primary up to A level, is an indication that values in this curriculum are likely to be more influential than the values taught in either IK or BK curricula. The teaching of Civics has as purpose making secular values more familiar to all students and teaching them in depth values related to 'self-reliance' in order to build and develop the new independent Tanzania. IK and BK being optional subjects, are taken only by students who elect to study them for a variety of reasons; one being because they strengthen their faith, another as a fill-in. Hence, the subjects are not as influential as Civics as far as laying a foundation in values for students is concerned. However, the three curricula collectively provide choices to students when making decisions in their present and future life. Statistics from a field survey done by an NGO (MDI, 2005) shows that the two optional subjects, IK and BK are taken by about 35% and 45% of students respectively, suggesting that only 80% of all students are learning additional values on top of secular values, and they could, therefore, make choices based on their spirituality. This suggests too, that the religiously based values curricula are likely to be less influential in decisions students make than secular values taught in Civics. A quirk of education in Tanzania is that its being a secular state it has no desire to further any one religion and hence neither appoints nor remunerates IK or BK teachers, only Civics teachers. The law states categorically that religious institutions not only have to provide IK and/or BK teachers but also have to train and pay them to teach these curricula in state schools. IK and BK do not attract as many students as Civics, because the former are not compulsory subjects whilst the later is.

Civics, IK and BK are content-based curricula (Ministry of Education, 1995: 56), informed by the design principle of ‘ends’, which insists that designs pre-specify

the content that is to be learnt. Following Sockett (1976) these statements specify all content to be learnt prior to teaching and to develop comprehensive plans for teaching and organizing it in advance. Stated as ends or objectives or outcomes, these statements have to be clear, stating unambiguously the content to be learnt and should, together cover all the content to be learnt in the curriculum. Teaching and learning are typically organized in terms of a taxonomy such as the one devised by Bloom (1982), progressing from more simple and foundational content as base to the more complex learning of academic disciplines. Moreover, content in these designs is specified in statements, usually called objectives or outcomes, stating the content to be learnt, as well as indicators for recognizing that learning has taken place, in a form that is measurable. Finally, designs are to be completed in advance of teaching and learning to ensure that the process of teaching and learning is planned, coverage of the content to be learnt comprehensive, and that it is clear how it will be recognised that learning has taken place. The greatest strength of this approach lies in the fact that teaching and learning are planned, comprehensive and transparent, making catch-up by absentees or defaulters easy. A negative consequence is that incidental/unplanned learning is not officially recognised as learning simply because it was not pre-specified in advance in statements. Crucial to making this kind of design work effectively, particularly, in teaching positive values, is the availability of committed teachers who will strengthen the foundations laid in the teaching of these curricula and provide students with strong choices.

In responding to Research Question 1, specific values entailed in this teaching will be discussed, with illustrative cases, to give a sense of the choices with which these curricula provide students with a view to enabling them to act morally and resist corrupt practices where and when these occur.

The content in all three curricula is organized under overarching and ancillary values, detailing specific values to be learnt in each curriculum. Each of these

curricula has pre-prepared materials and teaching aids for teachers, but no textbooks available for students. Two periods of 90 minutes a week have been allocated for each subject in all three curricula. Interestingly, the number of periods allocated for Civics a week differs from other compulsory subjects such as Mathematics and English 6 periods each, and Kiswahili 4 periods. The researcher's observations indicated that teachers effectively used a range of methods to transmit the values contained in these curricula, including the 'lecturing' method linked with 'group discussion'; teachers 'modelling' values for students to learn by example; using instructional examples or 'parables' or 'story telling' and, in a few instances, 'question-and-answer as participatory method'.

6.3 Civics Curricula Forms 1-4: Objectives and specific values

The textbooks used in the Civics curriculum [Forms 1-4], as it is officially called in the national curriculum in Tanzania vary in length, ranging from 110 [Book Three], 113 [Book One] to 129 pages [Book Four]. Civics, which was introduced in 1967 after the Arusha Declaration, differs from Civics under colonial rule, 1961 to 1966. The new Civics curriculum in independent Tanzania was firstly taught from Standard Three onwards under a section in the national curriculum known as 'Political Education'. The aim was to impart 'Ujamaa' values as a new ideology that was meant to shift people's thinking from dependency on Britain to self-reliance in independent socialist Tanzania (Osaki, 1996:10). The introduction of the new curriculum was aimed at reforming the school curriculum as regards its relevance for and appropriateness to the current and future needs of individual citizens. 'Political education' was thus made compulsory in 1967, changed into Civics in 1992 and remained compulsory, its content unchanged ever since (Komba, 1999: 54).

The Civics curriculum developed by the Institute of Curriculum of Tanzania [ICT] in an initial informal form in 1967 and formally in 1992, and has as yet to be reviewed (Ministry of Education, 1995: 55). A Teacher's Guide of 92 pages

combining Forms 1-4 is available in each state school and is shared among teachers. The government does not provide students with texts: they have to purchase these from bookshops at an affordable price.

6.3.1 Objectives of the Civics curriculum

The Civics curriculum is aimed, amongst other things, at the following:

- Development of personality for national development.
- Appreciation of culture, customs and traditions of the people of Tanzania.
- Development of self-confidence and an inquiring mind; understanding and respect for human dignity and human rights, and a readiness to work hard for personal self-advancement and national improvement.
- Enabling every citizen to understand the fundamentals of the national constitution as well as the enshrined human and civic rights, obligations and responsibilities.
- Promotion of love and respect for work and improved performance in the production and service sectors.
- Inculcating principles of the national ethic and integrity, national and international cooperation, peace and justice through the study, understanding and adherence to the provisions of the national constitution and other international basic charters (Ministry of Education, 1997).

Captured in the purposes of Civics curriculum above are specific values structured around the overarching values of ‘self-reliance’, such as devotion to work, recognizing diversity, rights and responsibilities, and human dignity.

6.3.2 Specific values taught in Civics

This section responds to Research Question 1 on specific values taught in Civics in the national curriculum of Tanzania. About 64 specific values are taught in this

curriculum from Form 1-4, providing students with a foundation in values that will guide their choices and/or decisions in life. The substantive content of these values is organized under the overarching value of self-reliance as three themes or clusters of values common to all Form 1-4 Civics curricula.

- The first theme, ‘Society and Culture’, deals with specific positive values such as, ‘obedience to authority’, ‘national loyalty’, ‘patriotism’, ‘tolerance’, and ‘respect for others’ (Ministry of Education, 1997:iii-v).

- The second theme of specific values is ‘Politics and Democratic Governance’, and encompasses specific values such as, ‘good governance’, ‘the rule of law’, 'devotion to work', ‘basic human rights’, and ‘freedom of citizens’.

- The third theme is ‘Preservation of the Environment’, and focuses on specific values such as, ‘protection of people from the effects of pollution’, ‘preservation and proper utilization of natural resources’. Table 8 below illustrates the specific values under the three themes.

Each specific value in Table 8 below is clarified next to give a sense of the way/s in which this curriculum adds to ‘self-reliance’, thereby building a foundation in secular values that should inform and guide students’ decisions and choices in school and in life.

Approximately 64 Specific values are organized in the Civics curriculum under the overarching value of ‘self-reliance’, broadly referred to as the commitment of all citizens nationally to provide the basic needs for themselves and their families, thereby contributing to the building of a new and independent nation.

Table 8

Specific values in Forms 1-4 Civics curricula

Values cutting across all Forms 1-4	~ Devotion to work ~ Social Equality ~ Justice ~ Unity ~ Peace ~ Tolerance ~ Love ~ Respect all people ~ Fight against corruption ~ Rule of law ~ Obedience to authority ~ Respect the national Institution ~ Sense of honesty ~ Self discipline ~ Care for the Environment											
Specific values to specific Forms 1-4	Society and Culture				Politics and Democratic Governance				Preservation of Natural Environment			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
	~Mutual respect in the family ~Co-operation in society ~Respect cultural diversity ~Respect human rights ~Respect women and children rights ~Advocacy for inclusive education ~Active participation in community development activities	~Truthfulness ~Personal integrity and ethics	~Participation in social economic activities ~Respect women's rights and dignity ~Fight against HIV/ AIDS and STDs and communicable diseases ~Seeking knowledge ~Prevention against juvenile delinquency	~Respect State social values ~Respect cultural diversity ~Respect woman ~Decent dressing ~Participation in different ceremonies in the community ~Respect religious diversity	~Respect national symbols and anthem ~Singing national anthem ~Respect people's rights to social services ~Respect legal and moral rights ~Democratic thinking ~Respect duties and responsibilities of citizens ~Participation in crime prevention and reporting	~Responsibilities of Local Government ~Qualities of the leaders ~Defending Unity among the Tanzanians ~Love of the country ~Democracy ~Respect the multipart system ~Respect the Parliament ~Empowerment women for promotion of National economy ~Good governance	~Responsibilities of the National Government ~Respect different Government organs ~Promoting gender equality ~Respect rights for the arrested person	~Fight against sex preference ~Respect for private and public properties ~Respect for international co-operation ~Defending the Union between Tanganyika and Zanzibar ~Respecting the governing rules for NAM, UNO ~Respecting the New International Economic Order	~Care for public properties and services		~Love for cleanliness ~Community service ~Avoiding causes of environmental pollution and degradation	

Among the specific values are values that cut across all Form 1-4 Civics curricula including, the following:

- ‘Devotion to work’ is included to clarify thinking about self-reliance, conveying its role in enabling individual citizens to provide in their and their families’ basic needs sustaining them and their families as well as laying the foundational values required for building a self-dependent nation

- 'Devotion to work' also implies loving the work for the sake of better and sufficient production for the country. Through this value, students are encouraged and motivated to reach their personal capacity and efficiency through self-production and through national development when in powerful positions in future.

- ‘Equality’ and ‘justice’ are included as a reminder of basic human rights, indicating that everybody forming part of this diverse nation - tribally, culturally, linguistically – should be treated equally and without prejudice because of who they are, and should have recourse to the law if the system fails them to ensure that justice is served.

- ‘Unity’, the fourth value is applicable to notions of Tanzania as a newly independent nation as well as to it and its citizens being continentally united into one Africa, as articulated by President Mwalimu Nyerere since independence.

- ‘Peace’ and ‘tolerance’ are viewed as basic needs in terms of stability in a country as culturally and religiously diverse as Tanzania, a country that is determined to build a self-reliant nation away from domestic conflict and civil wars typically based on tribalism or religious sentimentalism. These values are not only fundamental in providing national stability but also need to be sustained by the coming generation if they are to sustain the

nation's unbroken record of peace and tranquillity in the midst of an often-turbulent neighbourhood. Values such as mutual 'respect between people' and tolerance are the consequences of 'love' and fraternity in a society where all the people work hard and peacefully together towards the common goal of building one self-dependent nation.

Together, the teaching of these two values should promote understanding between citizens, leading to the creation of a conducive environment in which there will be no room for any civil servant to 'solicit commissions' or 'Takrima' in order to offer people services. In this way all people are involved in a 'fight against corruption' campaign linked and/or adding to efforts initiated by the office of the State President, the law and Parliament to prevent abuse of power in public services by putting to an end the seven generic forms of corruption found to be spread across almost all government institutions (Warioba Report, 1996) and which has resulted in Tanzania being ranked as one of the most corrupt countries internationally, undermining government endeavours to build a self-reliant nation.

- Values such as 'rule of law', 'obedience to authority' and 'respecting the constitution' are all reminders for people to obey the law. This includes a commitment to obeying rules and regulations in their working place, and reflects their civility and allegiance to the lawful authority elected by them and building, with their leaders, a self-reliant nation in which all people are treated equally before the law, where there are no corrupt practices such as 'favouritism' or 'Takrima'.

- Sense of 'honesty' and 'self-discipline' are values connected to 'justice' and 'truthfulness' and apply to both the person in power and the citizen who wants to get services.

These values, as captured in the Civics curriculum, aim to create an awareness of their moral obligations in students, providing them with the opportunity of making moral choices and/or resisting or curbing corrupt practices whenever they come across these. Falling under these values are specific values particular to specific Form 1-4 Civics curricula, illustrated next under their general themes to give a sense of the choices they collectively provide to students.

- The specific values under 'society and culture' aim to provide students with choices related to secular values that are consistent with cultural diversity in the Tanzanian context.

- The specific values, 'mutual respect in the family', and 'co-operation in society' are references to culturally proper morals meant to strengthen a respectful sibling relationships between members of the family as a small cell that, with other cells, form a big nation called Tanzania. This includes customary traditions and forms of respect within the Tanzanian cultural context injected into the endeavour of building a peaceful nation. The emphasis placed on this value emphasises the notion that stability in the family enhances national stability and hence, maintains peace as well. Related to 'mutual respect in the family' is 'respecting cultural diversity', which refers firstly to the acknowledgement of and respect for differences in culture of various ethnic groups in the country so as to promote and/or maintain a high degree of tolerance while strengthening mutual respect among the people – necessary ingredients in the building of a peaceful nation.

- The values relating to respect for human, women's and children's rights are included as a means of advocating rather than violating these groups' basic needs. The emphasis is on the struggle for self-determination, independence and equality, on the assumption that people are not only equal in terms of needs, but also in performing their duties and

responsibilities, that is, to work hard to build a self-reliant nation. Regarding the rights of women and children, the focus is on civic, political, social and economic rights and duties for these groups, allowing them to participate equally with other groups in society to develop their country, and acknowledging that they should be granted equal opportunities to explore the utility of national wealth. Attitudes like these create a sense of belonging and 'patriotism' in all concerned, a spirit that makes people develop a love for their country and a readiness to fight for its well-being. 'Respecting women's dignity' is a reference to the negation of women's status by some cultures that humiliate women as a matter of course. An example of such humiliation is the act of 'female genital mutilation' that still occurs in some areas in the northern part of Tanzania and is a corollary of spousal beating.

- Other specific values in the Civics curriculum are 'advocacy for inclusive education' and active participation in community development activities', both of which refer to the right that all Tanzanian children of school-going age, regardless of her/his physical disability, has to participate positively in community activities after being empowered with knowledge. Adults are, not, however, excluded from this national campaign, initiated by Mwalimu Nyerere and captured in the Civics curriculum as an empowerment tool for all people - towards economic and social transformation first and the building of a strong self-dependent nation independent of foreign aid, second. Inclusive education is a tool for social and economic transformation in Tanzania as visualized by Mwalimu Nyerere and captured as specific values in the Civics curriculum. Consequently, a parent who does not send her/his child of school-going age to school or does not her/himself attend adult education class can be found guilty of not supporting the illiterate campaign and sent to court.

- Another group of specific values are ‘personal integrity’, ‘truthfulness’ and ‘decent dressing’, all of which suggest a need for self-discipline and act as a gauge of personal commitment with regard to individuals taking positive measures to protect themselves against diseases, including the HIV/AIDS and STDs. The inclusion of these values signifies the State’s desire to build people who are strong and healthy enough to work hard towards nation building.

- Related to these values is ‘participation in the fight against HIV/AIDS and STDs, and anti-communicable diseases campaigns’. The aim is to train students and all people in techniques with which to fight the three enemies cited by Mwalimu Nyerere as the big enemies undermining prosperity, self-reliance and ujamaa values, namely “ignorance, diseases, and poverty” (Nyerere, 1986:5).

- Specific values under the theme of politics and democratic governance aim to train people in the values of democracy while creating political awareness based on the overarching values of 'self-reliance' and an *ujamaa* outlook away from a utopian socialism. 'Good governance' and ‘respect for Parliament’ are prerequisite specific values for a democratic government referring, as they do, to responsible governance that maintains human rights, provides basic needs to the people, brings about unity among the citizens and a government – local and national - that holds its rulers' accountable for any violations in this regard. Such a good, responsible government is typically led by a president, who also acts as chief executive. 'Respect for legal and moral rights’ refers to the ‘rule of law' as a specific value taught in Civics and is aimed at the nurturing of respect for the law by not acting against the democratic state but, rather, avoiding crimes against people and their properties, as well as crimes against the state and morality (Mgaywa, 2001:101).

- National values, such as ‘respecting the national symbols and anthem’ have the encouragement of student participation in different national festivals as purpose but also instilling in them a sense of belonging to and loving their country. Students are trained to sing the national anthem and to participate in lighting the ‘national torch’. This ceremony occurs every year and the lit torch is paraded all over the country as a symbol of hope where there is despair, love where there is hatred, and dignity where there is only humiliation. The national torch, as articulated by Mwalimu Nyerere and captured in the Civics curriculum of Form One (Institute of Education, 2002), was envisaged as shining beyond Tanzanian borders, thereby using ‘national symbols’ to promote values that unite all Tanzanian citizens irrespective of their ‘cultural and religious diversity’, to offer the promise of love, peace, respect and hope to all people while strengthening co-operation in national social and economic programs aimed at the building of a self-reliant nation.

- As for the specific values of ‘democracy’, these are meant to change people’s mindsets towards thinking and making democratic decisions related to the public, that is, reaching decision without violating the fundamental principles of insider participation in decision-making. This value, as captured in the Civics curriculum, is put into practice in democratic activities such as electing school leaders and choosing extra-curricular activities. Also, within the context of democracy, ‘gender equality’ is promoted in the Civics curriculum, while ‘sex preference’ is rejected in the building of a nation that respects equality and equity in society.

- As for ‘respecting the Union and international co-operation’, the inclusion and teaching of these values is a reminder of the commitment given by the leaders of Tanganyika and Zanzibar in 1964 on behalf of their two nations to protect the Union, and for the coming generation to sustain this spirit.

The aim was not only to sustain the Union between Tanganyika and Zanzibar, but also to extend it to include neighbouring countries and, eventually, the entire Africa. This being Mwalimu Nyerere's idea and captured in the Civics curriculum, all people are persuaded to advocate for East African co-operation as a starting point, then for co-operation with East, Central and Southern countries and then to look forward to a united Africa. Economic co-operation between Tanzania and other African countries is now a reality through the East African Community, the Common Market for Eastern and Southern Africa [COMESA], the Economic Community of West African States [ECOWAS] and through some United Nation Organizations [UNO].

Another value, that of promoting international co-operation as captured in the Civics curriculum is through 'respecting the governing rules for the Non-alignment Movement' and Commonwealth countries of which Tanzania is an active member primarily because they support a national policy of self-reliance.

- Specific values grouped under the theme, 'preservation of the natural environment', have as purpose educating people to protect themselves against the effects of pollution through the development of a culture of 'loving cleanliness' and 'care for public properties' instead of misusing them. The 'preservation and proper utilization of natural resources' is advocated by encouraging people to maintain cleanliness in their surroundings so as to reduce the prevalence of preventable diseases such as cholera. Also, these values encourage and train students to plant trees, to abhor cutting them down, and to reduce waste materials because, as Mgaywa says, (2001:85) "the consequence of environmental pollution is environmental degradation", and this undermines the national endeavour to transform the country into a self-reliant nation.

To conclude, the Civics curriculum offers a variety of about 64 specific values to students and thus makes multiple choices available to them while they are still at school and later in life. This foundation of secular values laid across Forms 1-4 by means of Civics curricula help students to make choices that should contribute to the national endeavour of building a self-dependent nation, an endeavour that encourages/urges people to work hard to produce food, clothes and basic needs for themselves and the nation rather than to undermine such endeavours. It also encourages them to make choices in addressing different forms of corruption that undermine the national values of justice, equality and patriotism or that impedes national efforts to fight the evil of corruption.

Adding to this secular foundation is the spiritual foundation laid in both IK and BK curricula, which will be discussed next, with all three curricula seeking to provide a multiple choice of values to students to guide their lives while still at school and in later life.

6.4 Islamic Knowledge curricula Forms 1-4: Objectives, specific values

Unlike Civics, IK is an optional subject chosen mainly by Muslim students and is the optional subject choice of approximately 35% of the school population. IK, its official name, is used to formally teach Islamic values in Tanzanian state schools but the length of the curriculum differs from grade to grade: Forms 1, 2 and 3, contain about 200 pages each, and Form 4 about 300 pages.

The new IK curriculum was developed in 1996 by the Revolutionary Government of Zanzibar [SMZ], in collaboration with the Supreme Muslim Council of Tanzania [BAKWATA] under supervision of the National Examination Council of Tanzania [NECTA], and approved by the latter in the same year. Since then the curriculum has not been reviewed. The new curriculum, which was first used in 1996 differs from the old IK curricula developed in the early 1980s by WARSHA (a group of influential Muslim writers), the Education Panel and BAKWATA. The old curricula

were taught at a few state schools in Dar-es-Salaam only. Currently the IK curriculum is offered at almost all the schools in the country under the title of 'Religion' subject, depending on the availability of Muslim teachers, from pre-primary to secondary schools.

The government, being a secular state, does not provide any learning material for religious subjects - these are provided by religious institutions. The IK Teacher's Guide, consisting of about 30 pages, is supplied by an NGO called Munadhamat Al-Da'wa Al-Islamia [MDI] and is available to each Form. Students' texts are made available by the same organization, MDI, via bookshops at affordable price and at a half the printing cost in most state secondary schools.

6.4.1 Objectives in the Islamic Knowledge curriculum

Both the overarching and the 92 specific values are reflected in the purposes of IK in Forms 1-4, broadly in the first and more specifically in three further purposes, as seen below.

> Curriculum of Islamic Knowledge aims at preparing the learner to lead an Islamic way of life on the one hand, and to revive Islamic values that would endow the society with a way of life that is full of peace and happiness on the other hand (SMZ and BAKWATA, 1996:1).

More specific purposes of the IK curriculum are,

1. To provide students with adequate and basic knowledge about Islam,
2. To encourage students through teachers' personal example to live in accordance with and practise Islam in all their activities in society, and,
3. Advocating for brotherhood, justice and peace (SMZ and BAKWATA, 1996).

Guided by these objectives, the substantive content of the IK curriculum is organized and taught in the classroom. Generally, the IK content seeks to

adequately develop students' interests, mental abilities and life skills. It fosters Islamic beliefs and observances, values and laws that govern individual conduct and the relationship between nations. It creates a conducive environment in which Muslims find a favourable climate for future generations to learn their beliefs, accept them, advocate for them and worship their One God as He revealed Himself in His sacred Books and as captured in the IK curriculum (SMZ and BAKWATA 1996).

6.4.2 Specific values in Islamic Knowledge

Responding to Research Question1, which seeks to establish the specific values taught in the IK curriculum to provide students with moral choices when making decisions in school and in life in the future, about 92 specific values are organized under five broad categories as displayed in Table 9.

Category 1 deals with the values of the 'Islamic Faith' such as, 'remembering the presence of Allah at all times', 'unity', and 'brotherhood'.

Category 2 focuses on 'Islamic Jurisprudence' and includes specific values such as 'performing prayers', 'mutual interrelationship between people', and 'respecting Islamic systems in politics, social and economics'

Category 3 is about 'Qur-anic studies: Recitation, Memorization and Interpretation', all of which contribute to a better understanding and application of the message of Allah and includes specific values like, 'performing prayers', and maintaining 'self-righteousness'.

Category 4 is about the 'Prophet's Life' and is aimed at getting students and all people to emulate His deeds in life. This group contains values such as 'living by example', 'practicing Islam in all aspects of life', and 'advocating for good'.

Category 5 is ‘Islamic History and Culture’ and includes specific values such as ‘obedience’, ‘respect for others’, ‘Islamic jihad’. Also, this group covers the history of ‘Islam in East Africa’, which includes specific values such as, ‘unity’, ‘loving Islam’, and ‘volunteerism’.

Specific values in this curriculum (Forms 1-4) are illustrated in Table 9 below, and clarified next to show the choices Islam provides to Muslim students in the decisions they make in life, and how it helps them to resist corruption.

Specific values in the IK curriculum are organized under the overarching value of ‘believing in the oneness of Allah and remembering His existence at all times’. This value refers to Muslims being associated with a power that keeps them on the right path and encourages them to act morally, fearing none but Him who is available all the time. Believing in Allah encourages Muslims to choose to abhor all practices linked to corruption in Tanzania.

Seventeen specific values cut across all Forms 1-4 IK Curricula, all of them contributing towards the laying of a foundation in Islamic values for Muslim students so that they will live and behave accordingly in order to get Allah’s approval. Specific values such as ‘justice’ and ‘fearing Allah’, refer to the nurturing of a culture of giving everything in its proper place, giving equal rights to all people and even to other living things, treating them justly without violating their rights. Muslim students are provided with these values as a foundation for them to have choices when making decisions, specifically when they are in positions of power, reminding them to do justice to people ‘fearing the only One’; Allah and not to indulge in corrupt practices. Allah calls Himself ‘The Just’ and Islam considers justice to be one of the foremost pillars and principles of the Islamic State.

Advocating for ‘brotherhood’, and preaching ‘peace’ in society, living in community as ‘role model’, and ‘tolerance’ are all specific values that not only refer to people

living in peace in society, but urging them to work for it by living exemplary lives. The values also refer to the practice of respecting all people regardless of their cultural and religious background, and acting as 'role models' by doing good deeds and avoiding bad thing and evils in society, including corrupt practices. The assumption here is that it is easier for people to learn from real examples rather than from mere precepts delivered in a Mosque.

'Respecting parents' has a special place in Islam. Unlike some European countries where over aged people are kept in refugee camps, Islam orders all Muslims to keep their parents with them, sharing with them whatever they have been blessed with by their Lord, Allah, and it warns them that those who disobey this order might be calling a curse on themselves as captured in the IK curriculum of 1998. All these values convey the message that Islam deserves to be loved and respected. To this purpose Muslims are required to make sacrifices and to accept responsibility for guiding people's lives and their rights. The values, moreover, encourage Muslims to lead people to doing justice and refraining from practices involving favouritism and corruption.

Values that emphasize 'following Allah's Messenger', and 'believing in and respecting all Allah's Messengers' are references to the fourth pillar of Islamic faith, complementing belief in the oneness of God and 'Allah's power', that is, the belief that Allah is the One and only One, a maxim strengthened by a belief in Allah's angels. Muslims follow only the teachings of the last Messenger Prophet Mohammad, and emulate His deeds and life.

Table 9

Specific values to specific Forms 1-4 IK curricula

Values cutting across all Forms 1-4	~ Justice ~Brotherhood ~Peace ~ Role model ~ Following Allah's Messenger ~ Respecting the Holy Qur-an ~ Tolerance ~ Fearing Allah ~ Respecting parents and all people ~ Reciting and memorising the Qur-an ~ Believing in and respecting all Allah's Messengers ~ Believing in Allah's power ~ Charity giving ~ Performing prayers ~ Unity and co-operation and solidarity among Muslims ~ Respecting the lawful authority ~ Loving Islam ~ Obedience to Allah and Islamic authority									
Specific Values to specific Forms 1-4	Islamic Faith		Islamic Jurisprudence		Qur-an: Recitation, memorisation		Prophet's life and His Sayings		Islamic History and Culture	
	Form I	Form II	Form I	Form II	Form I	Form II	Form I	Form II	Form I	Form II
	~Islamic dress ~Eternal life	~Believing in the Pillars of Islamic faith ~Abstaining from illegal sex	~Co-existence between different religions ~Respect analogical thinking ~Performing prayers in entire life ~Social justice	~Respecting other people's religions ~Respecting the dignity of man alive and dead ~Endurance spirit ~Care for personal health ~Congregation through the Pilgrimage rituals	~Sincerity ~Devotion to work	~Conservation of the Holy Qur-an ~Hatred to enemies of Islam	~Respecting Prophetic traditions ~Telling the truth ~Helping the needy ~Keeping order and discipline ~Generosity ~Kindness	~Respecting Prophet's companions ~Mutual kindness ~Memorisation of Prophet's traditions	~Islamic dress [Hijab] ~Respecting the time ~Seeking knowledge	~Service to community ~Participation in Islamic celebrations and occasions ~Respect Islamic culture ~Respect scholars ~Respect analogical thinking and scientific research
	Form III	Form IV	Form III	Form IV	Form III	Form IV	Form III	Form IV	Form III	Form IV
	~Existence of Allah ~Concept of worship ~Respecting Allah's rights ~Establishment of Islamic State ~Jihad ~Empowering the Muslims politically and economically	~Believing in the Last Day ~Fight against superstitions, witchcrafts and magic ~Polygamy ~Fight against corruption ~Fight against usury ~Fighting apostasy	~Cleanliness ~Righteousness ~Respecting human rights ~Respecting all living things' rights ~Rights of the enemy in the war ~Duties of the Consultative Body [Majlis Shura]	~Truthfulness in general and in marriage life ~Abstinence from sex before marriage ~Repentance ~Fight against abortion, Test-Tube babies and Family Planning Policy ~Respecting Co-existence between religions		~Miraculous of the Qur-an	~Role of the Mosque in society ~Qualities of leaders	~Messenger as the guide in life ~Trustfulness in life ~Equality and equity ~Qualities for Muslim leader ~Fighting the apostates	~Preservation of environment ~Participation in social security system ~Fight against slavery ~Advocacy for the beauty of Islam	~Fighting against adultery ~Fighting against HIV/ AIDS and STDs ~Respecting the dignity of woman ~Rule of Allah's law in life ~Principles of Islamic Government

‘Respecting the Holy Qur-an’, and ‘reciting and memorising the Qur-an’ are values referring to the third Islamic tenet, namely that Allah’s Book ‘Qur-an’ is the sole source of laws, knowledge, and everything that is useful to the entire human race and other living things. A Muslim is rewarded for reciting it, memorizing it, and, most importantly, understanding and implementing the messages it reveals because it is the last revelation. All Muslims recite it in their prayers and are motivated to memorize some of its Chapters, nurturing a culture of reading it every day for them to be guided in life for it encourages them to do what is good and serves as a reminder if and when a person encounters corrupt practices. Like reciting the Qur-an, ‘performing prayers’ serves as a reminder for a Muslim to avoid doing unjust, bad and harmful things to people.

As for ‘charity giving’, this refers to helping people in society and is a call to strive for the well-being of people by participating in community development activities. The values of ‘unity, co-operation and solidarity among Muslims’, constitute a call for brotherhood and solidarity among Muslims as one community, with co-operation referring to the spirit of helping one another, empowering one another economically to build a strong Muslim community capable of stopping all corrupt practices in society, including all unjust systems. ‘Respecting the lawful authority’, and ‘obedience to Allah and Islamic authority’ are references to Muslims portraying loyalty to the elected authority and Islamic authority in a manner that maintains peace and mutual respect between people of different cultures and religions.

About 92 specific values displayed in the curricula of Forms 1-4 are clarified next, each under its category as presented in Table 9 above, to give a sense of the values foundation with which they provide Muslim students.

Specific values such as ‘Islamic dress’, ‘abstaining from illegal sex’, and ‘advocacy for polygamy’ are all values related to the Islamic faith, all of which are obligatory for every Muslim. Islamic dress generally, is a reference to the

requirement that men as well as women should be decently dressed. In particular, it refers the wearing of the ‘Hijab’, which Muslim women are obliged to wear when appearing before any stranger - whom she can marry - with the exclusion of her husband, and which covers the whole body except her face and hands. This dress is emphasised in the Qur-an, captured in the IK curriculum and the researcher observed it being emphasised by all IK teachers in their classrooms.

‘Abstaining from illegal sex’ refers to self-protection from illegal sex and its consequences, including the pandemic disease HIV/AIDS with which the IK curriculum confronts Muslim students, to bring into society a healthy youth who can contribute to the building of a respectful nation among the nations. Polygamy’, which is contrary to Christian monogamy, is common in the Islamic faith. The purpose of polygamy is to make people bear parental responsibilities and to fight all illegal sexual relationships between man and woman to protect a society from having one single parent and, or street children who may not contribute to national development activities positively.

Values related to the ‘pillars of Islamic faith’, ‘existence of Allah’, ‘eternal life’, and ‘worship’ refer to the fundamentals of Islamic faith, and foster a sense of responsibility and self-control in life on earth so as to enjoy eternal life in the hereafter. Muslims seek to establish a community that comprehends the purpose of creation, therefore Islam instructs people to live peacefully because they will be accountable for their actions in the hereafter. In Islam, believing in the existence of Allah and eternal life, make people behave justly and perfectly in life because they respect the presence of Allah, and fear His severe punishment.

As for the ‘establishment of an Islamic State’ and ‘empowering Muslims politically and economically’, the values refer to a just State that takes care of all citizens regardless of their cultural and religious backgrounds, and affords them equal rights. Empowering Muslims politically and economically is specific to the

Tanzanian context because Muslims believe, and this is captured in the IK Form 4 curriculum, that they were left behind educationally, economically and politically compared to their fellow Christians. Fighting 'Jihad', refers to the fight against all types of injustice because, as captured in the IK curriculum, a Muslim is just with others, even with him/herself and does not transgress others' rights. At the same time, however, a Muslim does not accept unjust treatment from anyone; s/he is strong and does not accept to humiliation from anybody. All these values are references to social injustice, and the types of humiliation that the specific value of 'jihad' wants to put to an end. As such, they provide Muslim students with the moral choice of acting in accordance with their faith. Corruption is one of the social injustices against which a 'jihad' has been declared. In this sense it supports the national 'Fighting against corruption' campaign that targets the seven generic forms of corruption and the specific forms associated with them, purportedly prevalent in all government institutions in Tanzania.

Also, in an Islamic State, the economic system should be Islamised, and that is where a value such as 'fighting against usury' comes in. This value relates to the establishment of a free-interest banking system which rejects interests based on usury and accepts only interest based on commercial co-operation between bankers and banks known as Islamic 'Murabaha and 'Mudharaba'.

'Fighting apostasy' refers to another type of 'jihad' – fighting against the betrayers of Islam because they do injustice to themselves by leaving the best, which is Islam, and choosing the lower, which is anything not Islam, as taught in the IK curriculum of Form 4 (SMZ and BAKWATA, 1996). 'Fighting against superstitions, witchcraft and magic' urge Muslims to fight against ignorance and some Muslims who consult native spirits about their affairs instead of consulting knowledgeable people in different fields such as medicine, and/or placing themselves in Allah's hands.

The specific values of ‘co-existence between different religions’, ‘respecting human rights’ - including ‘respecting the dignity of man alive and dead’, and ‘respecting all living things’ rights’ - all fall under the values group, ‘Islamic jurisprudence’ and remind Muslims to respect other people’s religions and not to violate their rights and rights of other living things either. Living by these values, from an Islamic perspective, makes it possible for everybody to live in peace and to perform his/her duties perfectly. However, the emphasis in this values group, as addressed in the IK curriculum, is on co-existence - which rules to apply and which actions to take if rights are violated. ‘Respect analogical thinking’ refers to the training Muslim students get in Islamic jurisprudence, that is, to analyse Allah’s messages and scholars’ views. The exercise hones students’ critical thinking skills and enables them to make informed choices in life.

Cultivating a ‘spirit of endurance’, ‘righteousness’, ‘repentance’, ‘truthfulness and trustfulness in married life’ relates to the nurturing of values like courage, abstinence from illegal sex, speaking the truth and never telling lies. Also they refer to the qualities of a true Muslim namely that a Muslim should display a spirit of endurance in situations where s/he has to defend the truth and be bold in collecting him/herself, asking Allah’s forgiveness and returning belongings or rights to their rightful owners.

Specific values such as ‘congregation through the Pilgrimage rituals‘, ‘care for personal health’ and ‘cleanliness’ are all references to care of oneself and the community by creating a conducive environment similar to that of Mecca when Muslims from all over the world are gathering together worshiping One God. The cleanliness maxim refers to both physical and spiritual cleanliness. ‘Rights of the enemy in the war’ is a reference to the entire beauty of Islam and a reminder that human rights should not be violated, not even when dealing with the enemy.

As for ‘duties of the Consultative Body’, this value refers to paying respect to an Islamic political way of ruling people through a consultative body known as

‘Majlis Shura’, a way similar to the Parliamentary system followed in Tanzania. ‘Fighting against abortion, Test-Tube babies and Family Planning Policy’ are values urging Muslims to run a campaign against abortion, test-tube babies and family planning policy because of their anti-Islamic implications. A foundation laid in these values provides an Islamic choice to students while they are at school and in their future lives when they might have to address all types of injustice encountered.

Specific values on the Holy Qur-an such as ‘sincerity’, ‘devotion to work’, ‘conservation of the Holy Qur-an’, and ‘miracles of the Quran’, are all references to a belief in the holiness and miracles of the Book and respecting its messages by working on them sincerely and accordingly. ‘Hatred to enemies of Islam’ refers to one of the messages the Qur-an reveals, namely that a Muslim should not love a person who has openly declared him/herself to be the enemy of Islam.

Specific values based on the life of Muslims’ Prophet and His traditional sayings are all about emulating the Prophet. These include, ‘respecting Prophetic traditions’, ‘telling the truth’, ‘helping the needy’, ‘keeping order and discipline’, ‘generosity’, and ‘kindness’, and viewing ‘Allah’s Messenger as the guide in life’. All of these describe the virtues and principles that the Muslims’ Prophet used to have in His life, and every Muslim is obliged to follow in His steps by telling the truth, being generous and kind to all people, and giving assistance to the needy in the community, as well as being a self-disciplined role model. Other specific values are ‘trustfulness in life’, preaching and practicing ‘equality and equity’, and ‘fighting the apostates’, as clarified above. ‘Respecting the Prophet’s companions’, and ‘memorisation of the Prophet’s traditions’ are references to His companions who preserved Islam for the next and subsequent generations to the Muslim generation of today, and memorisation of His sayings constitute wisdom and represent the most accurate translation of Allah’s message to mankind. For that, the Prophet’s companions have to be respected and taken as role models,

and His traditions have to be memorized by today's generation to guide their choices in life.

As for the 'qualities of a Muslim leader', this value refers to the kind of leaders Islam wants to nurture and the kind of training that Muslim youth should undergo for future leadership informed by Islamic values. 'Respecting the role of the Mosque in society' harks back to a part of Islamic history where the Mosque had a message to deliver to society. The aim is to bring back the role of the Mosque in a well-planned way, ensuring that, apart from being a place for performing prayers, all Mosques will have a learning centre for both children and adults, and for the discussion of Muslims affairs.

Specific values based on Islamic history and culture include, 'respecting Islamic culture', 'participation in Islamic celebrations and occasions', and 'service to community'. These specific values are taught to make Muslims aware of their Islamic history and culture in order for them to learn from different occasions what is appropriate from a Muslim perspective today's generation and lives it; to determine what was counted as defaults of past Muslims with a view to healing these, and to explore a future with Islamic values.

Specific values such as 'respecting time', 'seeking knowledge', and 'respecting scholars', are references to values that most Tanzanian Muslims lack and make them aware of the value of time and knowledge to participate equally with Christians in politics and the leadership of their country. In 'respecting scholars' Muslims are, in effect showing them love and adopting them as 'role models' to be emulated. Also it refers to respect for analogical thinking and scientific research methodology used by Muslim scholars when dealing with the science of the Qur-an, Prophetic sayings and Islamic jurisprudence.

Specific values such as 'preservation of environment', 'participation in social security systems' and 'principles of Islamic Government' are references to an

Islamic obligation to obey a just government, to respect the law and regulations of that government and to live peacefully in society. 'Fight against slavery', 'fighting against adultery', 'fighting against HIV/ AIDS and STDs', 'respecting the dignity of woman' and 'rule of Allah's law in life' are all values calling Muslims to live peaceful lives for every individual Muslim wants to live a spiritual life on earth. A man can be a slave of political power, the media, sexual pleasure, or money, and hence, misuse what s/he has obtained through dubious means, thereby becoming a slave to his/her own desires. This type of corruption is abhorred by Islam and is captured in the IK curriculum (1996).

In response to Research Question 1, about 92 specific values have been enumerated and clarified to give a sense of the foundation these specific values lay in school and the ways in which all Muslim students are encouraged to make these values part of their lives, also using them to inform their moral decisions. The specific values organized under the overarching values of believing in the Oneness of God, justice and equality make multiple choices available to Muslim students while still at school and later in life. In the decisions students make, they may decide to make a choice that contributes to the advancement of their religion and their country or decide to join corrupt people, and hence, impede the efforts of religious authorities and the nation to transform the country into a self-dependent nation that respects justice and Islamic belief.

6.5 Bible Knowledge curricula, Forms 1-4: Objectives and specific values

Like IK, BK is an optional subject chosen mainly by Christian students and represents about 50% of optional subject choices. BK is the official name of the curriculum formally teaching Christian values in Tanzanian state schools. The curricula for different Forms vary in length, from 64 pages in Form 1, to 62 pages in Form 2, and 30 and 32 pages in Forms 3 and 4 respectively (CCT and TEC, 1998). A new BK curriculum was developed in 1998 by the Christian Council of Tanzania [CCT] in collaboration with the Tanzania Episcopal Council [TEC] under

supervision of the National Examination Council of Tanzania [NECTA]. It was first used in 1998 but has not yet been reviewed. It differs from other BK curricula developed by different Christian organizations prior to 1998 as captured in BK curriculum of Form One (CCT and TEC, 1998:5-6).

Unlike IK, where an evangelical organization subsidizes the printing of IK textbooks for learners to purchase and use in lessons, no materials in the form of student textbooks are made available by the state or church. Students thus depend entirely on teachers' handouts and notes, and teachers make a few, only a few, Bibles available in lessons. A Teacher Guide is collaboratively produced by the CCT and TEC and made available to teachers free of charge. The government provides no teaching materials for BK or any religious subject as a matter of state policy since independence in 1961.

6.5.1 Objectives in the Bible Knowledge curriculum

Both overarching and ancillary values are reflected in the purposes of the BK curriculum, as seen below, its two purposes being,

- to inculcate love and belief in a three person God, the Father, Son and Holy Spirit, and
- to build brotherly love and association between all people for unity and the promotion of peace on earth and good will to all men (CCT and TEC, 1998:6-7).

Under these objectives, the substantive specific values in the BK curriculum are organized and taught in BK lessons.

6.5.2 Specific values in the Bible Knowledge curriculum

In responding to Research Question 1, about 75 specific values are taught in BK curricula from Form 1-4 to provide students with a foundation in values that will

guide their choices in making life decisions. Apart from being organized under the overarching values of 'love', the specific values are further organized under five broad categories for purposes of simplicity as displayed in Table 10.

The first category focuses on 'Christian faith' including 'prayers and supplications' and relates to the worshipping of God through these values.

The second category is salvation through the love of Jesus Christ' and includes values such as 'following Him to be guided in life'.

The third category is ''spiritual life and lives of apostles', which includes specific values such as 'obedience to authority', and 'respect for human dignity'.

The fourth category focuses on 'providing service to humanity and the community' and includes the specific values of 'loyalty to the Kingdom on earth', and 'compassion and kindness'.

Finally, the fifth category is on 'preservation of the environment', including caring for the natural environment so as not to disturb God's art in His creation -BK curriculum of Form One (CCT and TEC, 1998:7-8).

Specific values in the BK curriculum for Forms 1-4 are illustrated in Table 10, followed by a clarification of these to illustrate which choices the BK curriculum provides to Christian students in the decisions they make in life, and to help them resist corruption in society.

About 75 specific Christian values specified in the Form 1-4 BK curricula are organized under 'love of God' and 'love of all people' as overarching values. The values referring to God's love of all mankind require all Christians to show this love in life, the love which makes a Christian believer feel shy to do any action that contradicts or undermines the one who loves most, 'God', the Almighty.

About 15 specific values cut across all Form 1-4 BK curricula. Specific values such as ‘love the creator, God’, refers to the values implicit in the overarching value of love and in the dictate that the Creator should be obeyed and followed by putting His messages into practice.

‘Service to humanity’ refers to the individual’s love of self and others to make everyone feel loved, respected, and strengthened by God when in need. As is the case in the Civics curriculum, ‘preservation of environment’ refers to the preservation of the natural environment and the protection of people from pollution and degradation. The only difference between them is that, in the BK curriculum, a spiritual value is added, namely ‘not to disturb God’s art’.

Repentance’ refers to the human who sins urging him/her to remember that there is a Father who forgives wrong doers. All people are sinners, but the Father will forgive only those who recognize that they have done something wrong to themselves or to other people and come to Him regretting their actions and praying for forgiveness. Related to this value is the value ‘respecting the rule of the Church’ which refers to the role of the Church as a guardian of the Christian faith and an institution that nurtures its believers to walk in the footsteps of Jesus, the God. The BK curriculum insists that Christian students attend prayers in Church and listen to the directives on their spiritual life delivered in the Church to help them live as spiritual people who are full of love. ‘Role model’ refers to living by example, as is the case in the IK curriculum.

Table 10

Specific values to specific Forms 1-4 BK curricula

Values cutting across all Forms 1-4	~ Love the Creator ~ service to humanity ~ Preservation of environment ~ Repentance ~ Role model / Living by example ~ Social justice ~ Respect all people ~ Participation in Anti- HIV/AIDS and STDs campaign ~ Advocating for Salvation Creed ~ Baptization ~ Respect the rule of the Church ~ Performing prayers ~ Fighting against corruption ~ Fraternity ~ Tolerance									
Specific Values to specific Forms 1-4	Christian Faith		Salvation		Spiritual life and lives of Apostles		Service to Community		Preservation of Environment	
	Form I	Form II	Form I	Form II	Form I	Form II	Form I	Form II	Form I	Form II
	~Love the Bible ~Supremacy of God ~The origin sin	~Governance of God in life ~Mariology ~Respecting the law on earth ~Nazareth Manifest ~Believing in Gospel ~Respecting commission ~Ten Commandments ~Ascension of Jesus	~Pious life ~Freedom as opposed to slavery ~Eternal life	~Feeling of belonging to Christianity ~Believing in the Last Day	~Respect parents ~Chastity ~Openness ~Appreciation of marriage life ~Fighting against abortion ~Use of respective language ~Joining apostles groups ~Participation in Christian rituals, and celebrations	~Jesus – a role model in everything ~Respecting Commissions life	~Keeping order and discipline ~Respect others rights to live ~Devotion to work ~Fighting against homosexuality, drunkenness, adultery and sodomy ~Participation in anti-drugs campaigns ~Kindness ~ Participation in anti-genital mutilation campaigns	~Fight against alcoholism		
	Form III	Form IV	Form III	Form IV	Form III	Form IV	Form III	Form IV	Form III	Form IV
	~Sacrament/ Ordination ~ Concept of worship ~God's call for evangelism	~Ecumenism ~Unity among the Christian denominations ~Monogamy life			~Qualities of general Priest-hood ~God's call for spiritual works	~Youth participation in Church ~Fighting against criminals ~Fighting against abortion ~Respecting engagement and marriage life ~Youth's responsibility towards themselves ~Fight against separation between the spouse	~Charity giving ~Time management ~Spirit of serving the public ~Advocating for Evangelism	~Participation in Christian students Associations groups ~Maturity in solving problems ~Fight intoxicants and drugs ~ Devotion to work ~Youth responsibilities towards the Community ~Fighting against witchcrafts ~Respect co-existence with Muslims in Tanzania ~Tolerance and co-existence with modern religious sects	~Care for the environment	

Like both the Civics and IK curricula, ‘respecting all people’ refers generally, to human rights, and is added to the BK curriculum to strengthen the value of ‘loving’ all people. This value is based on the assumption that all people should be respected because they are all sons of God irrespective of race or colour. ‘Performing prayers’ reminds Christians of their obligation to thank God for their strength, health, and peace and the BK curriculum trains Christian students to pray and thank God before doing any activities so as to strengthen the bond between individual success and God’s hand or blessing. At the same time the BK curriculum urges Christian students pray for people who are less fortunate because they deserve to be loved and to fulfil their evangelical obligation to advocate the ‘Salvation Creed’.

Allied to the value of love are ‘fraternity’ - love for and association with other people - empathy, and doing justice to them because nobody wants to be treated unfairly. The specific values ’unity’, ‘peace’, and ‘tolerance’ are all related to Christian love and fraternity, something that the Christian faith offers to the entire human race regardless of cultural and religious diversity. Christianity preaches and teaches its people ‘peace’, urges them to work for a united nation in which every citizen has not only equal rights but also the responsibility to put in an effort to develop the country.

The value ‘social justice’, the ‘concept of worship’, and ‘God’s call for evangelism’ reflect Jehovah’s teachings on sharing and telling the truth (Luke 3:7-22). As for sharing, if somebody possesses 2 garments s/he should give one to his/her fellow human being; the same applies to food and other things. The maxim ‘tell the truth’ is a warning to soldiers not to accuse anyone untruly, to ‘tax collectors’, not to take more than is due, and to ‘police’ not to punish innocent people, not to take them to court for ‘planned’ forgery cases, not to accept bribes; rather, to be content with their salaries. Together these Christian values in the BK curriculum provide Christian students with a foundation from which they can address all forms of corruption in society.

As regards ‘participation in Anti-HIV/AIDS and STD campaigns’, and ‘fighting against corruption’, all three the curricula analysed (Civics, IK and BK) emphasize the necessity of campaigns as a means of fighting both the disease and corruption. The religious curricula do not, however, agree with the secular curriculum on the measures proposed, such as the use of condoms, to fight HIV/AIDS and STDs and to protect the community from these diseases. Both the IK and BK curricula agree on abstinence from illegal sex as the solution to the spread of the diseases.

About 16 specific values related to the Christian faith are captured in the BK curriculum. These include ‘love the Bible’, ‘supremacy of God’, and ‘original sin’, all of which urge Christians to love the Book in which we read the good tidings of salvation; to love God because He governs their lives, and to love God, the Son who died for the sake of all His believers. Linked to this is a belief in the ’Ascension of Jesus’, and the ‘Nazareth Manifest’, direct references to Christians’ fundamental belief in the ‘sacrament’, Jesus’s ascension and a declaration of His prophethood known as the ‘Nazareth Manifest’. These values, contained in the BK curriculum, provide Christian students with a foundation of values that they could use to make moral choices.

‘Mariology’ refers to the belief that Mary is ‘the mother the God’ in the Catholic Church. The dictum, ‘Respect the law on earth’ is embedded in the ‘Ten Commandments’, suggesting that Christians are obliged to respect and obey man’s authority on earth. According to the BK curriculum (1998), a leader can only become a leader if s/he receives God’s blessing, or is called into God’s service’. In terms of this assumption Christians, although ordered to respect the law and the rule of the law, are reminded in the BK curriculum to remember that “trees that are not productive should be cut down” -BK curriculum Form 2 (CCT and TEC, 1998:22).

God does not, however, only call Christians to leadership positions’ His ‘commission’, or ‘call, includes all people and all nations. The emphasis, as captured in the BK curriculum for Form 2 (CCT and TEC, 1998:50-51), is on

calling people of all nations for evangelism, disciplining the followers, teaching, baptizing, absolution, preaching, and miracles. This 'call' is supposedly informed by the notion of 'ecumenism', a term used by the World Council of Churches (WCC) to call for 'unity among the Christian denominations'.

A major difference between the BK and IK curricula is the emphasis that the BK places on a 'monogamous life', with spouses pledging commitment to one wife and to be truthful in their marriage, while the IK advocates for polygamy, a basic tenet of the Islamic faith.

Five specific values are captured in the BK curriculum under the salvation creed, including living a 'pious life' [referring to belief in God's power and hence, worshiping Him throughout one's entire human life]; 'freedom' [referring to human's basic right to freedom as opposed to a past life of slavery and, contrary to western concepts of freedom, Christian students are taught to do whatever they want but with the guidance of the Christian faith]; 'a feeling of belonging to Christianity' [referring to love for Christianity and advocating for it], while 'believing in the Last Day' refers to doing good things on earth in the belief that this will ensure eternal life because everybody will be accountable for what s/he did on earth and rewarded accordingly.

More or less 17 specific values related to the spiritual lives of Christians and the Apostles are captured in the BK curriculum. These include, 'respecting parents', 'chastity', 'openness', 'respecting engagement and married life', 'fighting against abortion', 'fighting against criminals', 'use of respectful language', 'participation in Christian rituals, and celebrations', and 'youth participation in the Church'. All these values are references to the pious and righteous life advocated by the Bible and captured in the BK curriculum (CCT and TEC, 1998). A person living a righteous life would respect his/her parents and everybody else, would not commit adultery, would fight against killing in the name of abortion, would fight against separation between spouses, because Christians are full of love. Values such as 'Jesus – a role model in everything', 'joining apostles groups', 'qualities of general priest-hood', 'respecting life commissions' and 'youth responsibilities', are all calls to

emulate the Son of God and to accept and respect God's call for spiritual work and service to the community. They refer, moreover, to the calling of all Christian believers to assess themselves against the qualities of priest-hood to live a religious life.

The 19 specific values captured in the BK curriculum under the category of providing services to community all provide moral, Christian choices to students. Included in these are specific values such as 'keeping order and discipline', 'respecting others' rights to live', 'kindness' 'charity/giving', 'devotion to work, 'time management', 'spirit of serving the public', and 'advocating for evangelism', all of them urging love for all people, the love that brings peace and mutual co-operation to a community. They also refer to the obligation of Christian believers, as captured in the BK curriculum (CCT and TEC, 1998), to put into practice these and other Christian teachings that bring happiness and development to the community and raise the nation up among the nations. In this regard the value, 'respecting co-existence with Muslims in Tanzania', refers to the love that a Tanzanian Christian should show to a Tanzanian Muslim and to keep peace with him even though there are fundamental differences between the two religions. 'Tolerance and co-existence with modern religious sects' is a reflection of the love and co-operation between Christian denominations and sects under a single student organization namely Tanzania Students Christian Fellowship [TSCF] regarded as one of the ecumenical institutions.

'Fighting against homosexuality, drunkenness, adultery and sodomy', 'participation in anti-drugs campaigns', 'participation in anti-genital mutilation campaigns', 'fighting against alcoholism and drugs', and 'against witchcraft and superstition', are maxims aimed at making 'Christian youth aware of their responsibilities towards the community' and their Christian duty to address these immoral practices through love - loving the wrongdoer while rejecting the wrongdoing so as to rescue him/her from doing bad things like using drugs, homosexuality, corruption, and the humiliation of women campaigns. It is the duty of all Christians to make people aware of the consequences of such wrong practices, and to call them to repentance. Rendering service to

the community is advocated, and Christian youth are encouraged to 'participate in Christian-based Student Associations groups such as TSCF. Christian students are given the opportunity to develop 'maturity in solving problems' by joining community service organisations like TSCF/UKWATA that provide training in addressing social problems in communities.

To conclude, close to 75 specific values in the BK curriculum are organized under the overarching values of 'love of God' and 'love of all people'. The values are categorized into five specific clusters of values. As is the case in both the Civics and IK curricula, the specific values lay a particular foundation – Christian, in this case – which students could to refer when making decisions, while still at school and later in life. Multiple choices are, therefore, made available to Christian students, who can decide for themselves whether they wish to live a Christian life of love, respecting all people - because they want to be respected too - and contributing to national development based on principles of self-reliance, or whether they wish to reject both Christian life and self-reliance.

6.6 Teaching methods in the three curricula

In responding to Research Question 1, sub-question 2 on 'How' values are taught in the three curricula; Civics, IK and BK, to lay a foundation in values for students to act properly and resist corruption, two methods and about five techniques seem to be used predominantly by teachers as captured in the three curricula.

In all three positive values curricula in the national curriculum of Tanzania, teachers arguably use whole class teaching methods with two variations: lecturing, which emphasises transmission of large amounts of information about values with little or no classroom interaction; and secondly a pedagogy referred to in these curricula [IK and BK particularly] as 'parables' where teaching the class takes place with reference to the exemplary lives of people(SMZ and BAKWATA, 1996:2; CCT and TEC 1998). This is the predominant classroom pedagogy for teaching values in these curricula.

In general, teachers in the three curricula use two methods and five techniques whilst teaching positive values. The methods used are, 'whole class-instruction methods', ranging between lecturing and parable-telling, in which the teacher is everything, and rarely, 'participatory and discussion methods' in large groups to allow open discussion, free and flexible communication between the teacher and students. The techniques used by teachers of positive values include the 'use of continuous assessment techniques' to gauge students' understanding of positive values and to assess their delivery of positive values, 'group discussion', in large groups, to learn through doing, 'parable-telling', 'lecturing and preaching techniques', and 'recitation and memorization of the Holy Books'.

Teachers are instructed to use a variety of teaching methods and techniques, learnt while they were at college and experienced while teaching secular values in Civics depending on their professional knowledge and skills (Ministry of Education, 1997:v). In IK, teachers are instructed to use the 'whole-class instruction' method and a number of techniques in each of the 5 categories of specific values illustrated in Table 9. These include 'parables-telling', 'asking questions', ideal 'pronunciation' and 'memorization' of the Qur-an, 'eliciting objects by both the teacher and students', 'demonstration' of some Islamic rituals like prayers and how to perform ablutions (SMZ and BAKWATA, 1996:1-2). Like in IK, Christian teachers are instructed to use different techniques within the 'whole-class instruction' method such as comparative techniques, eliciting things, following sequences of events, and parable-telling as in BK Curriculum of Form One (CCT and TEC, 1998:14; 16; 18).

To conclude the response to sub-question 2 of Research Question 1 on how positive values are taught, two methods in the whole-class instruction setting are used across the three curricula. The 'whole-class instruction' method, or lecturing, and the use of large group discussions led by the teacher seems to be predominantly used in religious curricula. In the whole classroom teaching setting, the teacher is everything; it is s/he who initiates classroom activities,

and values to be discussed. Also, as instructed in the IK and BK curricula, most values are predominantly taught through lecturing, preaching, and parable-telling techniques such as the parable of the Good Samaritan in a whole-classroom teaching set-up, perhaps because parables telling, which is an overriding feature in the Holy books, helps to develop man's constructive thinking skills.

These traditional teaching methods in which the teacher is everything seem to be less effective in delivering positive values so as to guide students in the choices they make against immoral and corrupt practices. They merely help them to memorize the facts for the tests. For this reason, the argument is made in this study for rethinking the way of teaching values teaching in the three curricula to impact on students' lives and to provide them with alternative choices in decisions they make when encountered with corrupt practices in society.

6.7 Conclusion of the Chapter

In conclusion, about 231 specific values, organized under the overarching values of 'self-reliance' in the Civics curriculum, 'believing in Oneness of God' in the IK curriculum, and 'loving God and all people as oneself' in the BK curriculum, provide students with moral precepts to guide their lives, including recognizing and resisting corrupt practices when encountered. Self-reliance being a cornerstone principle of the Civics curriculum aims at transforming the country into an independent self-providing nation through the hard work of every citizen, the unity and co-operation of all Tanzanians, and the application of principles of equality and social justice. Self-reliance is central to the teaching of specific secular values; central to the specific spiritual values of Islam' is believing in Oneness of God and remembering His presence all the time, while central to specific values of Christianity is 'love of God', and 'love of all people. These ideologies and beliefs aim to establish and provide students with secular and spiritual choices and tools for recognizing the right from the wrong, and to be fair by doing justice, and maintaining as well as sustaining the peace and love of everybody in society. These values provide

students with choices in building a self-dependent nation that is respected among the nations, or a corrupt nation that is disrespected internationally.

However, choices provided to students through secular and spiritual foundations laid in values in the three curricula help students to recognize the 7 generic forms of corruption found to be spread in Tanzania, such as, 'kick-backs in government procurement', 'misuse of public funds', and 'subverting judicial procedures'. The foundations also provide students with choices in addressing different forms of corruption under the generic forms, such as 'forging documents', 'bribery', 'soliciting commissions' and 'takrima'. Teaching secular and spiritual values thus provides students with five choices namely, secular, Islamic, Christianity, or secular and religious-Islam, or secular and religious-Christianity. The most powerful choices that help students to resist corrupt practices is the mix of national and spiritual values provided in Civics and the two religious curricula. The five alternative choices for students made available by these curricula benefit non-religious students, Muslims and Christians because a student can opt for secular, religious-Islam, or religious-Christianity, or secular and any of the two religions, Islam, or Christianity.

Teaching methods used in the three curricula include the 'whole-class instruction' methods ranging from lecturing to parable telling, which seem to be the predominant teaching methods. Teachers assist students through these methods to make choices and guide their decisions while still at school and later in life. This, thus makes education a key in addressing corruption, as it empowers youth to make decisions informed by either secular values, or religious values or both, making the exercising of choices more meaningful since it is based on knowledge, not on native instincts.

CHAPTER SEVEN

FINDINGS - STRENGTHENING VALUES TEACHING IN THREE CURRICULA

7.1 Introduction

Strengthening teaching of specific values through evaluation is the focus of the next three chapters to show if this occurs in the study. In this chapter I argue that there are signs that teachers, when drawn into the evaluation process, sense that they drive it in part, with coaching by the evaluator. Moreover the data give a sense that this will be continued. In responding, thus, to Research Question 2: How should Civics, Islamic Knowledge and Bible Knowledge curricula be 'improved' to teach positive values to students in these schools with lasting effect, I argue the case from the self-rating data in general for Civics, IK and BK, then more specifically across these curricula in the period of March 2002-2003, and thereafter triangulate these findings using other data sources. These include classroom observations, self-administered instruments, and questionnaires.

In responding to Research Question 2, strengthening values taught in Civics, IK and BK through evaluation, self-rating data collected between March 2002-2003 show signs of improvement in general, strengthening this foundation and choices available to students to guide their decisions. These signs are corroborated by self-rating data discussed more specifically in the same period, during which time there seems to have been improvement without weakening teaching, the data also showing teaching that seems neither to improve nor weaken the foundation laid in three curricula. Broadly, these findings are supported when triangulated with other data sources, observations particularly, with some support from self-administered instruments, teacher journals, and a questionnaire.

7.2 Strengthening values teaching - Self-rating data in each curriculum

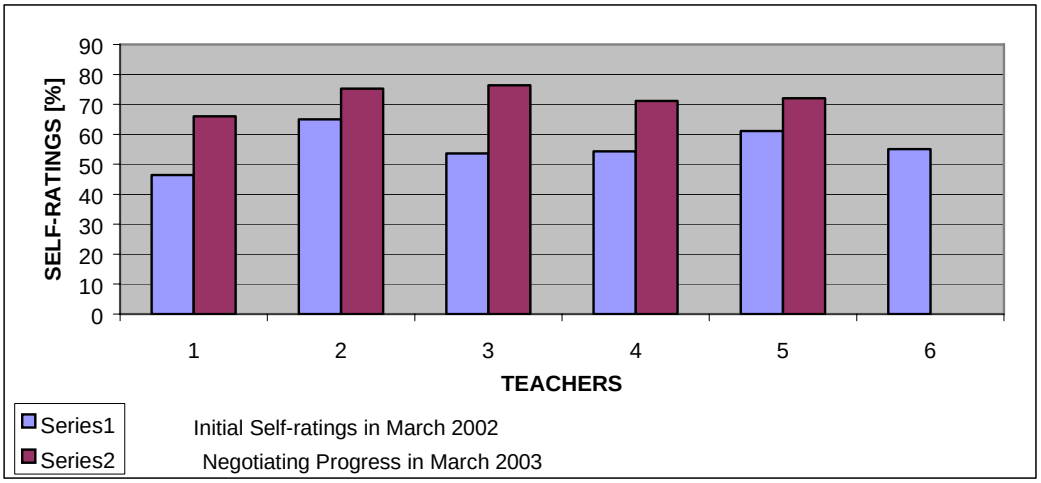
Self-rating data in each curriculum is displayed, discussed and analyzed to show teachers' growth in improving the teaching of positive values.

7.2.1 Self-rating data in Civics curriculum – average rating data

In responding to Research Question 2, self-rating data in Civics in general show signs of improvement in values teaching from March 2002 to March 2003 as seen in Figure 3. On average, teachers rated their teaching of Civics, with coaching from the evaluator, as 72.1% higher in March 2003 as compared with ratings a year earlier, 55.9% in 2002, indicating an improvement of 16.4%. No weakening of this teaching is recorded in this data, and no teacher seemed to be neither improving nor weakening in his/her teaching. One teacher [AL], however, was transferred out of Dar-es-Salaam during the fieldwork and thus was lost to the study. Signs of improvement vary between teachers individually, teachers [T] SE and SG improving slightly by about 10% during the period, teacher HM improving more by about 16%, whilst teachers DL and TS improved by about 20% each.

Figure 3

Civics - Teachers self-ratings March 2002 and March 2003



There is also some evidence in this data to argue that this improvement in teaching Civic values as a foundation for students may be continued, as teachers have, with training and coaching, driven the process in part using the tools of evaluation for about 6-8 months, and still have goals to attain, as seen in Table 11.

Table 11

Civics – self-rating data and goals

Teachers	**Self-Ratings in March 2002 [in %]**	**Self-Ratings in March 2003 [in %]**	**Improvement [in %]**	**Goals [in %]**
1 [TS]	46.4	66	19.6	80
2 [SE]	65	75.2	10.2	94.5
3 [DL]	53.6	76.3	22.7	84.3
4 [HM]	54.3	71.1	16.8	82.4
5 [SG]	61.1	72	10.9	89
6 [AL]	55	-	-	93
Average	55.9	72.1	16.4	87.2

These data indicate that teachers have a way to go to attain the goals they set themselves to achieve at the outset of this study. Teacher DL, for example, still aims to improve his/her teaching of Civics values by 8%. Similarly, other Civics teachers have the goals they set themselves in March 2002 to achieve, teacher HM to improve by about 11%, TS by about 14%, SG by about 17%, and teacher SE by about 19%. In empowerment evaluation, improvement is self-driven, with coaching, in part by teachers themselves. Thus they drive themselves to improve, use evidence-based strategies to attain the goals they set themselves both during and following the evaluation. With this in mind and goals to achieve, the data suggest that values teaching in Civics may continue to improve following the evaluation to sustain this foundation and provide choices for the decisions students make in life.

Some evidence from the evaluation, thus, indicates improvement in teaching Civics to suggest teaching Civic values is strengthened in the study, and that this foundation may be sustained. Recollecting that this evaluation approach draws evaluees into the process to drive it in part, with coaching by the evaluator, these findings differ from more usual pre- and post-test data where improvement measures gains. In empowerment evaluation self-rating data indicates teachers driving the process in part, with coaching by the evaluator, and gauging progress in this process to improve their teaching.

7.2.2 Self-rating data in Islamic Knowledge curriculum – average rating data

Improving the teaching of values through evaluation to strengthen the foundation in values laid in IK and provide students with moral choices in life is the concern of this response to Research Question 2. Like in Civics, data from IK indicate signs of strengthening the teaching of Islamic values as the average scores between March 2002 and 2003 show improvement, on average by about 15%, as seen in Figure 4 below. The average rating by these teachers in March 2002 was about 44%, rising to about 59% in March 2003, suggesting that this foundation, like Civics, was strengthened. No data here indicate teaching neither strengthening nor weakening, nor are there reversals where teachers indicate lack of progress. Data indicating improvement varies with individual teachers, but all teachers have improved with coaching during the evaluation, suggesting that, as is the case in Civics, this foundation was strengthened during the study.

Signs of improvement vary with individual teachers of IK. Teacher AS, at about 25%, improved most, and teacher AM, at about 7%, the least. Teachers MS, SA, BR, and KH respectively improved between these, at about 19%, 12%, 11%, and 15%. Within this variability, the data nevertheless indicate general improvement through the evaluation with coaching by the evaluator. In addition, the data suggests improvement may be sustained, as seen in Table 12 below.

Figure 4

Islamic Knowledge - Teacher self-ratings March 2002 and March 2003

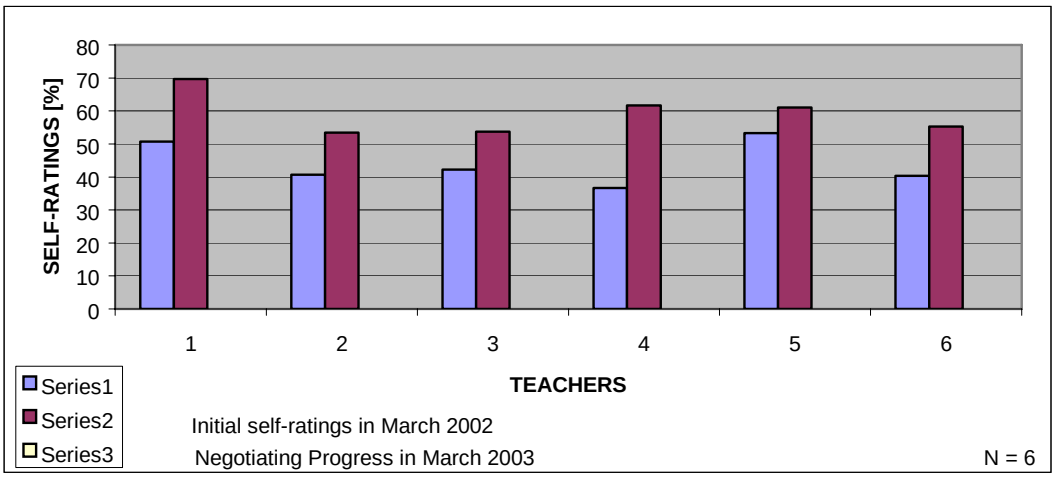


Table 12

Islamic Knowledge – self-rating data and goals

Teachers	Self-Ratings in March 2002 [in %]	Self-Ratings in March 2003 [in %]	Improvement [in %]	Goals [in %]
1 [MS]	50.7	69.7	19	87.3
2 [SA]	40.7	53.5	12.8	64
3 [BR]	42.2	53.7	11.5	74
4 [AS]	36.7	61.7	25	68
5 [AM]	53.3	61	7.7	80.8
6 [KH]	40.3	55.3	15	55.3
Average	44	59.2	15.2	71.5

As in Civics, the data here indicate that these teachers still have goals they set themselves at the outset of the study, to achieve by March 2003, suggesting in the context of this evaluation that strengthening this foundation will continue. Teacher KH, unusually, seems to have attained the goal s/he

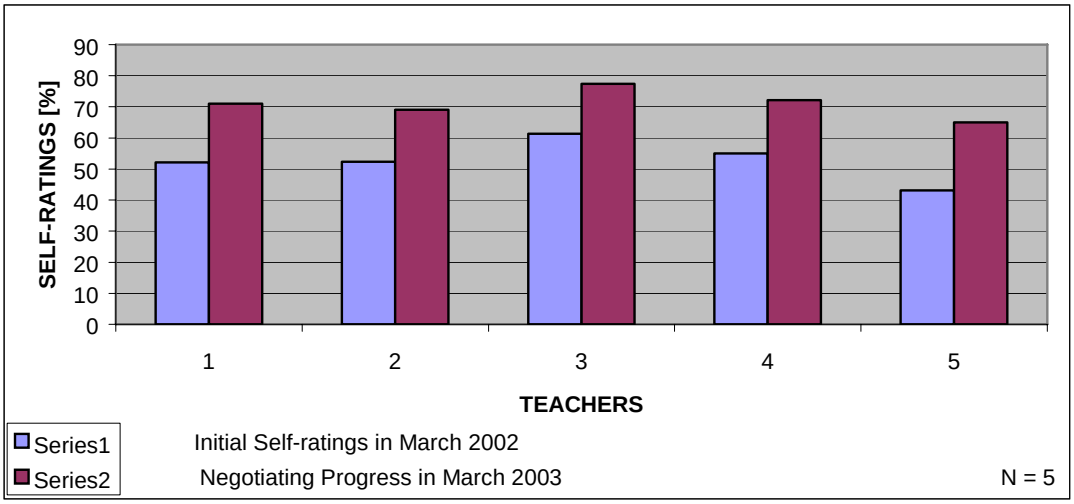
set to achieve, and is the only one to indicate s/he did so in the sample of teachers in the study. Teacher AS, like all other teachers, still seeks to improve by about 6%, SA by about 10%, MS by about 17.6%, AM by about 19% and teacher BR by about 20%. As in Civics, these data indicate improvement in these teachers laying a foundation in Islamic values for students, suggest sustainability as improvement is driven by teachers through the evaluation and they still have goals they set themselves in March 2002, with one exception in the study, teacher KH.

7.2.3 Self-rating data in Bible Knowledge curriculum – average rating data

As is the case in the two curricula above, the data indicate an improvement in the teaching of Christian values, and that this is likely to continue. In Figure 5, like in Civics and IK, average scores show improvement in the teaching of Christian values to be about 18% from the outset to conclusion of the study, in contrast with improvement in IK and BK at about 16% and 15% respectively. All teachers improved their teaching, and there is no evidence indicating that it may weaken, or that it is either strengthening or weakening.

Figure 5

Bible Knowledge - Teacher self-ratings March 2002 and March 2003



As in the two curricula above, signs of improvement vary with individual teachers of BK. Teacher LK improved most, at about 21%, and teachers RM and CR least, at about 16%. Teachers MG and JM respectively improved between these, at about 18% and 17%. Within this variability, the data nevertheless indicate general improvement through the evaluation with coaching by the evaluator.

In addition, and like the two curricula above, this data suggest that improvement may be sustained, as seen in Table 13 below.

Table 13

Bible Knowledge - self-rating data and goals

Teachers	Self-Ratings in March 2002 [in %]	Self-Ratings in March 2003 [in %]	Improvement [in %]	Goals [in %]
1 [MG]	52.1	71	18.9	81
2 [RM]	52.3	69.1	16.8	88
3 [CR]	61.3	77.4	16.1	88.2
4 [JM]	55	72.2	17.2	83
5 [LK]	43.1	65	21.9	74
Average	52.8	70.9	18.2	82.8

Like the data of the two curricula above, again, data indicate that this teaching is likely to continue as goals teacher set themselves at the outset of the study are still to be achieved, as seen in Table 13 above. No teacher has as yet reached his/ her goal. Teacher LK seems closest to achieving the goal set at about 9%, followed by MG at about 10%, with teachers JM and CR at about 11%, and teacher RM at about 19%. These data indicate, again, sustainability, as these are goals teachers set themselves to achieve, driven by themselves with coaching.

In responding to Research Question 2 to improve the foundation in secular and spiritual values laid by teachers through curricula of the national curriculum, data indicate signs of improvement in teaching, suggesting that it is strengthened through evaluation. Self-rating data of teachers teaching these three curricula indicate an average improvement, from least to most, of about 15% in IK, about 16% in Civics, and about 18% in BK. Self-rating data indicate that improvement in teaching values vary individually across the three curricula, ranging from an average of about 10% to 23% in Civics to between 8% and 25% in IK, and to between 16% to 22% in BK. In general, self-rating data in this study indicate that teachers in all three curricula improved in their teaching of values. Self-rating data indicate, furthermore, that teachers may continue to improve as they still have goals they set themselves to achieve, suggesting sustainability through evaluation. Signs of improvement in general are corroborated by data showing individual growth and discussed next

7.2.4 Strengthening values teaching – Individual self-rating data across the three curricula

Corroborating the findings that the teaching of values improves with evaluation, individual self-rating data across all three curricula build confidence in these findings. Data indicate: a trend of gradual improvement through three ratings, in March and October 2002, and in March 2003; some variation, with improvement being uneven and, in one case where improvement is not gradual but jumps from initial rating to full achievement of the goal, the only one of its kind found in the data. More specifically, the trend of even improvement shows slight as well as more substantial improvement in teaching, 5 teachers being indicated in the first and 8 in the second. The finding that there is improvement in the teaching of values across all curricula corroborates these data and gives it more credibility.

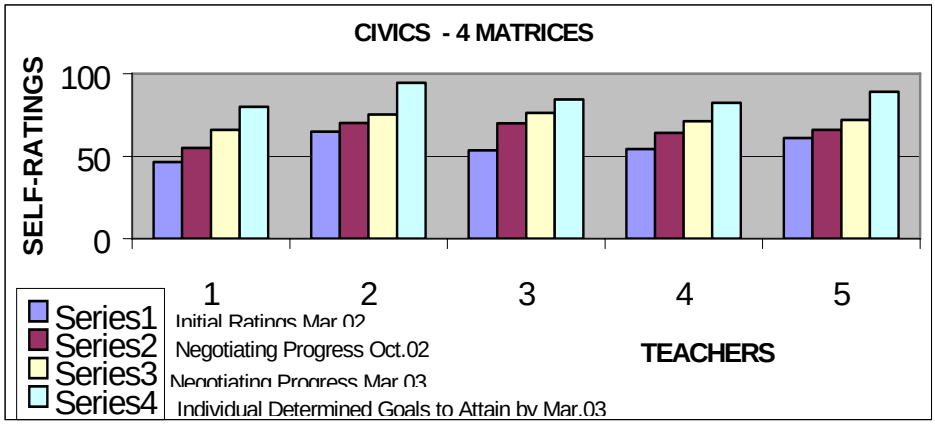
7.2.5 Trends in Individual self-rating data – even improvement, slight and more substantial

Findings of improved values teaching through evaluation seem to be strengthened by the main trend indicated in individual self-rating data across all three curricula, as improvement seems to be even and of two kinds, 'slight', and 'more substantial'. Individual self-rating scores indicate even, but 'slight', improvement found in 2 of the 3 curricula, in 2 Civics teachers [SE, SG] and 3 teachers of IK [SA, BR, AM]. Even, but 'more substantial' improvement is found in all 3 curricula, in 2 Civics teachers [TS, HM], 1 IK teacher [MS], and in all 5 teachers of BK. 'Slight' and 'more substantial' improvement in terms of this differ in that improvement in this group of teachers between March and October 2002 and again in March 2003 varies in the former between an average of 4.6% and 6.2%, whereas in the latter the average varies between 9.0% and 9.4%. To confirm these trends, each individual teacher's self-rating was checked against these averages, all being close to these averages for each, and different from self-ratings in the variation [Civics DL, IK AS], where a substantial increase is recorded, and also different from the one-of-a-kind finding [IK teacher KH], where there is a leap from the initial rating to achieving the goal set as shown in Figure 6 below.

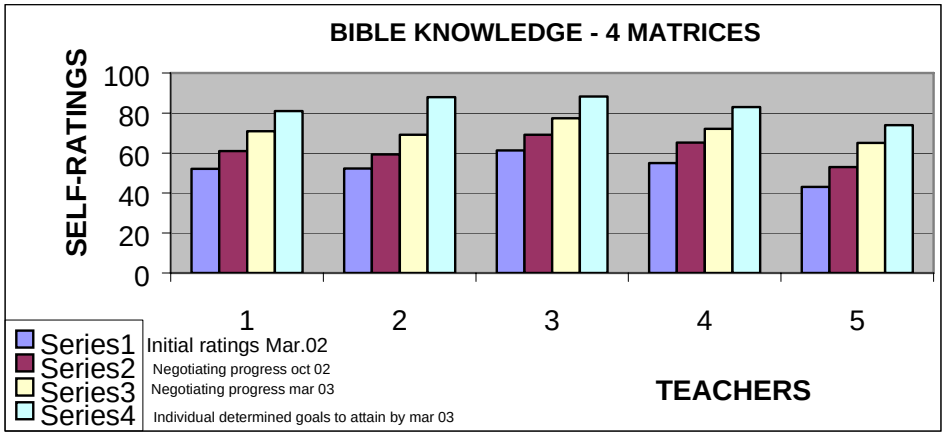
In responding to Research Question 2, and corroborating the findings above, the overall trend in individual ratings indicate an even but 'slight' improvement in 5 teachers of Civics and IK. Data for both Civics teachers indicate even but slight and almost identical improvement, self-ratings indicating an improvement of 5% between March and October 2002, and being much the same from October 2002 to March 2003, teacher SE at 5% and teacher SG at 6%. Improvement for IK teachers is even but slight at first then larger later, for teacher SA 4% and 9% and for teacher AM 2% and 6%. Contrary to the improvement pattern of these IK teachers, the data show teacher BR to improve more substantially at first, by 7%, but less so, 5%, in March 2003.

Figure 6

Teacher self-ratings - March to October 02, October 02 - March 03







Further corroborating the findings above, individual self-rating data also indicate even but 'more substantial' improvement for 8 teachers across all three curricula.

In BK, data indicated that the improvement in teacher CR was even but more substantial and identical at 8% between March and October 2002, and October 2002 and March 2003.

Next, self-rating data for 5 teachers indicate even but 'more substantial' improvement, small at first and larger later in the same period, with Civics teacher TS improving by 9% and 11%; IK teacher MS by 9% and10%; BK teachers, MG by 9% and 10%, RM by 7% and 10%, and LK by 10% and 12%.

Conversely, the data identify 2 teachers whose improvement is even 'but substantial' in March to October 2002 and in October 2002 to March 2003, and that their improvement is large at first but smaller later, this being the same for both teachers: in Civics teacher HM and in BK teacher JM 10% and 7% respectively.

Like the finding of even improvement, variations in this trend, as illustrated in the data, likewise corroborate improvement in values teaching through evaluation. Here the data identify 2 teachers where there is a large increase in March to October 2002 and in October 2002 to March 2003: in Civics teacher DL at 16% and 6%, and in IK teacher AS at 14% and 11%.

And finally, the one-of-a-kind finding also corroborates the above where the individual self-rating data of IK teacher KH jumps from almost no improvement from March to October 2002 to achieving the goal set: jumping from 2% to 13%. This is the only teacher - of 16 - where data indicate that the goal set initially was achieved by March 2003.

Thus, in responding to Research Question 2 on improving the foundation teachers lay in values through evaluation, individual self-rating data

corroborate the findings that there are signs of improvement in values teaching. Emerging from the data is a general trend of improvement, being even for 13 teachers, 5 being even but 'slight', 8 being even but 'more substantial'. The data also show variation in improvement, this being seen in 2 teachers where it is larger at first but small later, and the reverse, small at first and larger later. Finally, improvement is also shown in a one-of-a-kind finding in this data, where the data indicate a big leap from the beginning till end of the study, a jump from initial self-rating till goal achievement - the only data showing that the goal a teacher set him/herself to achieve, was achieved.

Recollecting that this is empowerment evaluation data, meaning that teachers in part drive the process over 12 months with coaching, that it is not pre- and post-test score data where there is little or no participative and collaborative work, lends confidence to these findings on improvement, especially since the data also suggest that values teaching is strengthened through teachers being drawn into the evaluation and sensing a measure of empowerment in improving what they do. And, since they drive the process, data also suggest that teachers are more likely to sustain improvement and, hence, the foundation in values laid for students to guide them in the choices they make when encountering practices they consider to be corrupt.

Summing up the first source of data in this study, in responding to Research Question 2, self-rating data indicate that values teaching improved through evaluation. The self-rating data of teachers in each of the three curricula indicate average improvement in values teaching [about 15% in IK, 16% in Civics, and 18% in BK]. This finding is corroborated by individual self-rating data across all three curricula, which show a general trend of evenness in improvement, slight for 5 teachers and more substantial for 8, variations where improvement is stepped - large to small and small to large - in the 3 cycles of the study, and more markedly stepped from initial ratings till goal achievement, the only one of its kind found in this data.

Whilst self-rating data broadly indicates that values teaching seems to be strengthened by evaluation, self-ratings in BK are somewhat higher and more uniform even than in Civics and IK and should be triangulated and checked for credibility. Similarly, the one-of-a-kind finding in IK should be checked too, as it might not be what it seems – sudden growth till goal achievement in one swift step at the end of the study where all other improvement is gradual, and no goals left to achieve. These will be triangulated next with naturalistic observation data, as well as with questionnaire and data collected using self-administered instruments.

7.3 Triangulating self-rating findings – observation data

Supporting data to self-rating data generated from naturalistic classroom observations is discussed in this section.

7.3.1 Naturalistic classroom observation data across three curricula

Some confidence is built in the findings derived from self-rating data [average and individual ratings] that values teaching seem improved in the three curricula and that improvement is even with some variation across them by triangulating these data with naturalistic observation data. Generally speaking the data indicate a slight improvement in a total of 81 lessons observed: improvement being noted in lessons in general, very slight in strategies used in lessons, and slight in content covered. Only very slight support is given for self-rating data in responding to Research Question 2. Observation data in general illustrate what teachers 'did' in lessons during the study, from March through to October 2002 and March 2003, to note changes in teaching during the period in which the study was conducted. Strategies refer to 10 pedagogical strategies teachers were trained to use in lessons to strengthen their teaching in line with the curricula. These included amongst others: teacher as role model, guidance and counselling, whole class teaching, group work, parables and story telling, democratic discussion on diversity and HIV/AIDS, lecturing methods. Content refers to the values taught and recorded in the lesson observed, to establish whether or not these changed in

some way during the study. Each data source is used to establish improvement in values teaching resulting from the evaluation.

7.3.2 Observation data – improvement in general

General observation data related to what teachers did whilst teaching values give support to the notion that evaluation strengthens the teaching of values, in response to Research Question 2.

General observation data on teacher interaction with students and a detailed recording of their teaching in 81 lessons observed from March 2002 to March 2003 indicate some improvement in teaching in general, suggesting that evaluation strengthens values teaching. Trends emerging from observations over this period indicate a slight shift in their values teaching in general across all three curricula, from whole class teaching to individual teaching with support from teachers, and some participation by students in lessons

Observation data support slight but steady growth in teachers' teaching of values, as they show an increase in classroom interaction between teachers and students giving the latter a variety of choices across the three curricula as shown in Table 14 below.

Observation data in Table 14 indicate the number of lessons on secular and spiritual values through classroom interactions observed in the period of March 2002 to March 2003. About 20 lessons had been observed by March 2002, [8] in Civics, [5] in IK, and [7] in BK, and 20 lessons by October 2002, [6] in Civics, [8] in IK, and [6] in BK, while 41 lessons were observed by March 2003, [13] in Civics, [14] in IK, and [14] in BK. This gives a total number of 81 lessons observed in this study across all three curricula.

The data indicate that in 20 lessons observed across the three curricula early by March 2002, the trend in teacher-students interaction in 18 lessons was predominantly 'whole class teaching – time the teacher spent teaching in front of a class', in Civics [8], IK [4], and BK [6] lessons. Contrarily, observation

Table 14

Teacher-student interaction in the classroom

Civics

Teacher-students interaction	Number of lessons		
	March 2002	October02	March 2003
1. Whole class teaching – time teacher spent teaching in front of a class	TS[3], SE[2], SG[3] 8	TS 1	TS 1
2. Teacher interacting with students in small groups in the classroom, with report back to the class	0	SE, SG 2	SE[3],SG[2] 5
3. Mix of whole class teaching and teacher interacting with students in large groups in the classroom, but with no report back to the class	0	TS[2], SG 3	TS, SE[3], SG[3] 7
Total [n1 = 27 Lessons observed]	**8**	**6**	**13**

Islamic Knowledge [IK]

Teacher-students interaction	Number of lessons		
	March 2002	October02	March 2003
1. Whole class teaching – time teacher spent teaching in front of a class	MS, SA, AM[3] 5	MS,SA, AM 3	AM[2] 2
2. Whole class teaching and teacher interacting with students through demonstration	0	MS, SA 2	MS[4],SA[2] 6
3. Mix of whole class teaching and teacher interacting with students in large groups in the classroom, but with no report back to the class	0	SA,AM[2] 3	MS, SA[4], AM 6
Total [n2 = 27 Lessons observed]	**5**	**8**	**14**

Bible Knowledge [BK]

Teacher-students interaction	Number of lessons		
	March 2002	October02	March 2003
1. Whole class teaching – time teacher spent teaching in front of a class	MG[1],RM[3], LK[2] 6	RM[2] 2	RM[3] 3
2. Mix of whole class teaching and teacher interacting with students in large groups in the classroom, but with no report back to the class	MG 1	MG[2],RM, LK 4	MG[5],LK[6] 11
Total [n3 = 27 Lessons observed]	**7**	**6**	**14**

N = 81 [Lessons observed in 3 Curricula]

data indicate a great change in teacher-student interaction from 18 to 6 lessons only of 'whole class teaching in which a teacher spends most of his/her time in front of a class by October 2002, in Civics [1], IK [3], and BK [2] lessons. This data indicate a shift in teacher-student interaction from a traditional method of whole class teaching in which teachers spend most of the time in front of the class to more interactive methods.

Observation data further indicates that 'teachers interacting with students in small to large groups in the classroom, with report back to the class' to be specific to Civics, and was observed only in 2 lessons by October 2002, and in 5 lessons by March 2003, suggesting slight but steady growth in Civics teachers' teaching values through this kind of classroom interaction. No such interaction was observed in March 2002. The data indicate also, 'whole class teaching and teachers interacting with students through demonstration', referring to teacher-student interaction where students practise the ritual and learn it at the same time, 'learning by doing', like learning how to perform ablutions, prayers and Islamic funerals, observed only in IK. This being specific to IK, it was observed in 1 lesson by March 2002, in 2 lessons by October 2002, and in 6 lessons by March 2003, indicating growth in IK teachers to be 'slight but steady', suggesting that teachers are helping students to provide them with Islamic choices in life.

Different to whole class teaching through lecturing is the 'mix of whole class teaching and teachers interacting with students in large groups in the classroom, but with no report back to the class', which were observed only in BK in March. However, data indicate this trend in 10 lessons by October 2002, in Civics [3], IK [3], and BK [4], while the same trend in teacher-student interaction was observed in 24 lessons by March 2003: in Civics [7], IK [6], and BK [11], indicating an incremental growth in the number of teacher-student interactions in classroom teaching. No such interactions were observed in either Civics or IK by March 2002. These data indicate that there was an increase in teacher-student interactions, shifting from traditional methods to more interactive methods. Indications are, thus, that teachers grew in values teaching, 'slight but steady' growth, and that teachers were

helping students to make choices that were informed by either secular, or spiritual-Islam or Christianity values, depending on which they were taught, or by both secular and spiritual values characteristic of either of the two religions.

Observation data indicate, thus, some improvement in teacher-student interaction in general from March 2002 to March 2003 in each of the three curricula. The data also indicate that teachers' growth was slight but steady, shifting from traditional to more interactive methods in the same period, suggesting that evaluation strengthens values teaching.

Data indicate further, more individual growth to be slight but steady in teachers' interaction with students whilst teaching values across the three curricula. Data revealed that in Civics teachers SE and SG used whole class teaching, moving only in front of the class along the blackboard in March 2002, and had shifted to more interactive teaching with students in small groups with individual report back to the class following training in the evaluation by March 2003. No such shift was, however, evident from observations of their lessons from March to October 2002. Unlike teacher SG, teacher TS was observed utilising whole class teaching, moving in front of the class along the blackboard while teaching in March 2002 in 3 lessons, and in a mix of whole class teaching interacting with students in large groups in the classroom in 2 lessons by October 2002, and 1 lesson only by March 2003, going back to whole class teaching with very limited interaction with students asking some questions while lecturing them by March 2003. The data indicates no significant changes as regards this teacher as from March 2002 to March 2003, suggesting very little growth if any, with this particular Civics teacher.

In IK, teacher MS shifted from lecturing students only in March 2002, to demonstrating the ceremony, in this instance, hands-on demonstration of an Islamic funeral starting from washing the body to burial, to draw students into learning in this lesson, from October 2002 till March 2003. Teacher MS was also observed in a mix of whole class teaching and interaction with students in large groups by October 2002 in 2 lessons. Data indicated a slight shift in

teacher SA, from lecturing students in a whole class teaching situation in March 2002 to a mix of whole class teaching and interaction with students in large groups from October 2002 till March 2003, suggesting slight but steady growth in values teaching. Like teacher TS in Civics, the data indicate no significant changes in teacher AM in IK from March 2002 to March 2003, for he was observed teaching in a mix of whole class teaching and interacting with students in large groups twice in October 2002, and once by March 2003, suggesting very little change in his teaching approach.

Data on BK teacher LK indicate a shift from only lecturing students while seated in front of her students by March 2002, to interactive teaching, letting her students participate through a mixture of questions and answers and an expression of personal views as well as reading the Bible to look for biblical support for their views. This shift was observed to be much more obvious as from October 2002 till March 2003. The data indicate that teacher MG was be mixing with students in her classroom interaction. She was observed teaching through lecturing - whole class teaching - in March 2002, but she was gradually shifting, mixing lecturing and interaction with students in large groups, observed in October 2002 and March 2003. The data support her slight but steady growth, suggesting that she was providing students with moral choices informed by biblical values taught in the classroom. While the data indicated a shift from whole class teaching that included lecturing students only as regards both teachers MG and LK in BK, teacher RM was observed to be teaching through lecturing throughout, with very limited movement as from March 2002 to March 2003. The data suggest very little growth if any, in this teacher.

In general, lessons observed and data recorded on teacher-student interaction and movement in the classroom across the three curricula from March 2002 till March 2003 lend some support that evaluation strengthens improvement in the teaching of positive values. As there are no observation data indicating regression in any of the three curricula in the same period, this suggests that a variety of foundations in secular and spiritual values have

been laid to help students not only to recognise corrupt practices, but also to resist these.

7.3.3 Observation data – improvement through training strategies to use

The observation data, pedagogical strategies used to teach values recorded in observations, lends some credibility to the finding that values teaching is improved through evaluation, in response to Research Question 2.

Observation data indicate that a total number of pedagogical strategies in which teachers were trained during the evaluation and observed in all classrooms [Civics, IK, BK] increased from 41 to 58 from March 2002 to March 2003, an increase of about 28%. The number of strategies observed in these lessons, however, decreased by 3 [to 38] in October 2002. On average, individual teacher strategies increased from 4.5 to 6.4 per teacher per lesson, suggesting some strengthening of values teaching through evaluation.

In terms of the different curricula, observation data on teaching strategies used in Civics indicate very slight, if any, improvement, from a total of 13 to 15 from March 2002 to March 2003, and a decrease in October 2002 to 12. The pattern is different for religious curricula: in IK the number of strategies increased from 19 to 27, and decreased to 17 in October. Mosque and Church employed and paid teachers in both religious curricula increased the number of strategies they used compared to state employed and paid teachers of Civics, from 19 to 27 and 9 to 16 in IK and BK respectively. Increases in the religious curricula were 30% and 44% respectively, in comparison with 13 % in Civics.

Individually, the pattern is similar. Teachers increasing the number of teaching strategies by more than 2 as a result of training in evaluation and recorded in observations numbered 3: 2 in IK [MS and SA], and 1 in BK [LK], and none in Civics. Those using between 1-2 new strategies, as recorded in observations,

numbered 5: 2 in Civics [SE, SG], 2 in BK [MG, RM], and 1 in IK [AM]. The greatest increase was recorded for teacher MS [4] in IK, followed by teacher SA in IK and teacher LK in BK [3 each], the least where there was no increase was recorded for teacher TS in Civics.

In responding to Research Question 2, thus, this data lend some support to the claim that evaluation strengthens values teaching in general, and in each curriculum. However, for 1 teacher, a paid state employee teaching Civics, no increase in strategies was recorded in this data.

Further evidence that evaluation was strengthening values teaching was found in the actual strategies teachers were trained to use, as recorded in observations, and illustrated in Table 15 below.

Observation data on the actual strategies teachers used following training in evaluation indicates a general improvement across the three curricula from March 2002 to March 2003. Only 4 strategies seem increasingly to be used by teachers during the study, these being 'parable and storytelling' [by 8, from 1 to 9], 'whole class instruction' [by 6, from 3 to 9], 'teachers' role modeling' [by 4, from 5 to 9], and 'encouragement and discipline' [by 4, from 1 to 5]. There was no evidence of an increase in any of the other strategies, data indicating none or no improvement from March-to-March 2002-3. None of the data collected on the 3 strategies 'guidance and counseling' [by 0, from 5 to 5], ' learning by doing' [by 0, from 4 to 4], and 'lecturing' [by 0, from 4 to 4] indicate either improvement or regression and no improvement at all, meaning regression, is evident from data on the final 3 strategies - 'dramatization' [by –1, from 2 to 1], 'group work' [by –2, from 6 to 4], and 'allowing democratic discussion' [by –3, from 11 to 8].

Observation data indicate some improvement in the number of strategies used by teachers across the three curricula between March and October 2002 in 2 strategies, 'standing still' in 3 strategies, and no improvement in 5 strategies. The data indicate further that the number of strategies used by teachers decreased in cycle 2, between August and October 2002 from the

initial 5 strategies in which no improvement was found. To the contrary, the data indicate some improvement in 5 strategies, 2 standing still, and 3 no improvement in a number of strategies between August 2002 and March 2003.

Table 15

Observation data - strategies teachers were trained to use

Strategies used	March 2002			October 2002			March 2003			Improvement, none, or regression
	Civics	IK	BK	Civics	IK	BK	Civics	IK	BK	
~ parables and storytelling	TS			SG	SA AM		TS SE SG	MS SA AM	MG RM LK	improvement 8
~ whole class instruction	TS SG	AM		TS	MS	RM	TS SE SG	MS SA AM	MG RM LK	improvement 6
~ teachers role modeling	SE SG	MS SA AM		TS SE	AM		TS SE SG	MS SA AM	MG RM LK	improvement 4
~ encouragement and discipline		AM					TS	MS SA AM MS		improvement 4
~ guidance and counseling	TS SE	SA AM	LK	TS	MS SA AM	RM		SA AM	MG RM LK	none 0
~ learning by doing		MS AM	RM LK	SE	AM	LK		MS	MG RM LK	none 0
~ lecturing		SA AM	MG LK	TS SG	MS SA AM	MG RM	SE SG	AM	LK	none 0
~ dramatization/ Role play	SE SG			SE				AM		regression -1
~ group work	SG	MS SA AM	MG RM	SE	SA AM	MG	SG	MS SA AM		regression -2
~allowing democratic discussion, debate on cultural diversity and effects of HIV/AIDS	TS SE DL SG	MS SA BR AM KH	MG RM	TS SE DL SG	MS SA AS AM	MG CR LK	SE SG	MS SA BR AS AM KH		regression -3

Data also indicate teachers' a slight improvement in the number of strategies used during the evaluation [17, from 41 to 58]. Three teachers across the three curricula regressed in their use of strategies from March-to-March 2002-3, hence the data lend no support to improvement through evaluation. 'Allowing democratic discussion' regressed by 3 [-3] between March 2002 and March 2003, 'group work' by 2 [-2], 'dramatization' by 1 [–1], likewise lending no support to improvement. No teacher of BK used this strategy, 1 teacher of IK, and 3 teachers of Civics were using this strategy only. Observation data also indicate that 'dramatization' was the least used strategy by teachers across the three curricula, with only 4 teachers ever using it.

Nevertheless, there are indications in the observation data that most teachers across the three curricula improved somewhat in their use of the strategies: 'parable and storytelling' [by 8], 'whole class instruction' [by 6], 'teachers role modeling' [by 4], and 'encouragement and discipline' [by 4] from March to March 2002-3. These findings lend some support for the claim of improvement in values teaching through training in evaluation. None of the BK teachers used 'encouragement and discipline' with the exception of 1 Civics and 5 IK teachers. This data, thus, lend some support to the claim that the laying of a foundation in values could be improved by evaluation.

Further support for this claim is evident from observation data on the strategies used most-to-least frequently by teachers across the three curricula from March to March 2002-3, as seen in Table 16.

Observation data indicate that 'allowing democratic discussion' was the strategy most frequently used by teachers [30 times by 16 teachers]. 'Teachers role modelling' up to 'learning by doing', a range of 7 strategies, were used between 17 and 11 times by teachers and the least used strategies, 'encouragement and discipline' and 'dramatization' were used 6 and 4 times each by teachers during this period. The data on the most and the least used strategies across the three curricula, therefore, do not support the claim that evaluation leads to improvement as the data indicate regression by 3 [-3] in the most frequently used strategies over a period of time.

Table 16

Observation data – frequencies in strategies used

Strategies used	Frequency
~allowing democratic discussion, debate on cultural diversity and effects of HIV/AIDS	30
~ teachers role modeling	17
~ whole class instruction	15
~ guidance and counseling	15
~ lecturing	15
~ group work	14
~ parables and storytelling	13
~ learning by doing	11
~ encouragement and discipline	6
~ dramatization/ role play	4
TOTAL	**140**

7.3.4 Observation data – improvement in values taught [content]

In responding to Research Question 2, there is some evidence in the observation data, recorded during the observation of 81 lessons across the three curricula from March 2002 to March 2003that evaluation strengthens values teaching. The number of values taught, observed and recorded during this period indicates some improvement in general as a result of evaluation in this study, with specific reference to teaching of content. Content here refers to the number of values recorded in observation data as taught in each of the three curricula in each of the three cycles - March to June 2002, July to October 2002, and in Cycle 3, that is, November 2002 and January to March 2003. The increase in the number of values taught between March and October 2002 and the overall increase in the number of values taught between October 2002 and March 2003 indicate that there was no decline in this regard in any of the in March 2002, October 2002 or March 2003.

The data indicates further that the content varies by curriculum as well as by the class taught from Form [1-4]. Observation data indicate that more values are taught in IK and BK than in Civics, and that religious foundations in values strengthened through evaluation in this study seem to dominate the secular foundation laid in Civics. Data on content collected from classroom observations indicate the teaching of secular values related to the national ideology of 'self-reliance' and to 'responsibility of government organs' and 'duties of citizens', recorded in Form 2, while values such as 'good governance' and 'fight against corruption' were taught across Forms 1-4 but with more in-depth in Form 4. Data also indicate that values such as 'believing in oneness of Allah' 'justice', 'Islamic dress 'Hijab' were emphasised more in lessons observed in IK, while values such as 'love God', 'love all people', and 'prayers', were values emphasised in BK lessons observed.

Values taught in the classrooms in three curricula and observed naturalistically are illustrated in Tables [17 – 22] below.

The observation data on Civics indicate that at least 20 categories of civic values were taught in the classroom under the overarching value of self-reliance and that some were repeatedly taught, ranging from 2 to 8 times, tallying to 176 values in 27 lessons observed between March 2002 and March 2003. This implies that a variety of choices informed by a secular foundation were provided to students in this area of values teaching. Data also indicate multiple choices being offered to students, both in the curriculum and by teachers, for example, choices to contribute to, or undermine the transformation of the country into a self-dependent state, choices to support or impede government endeavours to fight corruption to the end, choices for peace and stability in the country or for endless conflict caused by tribalism and religious sentimentalism, amongst others.

Table 17

Values observed being taught in Civics curricula in Forms 1 – 4

March - June 2002	July - October 2002	November 02, January - March 03
~ Respect national Anthem [7]	~ Self-reliance activities [6]	~ Self-reliance [8]
~ Fight against corruption [4]	~ Fight against corruption [6]	~ Fight against corruption [7]
~ Co-existence [3]	~ Freedom [6]	~ Equality [6]
~ Duties of Government organs [3]	~ Equality [3]	~ Obedience to authority [6]
~ Self-reliance activities [3]	~ Tolerance [3]	~ Social and political justice [5]
~ Duties of citizens [3]	~ Hard working [3]	~ Hard/Devotion to work [5]
~ Equality [2]	~ Peace [3]	~ Fighting disease including HIV/AIDS [5]
~ Role model in society [2]	~ Duties of citizens [3]	~ Defending Unity [5]
~ Democracy	~ Women's rights [3]	~ Co-existence [5]
~ Respecting cultural and political diversity	~ Co-existence [2]	~ Respecting diversity -cultural, religious and political [4]
~ Hard working	~ Fight against Female Genital Mutilation [2]	~ Women's, Children's rights [4]
~ Truthfulness	~ Fighting disease including HIV/AIDS [2]	~ Co-operation in society [4]
~ Peace	~ Role model in society [2]	~ Patriotism [4]
~ Women's rights	~ Democracy	~ Role model [4]
~ Freedom	~ Respecting cultural and political diversity	~ Duties of citizens [4]
~ Fighting disease including HIV/AIDS	~ Duties of Government organs	~ Democracy [4]
~ Political leaders as role models [e.g. Mwalimu Nyerere]	~ Obedience to authority	~ Rule of law [3]
	~ Political leaders as Role model – Mwalimu Nyerere, Tito, Mandela	~ Respect for human dignity [2]
		~Preservation of culture and environment [2]
		~ Truthfulness [2]
		~Political leaders: Mwalimu Nyerere
		~ Sense of honesty
n (Categories of values) = 17	**n (Categories of values) = 18**	**n (Categories of values) = 22**
n1 (Tallies of Values) = 36	**n1 (Tallies of Values) = 49**	**n1 (Tallies of Values) = 91**
Total tallies of values - March to March 2002-03 = 176		

Observation of thirteen lessons from October 2002 to March 2003 generated data that indicate more values and hence, a variety of choices are provided to students in 22 values categories, some being repeated twice, such as 'respect human dignity', some 8 times, for example values stressing a spirit of self-

reliance. Data indicate tallies of values taught during this period to be 91 in 13 classroom observations, attributed to the fact that almost all the teachers were doing revision in November 2002 to strengthen concepts and values taught from the beginning of the year. However, this increment in values taught from October 2002 to March 2003 suggests that students had been provided with a comprehensive secular foundation to help them make strong choices in their lives. Teachers' repetition of some values further strengthened the foundation laid in civic values, and provided students with more powerful options for resisting resist corruption.

Table 18 shows frequency of values observed while they were taught in the Civics curricula of Forms 1-4 from March-March 2002-03.

Observation data indicate that 2 categories of values were being more frequently and/or repetitively emphasised in Civics curricula from March 2002 to March 2003. These are the overarching values 'self-reliance' and 'fight against corruption' each observed 17 times. These are followed by 5 categories of values, 'role model in society' and 'equality' observed 11 times each, 'co-existence in society', and 'duties of citizens' 10 each, and 'hard working and devotion to work' observed 9 times. Then 6 categories follow, namely: 'Respect women's and children's rights' and 'fighting HIV/AIDS', each observed at least 8 times, 'obedience to authority', 'respect national anthem', 'freedom and liberty', and 'democracy', each observed 7 times.

Observation data indicate 3 categories of values 'in between' the most and least frequently taught values. These include, 'respect diversity', 6 times, 'social and political justice' and 'defending the unity', 5 times each.

Data further indicate 6 categories of least observed values taught in the classroom: 'co-operation in society', 'patriotism', 'duties of government organs', and 'peace', each observed 4 times, and 'tolerance' and 'rule of law', observed 3 times each, followed by a tail of 5 categories of values taught by 1 or 2 teachers only.

Table 18

Frequency of values observed in Civics curricula in Forms 1 – 4

Values observed in Civics curricula Forms 1-4 from March-March 2002-03	Frequency
~ Self-reliance spirit	17
~ Fight against corruption	17
~ Role model in society	11
~ Equality	11
~ Co-existence	10
~ Duties of citizens	10
~ Hard working and devotion to work	9
~ Respect women's and children's rights	8
~ Fighting disease including HIV/AIDS	8
~ Obedience to authority	7
~ Respect national anthem	7
~ Freedom and liberty	7
~ Democracy	7
~ Respecting diversity -cultural, religious and political	6
~ Social and political justice	5
~ Defending Unity	5
~ Co-operation in society	4
~ Patriotism	4
~ Duties of Government organs	4
~ Peace	4
~ Tolerance	3
~ Rule of law	3
~ Truthfulness	2
~Preservation of culture and environment	2
~ Respect for human dignity	2
~ Fight against Female Genital Mutilation	2
~ Sense of honesty	1
Total **N = 27 Categories**	**176**

Observation data indicate that the overarching values of self-reliance and fight against corruption to be the values most taught in Civics curricula Forms 1-4, during the period of March-March 2002-03, followed by the value of following

the example of a ‘role model’ in society, taught in terms of the lives of great people in the human history worthy of being imitated so that students can see, internalise and put the values in action.

In a way similar to Civics, naturalistic observation data indicate that more Islamic values were taught in the period between October 2002 and March 2003 as shown in Table 19.

Naturalistic classroom observation data in the IK curriculum indicate that 25 categories of Islamic values had been taught by March 2002, 28 by October 2002 and 29 categories by March 2003. Further indications are that some values had been repetitively taught at a range of 2 to 6 by March 2002, 2 to 5 times by October 2002, and 2 to 10 times by March 2003 to make a total of 209 tallies of values recorded in 27 lessons from March-March 2002-03. Data also indicate a steady increment in the tally of values taught, from 51 in March 2002 to 62 in October 2002, and 96 in March 2003. This implies that classroom teaching of these values made multiple, faith-based choices available to students for use or reference when they have to make decisions and/or take a stand for or against some or other practice, while still at school and later in their lives.

Students are provided with an Islamic foundation that they can use when choosing whether to contribute to, or retard both the transformation of the country into a self-reliant nation and the advancement of Islamic beliefs and its teachings. Among the variety of choices with which the observed values provide students are the peace and stability of the country, versus a country with endless conflicts motivated by religious sentimentalism. Another choice with which these values provide students is whether to develop a personal will, reinforced by Islamic faith, to participate in public campaigns against corruption, or to select a short cut towards easy wealth through practices of corruption. Observation data also revealed many other spiritual choices being made available to students through the classroom teaching of IK.

Table 19

Values observed being taught in IK curricula in Forms 1-4

March - June 2002	July - October 2002	November 02, January - March 03
~ Believe in Oneness of Allah[6]	~ Prayers [5]	~ Justice [10]
~ Islamic dress – Hijab [6]	~ Islamic dress – Hijab [5]	~ Role model [8]
~ Human rights [5]	~ Equality and equity [5]	~Fighting adultery [7]
~ Justice [4]	~ Human rights [5]	~ Islamic dress – Hijab [7]
~ Prayers [3]	~ Justice [4]	~ Equality and equity [7]
~ Polygamy [3]	~ Believe in Oneness of Allah [4]	~ Seeking knowledge [6]
~ Tolerance and endurance [3]	~ Fight against corruption [3]	~ Preaching peace [5]
~ Fight adultery, intoxicants and gambling [2]	~ Rejoining the good and forbidding the bad [3]	~ Islamic Jihad [5]
~ Role model in society [2]	~ Role model in society [3]	~ Service to community [4]
~ Equality and equity [2]	~ Co-existence [3]	~ Principles of Faith in Islam [4]
~ Kindness	~Fighting adultery [3]	~ Brotherhood and solidarity [4]
~ Rejoining the good and forbidding the bad	~ Fight adultery, intoxicants and gambling [3]	~ Kindness [4]
~ Islamic Jihad	~ Tolerance and endurance [3]	~ Rejoining the good and forbidding the bad [3]
~ Charity giving	~ Fearing Allah	~ Co-existence [3]
~ Islamic democracy	~ Preaching peace	~ Respecting parents, all people [3]
~ Fight against corruption	~ Seeking knowledge	~ Hard working [3]
~ Respecting the Qur-an	~ Congregation of Muslims in Pilgrimage - Haj	~ Respecting man alive/ died [3]
~ Preaching peace	~ Respecting all people	~ Believe in Oneness of Allah [2]
~ Seeking knowledge	~ Hard working	~ Truthfulness [2]
~ Respecting all people	~ Truthfulness	~ Democracy
~ Obedience to Islamic authority	~ Respect for human dignity	~ Memorizing the Qur-an
~ Hard working	~ Analogical thinking	~ Fight against corruption
~ Truthfulness	~ Fight against abortion and family planning campaigns	~ Loving Islam
~ Respect for human dignity	~ Respecting time	~ Respecting religious diversity
~ Repentance	~ Repentance	~ Loyalty to Islamic authority
	~ Prayers – Philosophical implications	~ Fight against abortion and family planning campaigns
	~Charity giving	~ Respect for human dignity
		~ Tolerance and endurance: from fasting
		~ Congregation in Pilgrimage - Haj
n (Categories of values) = 25	**n (Categories of values) = 27**	**n (Categories of values) = 29**
n1 (Tallies of Values) = 51	**n1 (Tallies of Values) = 62**	**n1 (Tallies of Values) = 96**
Total tallies of values - March to March 2002-03 = 209		

The frequency of values taught and observed in IK curricula from Form 1-4 is illustrated in Table 20.

Observation data indicate that values insisting on ‘decent Islamic dressing of Hijab’ and ‘Justice’ to be the most frequently taught values from March 2002 to March 2003, observed 18 times each, followed by ‘equality and equity’ and ‘role model in society’, each observed 14 times. Further indications are that the overarching IK values, ‘believing in oneness of Allah’, and ‘fighting adultery, intoxicants and gambling’ were observed 12 times each in the same period of March-March 2002-03, ‘human rights’ 10 times, ‘prayers’ 9 times, and ‘seeking knowledge’ 8 times. The data also indicate 3 categories of values observed 7 times each, namely ‘tolerance’, ‘rejoining the good and forbidding the bad’, and ‘preaching the peace’ in society.

Four [4] categories of values falling ‘in between’ the most and least frequently taught values during the period March 2002 to March 2003, according to observation data, were ‘co-existence’ and ‘Islamic jihad’, 6 times each, and ‘respect parents and all people’, and ‘hard working’ each observed 5 times.

Five [5] categories of values least taught, in terms of observation data, each observed 4 times, are ‘truthfulness’, ‘offering service to community’, ‘applying principles of faith in life’, ‘brotherhood’, ‘fight corruption’ and ‘kindness’. These are followed by 3 categories each observed 3 times, namely ‘respect man alive or dead’, ‘respect human dignity’, and ‘polygamy’. Finally the observation data indicate a tail of 13 categories taught by 1 or 2 teachers.

Interestingly, observation data indicate that the overarching value, ‘believing in oneness of Allah’, in the IK curriculum is the group of values taught third most frequently from March 2002 to March 2003with values such as ‘Islamic dress’, ‘justice’, ‘equality and equity’, and as well as ‘role model in society’ ahead of it.

Table 20

Frequencies of values observed in IK curricula in Forms 1 – 4

Values observed in IK curricula Forms 1-4 from March-March 2002-03	Frequency
~ Decent Islamic dress – Hijab	18
~ Justice	18
~ Equality and equity	14
~ Role model in society	14
~ Believe in Oneness of Allah	12
~Fighting adultery, intoxicants and gambling	12
~ Human rights	10
~ Prayers	9
~ Seeking knowledge	8
~ Tolerance and endurance	7
~ Rejoining the good and forbidding the bad	7
~ Preaching peace	7
~ Co-existence	6
~ Islamic Jihad	6
~ Respecting parents and all people	5
~ Hard working	5
~ Truthfulness	4
~ Service to community	4
~ Principles of faith in life	4
~ Brotherhood	4
~ Fight corruption	4
~ Kindness	4
~ Respect man live or died	3
~ Respect for human dignity	3
~ Polygamy	3
~ Charity giving	2
~ Repentance	2
~ Islamic democracy	2
~ Congregation of Muslims in Pilgrimage – Haj	2
~ Fight against abortion and family planning campaigns	2
~ Respecting the Qur-an	1
~ Obedience to Islamic authority	1
~ Respect time	1
~ Memorising the Qur-an	1
~ Loving Islam	1

~ Respect religious diversity	1
~ Fearing Allah	1
~ Analogical thinking in life	1
Total **N = 38 Categories of values**	**209**

Naturalistic observation data on the teaching of Christian values between October 2002 and March 2003 are markedly similar to data collected during Civics and IK observations, as shown in Table 21.

In BK, observation data indicate that 20 categories of values were taught by March 2002, 23 categories by October 2002, and 24 categories by March 2003. Some values were repeated from 2 to 9 times making 199 tallies of values observed between March 2002 and March 2003. Data indications are that there was an increase in the number of values taught, from 48 by March 2002 to 91 by March 2003, attributed to the fact that almost all teachers were doing revision in November 2002 to strengthen values taught from the beginning of the year. The increment nevertheless indicates a subsidiary increment in the number of choices with which these values provide students and the comprehensiveness of the foundation in Christian values that could guide the decisions they make in life.

Observation data indicated that the multiple choices available to students include the choice: to contribute to, or undermine transformation of the country into a self-reliant nation; to advance Tanzanian Churches' endeavours to support efforts of the government and the legislature to fight corruption in the country, or entertain corrupt practices; to contribute to bringing about stability in Tanzania and maintaining the peaceful status of the country, or to engage in practices that stimulate enmity between people of different religions, and to cause endless conflict based on religious sentimentalism. Many other choices are also provided.

Table 21

Values observed being taught in BK curricula in Forms 1 – 4

March - June 2002	July - October 2002	November 02, January - March 03
~ Fight against corruption [6] ~ Prayers [5] ~ Co-existence [5] ~ Love of God [4] ~ Love all people [3] ~ Chastity to fight against HIV/AIDS [3] ~ Openness and not to commit adultery [3] ~ Equality [3] ~ Tolerance [3] ~Salvation [2] ~ Truthfulness [2] ~ Respect for human dignity ~ Believing in Trinity ~ Love the creator ~ Service to community ~ Buptization ~ Repentance to God ~ Reconciliation ~ Hard working ~ Role model	~ Prayers [6] ~ Tolerance [6] ~ Service to community [5] ~ Fight against corruption [5] ~Salvation [4] ~ Respect for human dignity [3] ~ Love the creator [3] ~ Fight against HIV/AIDS [3] ~ Hard working [3] ~ Democracy [2] ~ Love of God [2] ~ Love all people [2] ~ Repentance to God [2] ~ Fight adultery [2] ~ Equality [2] ~ Co-existence [2] ~ Truthfulness [2] ~ Love and glorifying the Bible ~ Respect parents – creation through reproduction ~ Preservation of environment ~ Good governance ~ Maturity in action ~ Role model	~ Love all people [9] ~ Prayers [8] ~ Love God [7] ~ Role model in society [6] ~ Co-existence [6] ~ Service to community and humanity [5] ~ Fight against corruption [5] ~ Tolerance and endurance [5] ~ Truthfulness in marriage life [5] ~ Respect for human dignity [4] ~ Equality [4] ~ Hard working [3] ~ Self-control, righteousness [3] ~ Kindness and sympathy [3] ~Salvation [3] ~ Obedience authority on earth [2] ~ Obeying the Church [2] ~ Self-determination [2] ~ Mwalimu Nyerere as a role model [2] ~ Living according to Christian teachings [2] ~ Believing in Trinity ~ Democracy ~ Good governance ~ Critical thinking and maturity
n (Categories of values) = 20 **n1 (Tallies of Values) = 48**	**n (Categories of values) = 23** **n1 (Tallies of Values) = 60**	**n (Categories of values) = 24** **n1 (Tallies of Values) = 91**
Total tallies of values - March to March 2002-03 = 199		

Table 22 illustrates the frequency of values being taught in BK curricula of Forms 1-4 as from March-March 2002-03.

Observation data in Table 22 indicate categories of values being frequently taught in the BK curricula for Forms 1-4 from March 2002 to March 2003. The values most frequently observed are ‘prayers’, 19 times, ‘fight against corruption’, 16 times and ‘love all people’, 14 times. These are followed by 3 categories observed 13 times each, including ‘love of God’, ‘co-existence’, and ‘tolerance’. Following these are 2 values categories observed 11 times each, namely ‘service to community’ and ‘role model in society’, followed in turn by 4 categories, each observed 9 times and including ‘salvation’, ‘equality’, ‘truthfulness’, ‘and ‘respect human dignity’. ‘Hard work’ was observed being taught 8 times.

Observation data further indicate 3 categories of values in between the most and least frequently values observed from March-March 2002-03, namely advocacy for ‘chastity to fight HIV/AIDS’, 6 times, ‘openness and not committing adultery’, 5 times, and ‘love the creator’, 4 times.

The values being taught least, according to observation data, include ‘democracy’, ‘self-righteousness’, and ‘kindness’, each observed/taught thrice [3 times], then a tail of 14 categories of values taught by 1 or 2 teachers only in the period of March 2002 and March 2003.

Interestingly, as observed in the analysis of IK observation data, the overarching value ‘love of God’ in the BK curriculum lies fourth in the frequency rating of values taught and observed between March 2002 and March 2003. It comes after ‘prayers’, ‘fight against corruption’ and ‘love all people’. However, love of God may be implied in the latter three categories because God is loved first through prayers, because worshiping God is a great sign of love for Him, and by prayers we thank Him for our strengths and health and everything else. God is loved also by loving all people, and through that love we extend the love of God. Therefore, love of God is implicit in the first group of values observed to be frequently taught in these curricula.

Table 22

Frequencies of values observed in BK curricula in Forms 1 – 4

Values observed in BK curricula Forms 1-4 from March-March 2002-03	Frequency
~ Prayers	19
~ Fight against corruption	16
~ Love all people	14
~ Love of God	13
~ Co-existence	13
~ Tolerance	13
~ Service to community	11
~ Role model in society	11
~Salvation	9
~ Equality	9
~ Truthfulness	9
~ Respect for human dignity	9
~ Hard working	8
~ Chastity to fight against HIV/AIDS	6
~ Openness and not to commit adultery	5
~ Love the creator	4
~ Democracy	3
~ Self-righteousness	3
~ Kindness	3
~ Obedience to authority on earth	2
~ Obeying the Church	2
~ Self-determination	2
~ Living according to Christian teachings	2
~ Repentance to God	2
~ Believing in Trinity	2
~ Good governance	2
~ Love of the Bible	1
~ Critical thinking and maturity	1
~ Respect parents	1
~ Preservation of environment	1
~ Reconciliation	1
~ Buptization	1
~ Maturity in action	1
Total **N = 33 Categories of values**	**199**

7.3.5 Limitations of observation data – tells only what has been captured

There are some limitations in the indications of observation data given that such data indicate only what was observed and/or what the observer was able to record during classroom interaction. The limitations of observation data include capturing the number of strategies used by teachers and the values taught in each lesson since they vary by teachers, by Forms [1-4] and by the curriculum. It is possible that teachers could have used some strategies and taught some values in lessons not among the 81 lessons observed, because they teach according to their timetables and the sequence described in their curricula. In addition, the nature of some values taught required from the teacher to use only one strategy, for example, learning by doing in teaching students how to perform prayers in IK which may take 3 to 4 lessons, or only lecturing on teaching values such as the lives of Prophets in BK with a view to students emulating them. Other limitations include teachers' mood, as human beings may be influenced by social problems at home or at school and this may affect their classroom performance positively or negatively. These limitations are, however, negligible since multiple data sources were used for data collection, especially with regard to data that could not be generated by observation, thereby complementing the latter.

Summing up, the observation data analysed in general, the strategies used and the content taught in lessons, in response to Research Question 2 regarding improved teaching through training in evaluation, lend some support to the claim that teaching is improved by evaluation training. Lesson observations in general lend some support for this finding across the three curricula. Observations of strategies used in lessons also support the claim of improvement to some extent, the data on the use of 6 of 10 strategies indicating, however, none or no improvement in their use from March to March 2002-3. And finally, some support for improvement is found in a calculation of the content taught across these curricula, indicating an increase in the number of values taught in each curriculum as from March 2002 to

March 2003: from 36 to 91 values in Civics; 51 to 96 in IK, and 48 to 91 in BK. Such data are indicative of an increment in values taught in the said period and suggest the provision of multiple choices informed by these values and made available in schools for students' use when making decisions, while still at school and later in life.

7.4 Conclusion of the chapter

In response to Research question 2, self-rating data indicate some improvement in the teaching of positive values, using empowerment evaluation techniques. Findings derived from self-rating data suggest that values teaching improved in the three curricula and that improvement was even, with some variation across the three curricula. Confidence is built in this finding by triangulating self-rating data with naturalistic classroom observation data which support the finding of slight but steady growth in teachers' teaching of positive values and hence, lending some support to the claim that evaluation strengthens improvement in the teaching of positive values. This suggests that teachers, teaching a variety of secular and spiritual values, strengthened the foundations laid by the three curricula, thereby enabling students not only to recognise corrupt practices, but also to resist them.

CHAPTER EIGHT

TRIANGULATION OF SELF-RATING FINDINGS IN STRENGTHENING VALUES TEACHING IN THREE CURRICULA THROUGH SELF-ADMINISTERED INSTRUMENTS

8.1 Introduction

Following the findings discussed in the previous two chapters, namely that a foundation in secular and spiritual values was laid in Civics, IK and BK, and that evaluation strengthened values teaching, the focus of this chapter is on the latter, to respond to Research Question 2, and to triangulate self-rating findings. Like the findings based on self-rating data discussed in chapter seven, there are signs of improvement in values teaching indicated by self-administered instruments, suggesting that evaluation through participatory and collaborative methods strengthened values teaching. In responding to Research Question 2 namely how to improve teaching positive values in Civics, Islamic Knowledge and Bible Knowledge curricula, self-administered data generated in the period March 2002-2003 indicate not only improvement but also the possibility of sustainability of the improvements in future. Findings based on data generated by different self-administered instruments triangulate the findings of self-rating data and classroom observations.

8.2 Self–administered instruments – data from four instruments

In triangulating the finding that evaluation strengthened values teaching in response to Research Question 2, data from 4 self-administered instruments used during evaluation lend some support to this finding. The data indicate some improvement through teachers being trained also in gathering data themselves, with coaching by the evaluator, and using such data to direct and improve their teaching. The data indicate that some, not all, teachers benefited by this part of the evaluation, but that teachers of Civics seemed to improve less than their non-state employed colleagues teaching religion.

Recalling the discussion on Methods, 4 self-administered instruments, including checklists, teacher journals, and questionnaires, were developed collaboratively by teachers and the evaluator to document progress in values teaching. Checklists were used to gather data to establish that: teachers 'role model' values; teachers guide and counsel students; teachers teach overarching and specific values; students' behaviour seems to be informed by values, and they have a sense of commitment to the values taught. In the teacher journals, teachers recorded their students' responses to general moral dilemmas, while a questionnaire finally provided teachers with an opportunity to gauge their performance in teaching values on 20 structured questions and an open category for comment as needed.

Data from these self-administered instruments triangulate the finding that values teaching is strengthened in part by working with the evaluator and being coached by him from March to March 2002-3 in the evaluation, and lend some support too to the claim of improvement, argued above from self-rating and observation data.

8.2.1 Self-Administered instruments – checklist data on teacher role modelling values

Checklist data recording teachers' role modelling values lend some support to the claim that values teaching is improved through evaluation, the evaluator working with evaluees to develop instruments and gather data from March to March 2002-3, in response to Research Question 2. Generated data indicate an increase in the number of values teachers were 'role modeling' in the period of the study as a result of training and coaching by the evaluator. Teachers also displayed role models from politics, religion and human history, locally and internationally, while using role modeling techniques entailing parables and story-telling, role play, guidance and counseling techniques to help students internalize and ritualize the values embedded in these three curricula.

Table 23 illustrates the improvement in values teaching from March to March 2002-03 in 28 of the values role modelled by teachers.

Checklist data on teachers 'role modelling' values, following training in evaluation, indicate some improvement across the three curricula from March 2002 to March 2003, indicating some support that evaluation was strengthening values teaching given the increase in the number of values teachers were role modelling in that period.

Teachers seemed to increasingly role model during the study of about 14 values, these being: 'use of decent language' [increased by 4, from 1 to5]; 'patience' [increased by 3, from 0 to 3]; 'keeping order and discipline' [increased by 3, from 3 to 6]; 'greeting people' [increased by 3, from 0 to 3]; 'truthfulness and honesty' [increased by 2, from 4 to 6]; 'kindness and helping others' [increased by 2, from 3 to 5]; 'performing prayers' [increased by 2, from 2 to 4], and 'modesty in everything and in dressing Hijab' [increased by 2, from 2 to 4]. The data indicate other increases in the number of values teachers were role modelling, namely: 'performing prayers with students' [increased by 1, from 2 to 3]; 'cleanness and good appearance' [increased by 1, from 3 to 4]; 'fight against HIV/AIDS' [increased by 1, from 1 to 2]; 'love the subject' [increased by 1, from 0 to 1]; 'justice and fairness' [increased by1, from 6 to 7], and 'sacrifice for the sake of Islam' [increased by 1, from 0 to 1].

The data also indicate 4 values in which teachers were 'standing still', indicating none or no improvement between March 2002 and March 2003. These include 'advocating for human rights' [remained at 2 throughout]; 'obedience to parents and elders' [remained at 2 throughout]; 'energetic and hard working' [remained at 4 throughout], and 'respecting humanity' [remained at 3 throughout]. There was no indication of improvement or regression in these data.

Table 23

Checklist data on teacher as role model across three curricula

What value do I role model in my lessons?	What the teacher does	What students do	Period	Teachers [T]				Improvement, none, or regression
				Civics	IK	BK	No	
~use decent language	~I never abuse any student ~ I do discipline student but use a decent language ~ I do discipline a student who use abusive language	~ they feel free to say their ideas ~they respect my advices and ask for them [T1, T5]	March - Oct 02			MG	1	Improvement 4
			Oct 02 –Mar03	TS SE SG		RM LK	5	
~patience	~ I am patient when I feel annoyed by a certain student ~ I tell my students to be patient in getting hat they want in life [T2]	~ they are good listeners ~ they seek advices from me {T5]	March - Oct 02				0	Improvement 3
			Oct 02 –Mar03	TS SE SG			3	
~keeping order and discipline	~ I don't teach until the class is tidy	~they organize themselves to keep order	March - Oct 02	HM	MS	MG	3	Improvement 3
			Oct 02 –Mar03	TS SE SG	BR	RM LK	6	
~saluting people by Islamic greeting	~greeting students whenever I enter the class ~greeting my colleagues	~most students great each other	March - Oct 02				0	Improvement 3
			Oct 02 –Mar03		SA AS KH		3	
~truthfulness and honesty	~ fulfil my promises ~ I never tell lies to my students	~ most students are changing their behaviour to be honest	March - Oct 02	TS	SA KH	RM	4	Improvement 2
			Oct 02 –Mar03	SE SG	BR AM	MG LK	6	
~kindness and helping others	~ I talk much about helping others and respecting elders ~ I do assist needy students	~most of my students respect others' opinions and cultures	March - Oct 02	TS	KH	MG	3	Improvement 2
			Oct 02 –Mar03	SE SG		RM JM LK	5	
~performing prayers	~I pray daily and while at school ~I do stress on importance of prayers in a Muslim life ~I do pray with my students and give a small talk some times	~most Muslim students do pray at school ~Students direct others how to make prayers	March - Oct 02		MS AS		2	Improvement 2
			Oct 02 –Mar03		SA BR AM KH		4	

-modesty in dressing 'Hijab' and everything	~I always put on 'Hijab' [T1, T4] ~I try my best to use selected words ~I try my best to put on decent dress	~a number of students wearing 'Hijab' increases	March - Oct 02		MS AS		2	Improvement 2
			Oct 02 –Mar03		SA BR AM KH		4	
~performing prayers	~I do pray with my students before and after the lesson ~ I encourage students to pray at home and Church	~almost all students perform prayers in the classroom	March - Oct 02			MG JM	2	Improvement 1
			Oct 02 –Mar03			CR RM LK	3	
~cleanness and good appearance	~I look smart all the time ~ I comment on dirty work of my students	~most students have developed this culture	March - Oct 02	DL	MS SA		3	Improvement 1
			Oct 02 –Mar03	HM	BR AS KH		4	
~fight against HIV/AIDS	~ I do tell them don't use condom, abstain ~I do talk to them friendly to show them the bad effect of fornication	~some students seek from me advice on love affairs [T5] ~ some students are advocating for abstinence	March - Oct 02	TS			1	Improvement 1
			Oct 02 –Mar03	SE SG			2	
~love the subject	~I encourage students on the importance of learning values	~most students are doing well in their exams. Last year they got Bs [Azania]	March - Oct 02				0	Improvement 1
			Oct 02 –Mar03	SG			1	
~ justice and fairness	~ I am fair in my teaching ~ I always ask my students to do not accept any kind of injustice even from me	~ most of my students are trustful ~ they are not tolerant when oppressed	March - Oct 02	SE	MS BR AS	RM JM	6	Improvement 1
			Oct 02 – Mar03	TS SG	SA AM KH	MG LK	7	
~sacrifice for the sake of Islam	~I advocate for it and draw example from Islamic history	~students listening	March - Oct 02				0	Improvement 1
			Oct 02 –Mar03		SA		1	
~advocate for human rights	~always talk about basic human rights	~students' comments are encouraging	March - Oct 02			RM JM	2	None 0
			Oct 02 –Mar03	SE		LK	2	
~obedience to parents and elders	~I advocate for respecting parents as part of Islamic	~most students respect teachers	March - Oct 02		SA AM		2	None

	belief		Oct 02 –Mar03		BR AS		2	0
~energetic and hard-working	~I am tough with lazy students and always show that	~most have developed a culture of caring their duties	March - Oct 02	HM	AS	CR JM	4	None
			Oct 02 –Mar03	DL	BR	MG LK	4	0
~respect humanity	~ I listen to my students tentatively	~ students greats people and help them	March - Oct 02	SE	MS AM		3	None
			Oct 02 –Mar03	TS SG	SA		3	0
~openness and truth	~I keep my promises, talk about being trustful especially in marriage life to prevent the society from HIV/AIDS	~most of my students are honest	March - Oct 02			MG CR JM	3	Regression
			Oct 02 –Mar03			RM LK	2	-1
~come to school in time ~respect promises	~being punctual in my subject ~ I respect promises and never tell lies ~I come for extra time to teach	~there some late comers due to transport problem	March - Oct 02		MS SA AM	MG CR JM LK	7	Regression
			Oct 02 –Mar03	TS	BR AS KH	RM	5	-1
~ advocating for avoiding committing adultery	~I give live example of HIV/AIDS infected people in our society	~they are talking on effects of HIV/AIDS	March - Oct 02		MS		1	Regression
			Oct 02 –Mar03				0	-1
~personal expression	~I always start my lessons by introduction, then I ask my students to do the same and I correct them where they go wrong	~some students present themselves very well; they will be future leaders	March - Oct 02	TS			1	Regression
			Oct 02 –Mar03				0	-1
~ advocating for avoiding taking cigarettes and alcohol	~I give live example of infected people in our society	~they are good listeners	March - Oct 02		KH		1	Regression
			Oct 02 –Mar03				0	-1
~practice what we say	~always tell students ‘never preach what you can not practice’	~they are advocates for good behaviour	March - Oct 02		AS		1	Regression
			Oct 02 –Mar03				0	-1
~love for Islam and feel proud of it	~I discuss with my students the beauty of Islam	~almost all students participate in their Association	March - Oct 02		MS BR AS KH		4	Regression

		TAMSA ~students debate with others on the beauty of Islam	Oct 02 –Mar03		SA AM		2	-2
~creativity	~I do talk about great men in human History	~ students ask a lot of questions	March - Oct 02		SA AM		2	Regression -2
			Oct 02 –Mar03				0	
~personality	~I do talk about great men in human History ~I do give example of Mwalimu for students to emulate [T2]	~ students show respect to Mwalimu Nyerere and want to be like him	March - Oct 02	TS SE			2	Regression -2
			Oct 02 –Mar03				0	

Checklist data on teacher 'role modelling' indicate a regression in 10 values, indicating no improvement, as shown in Table 20 above, these being: 'openness and truth' by -1 [from 3 to 2], 'come to school in time' and 'respect promises', each by –1 [from 7 to 6], 'advocating for avoiding committing adultery', by –1 [from 1 to 0], 'personal expression', by –1 [from 1 to 0], 'advocating for avoiding alcohol and cigarette', by –1 [from 1 to 0], 'practice what we say', by –1 [from 1 to 0], 'love for Islam and feel proud of it', by –2 [from 4 to 2], 'creativity', by –2 [from 2 to 0], and 'personality', by –2 from 2 to 0]. Based on this data it can be concluded that there was no improvement at all in these values in the period from March 2002 to March 2003.

Table 24 contains checklist data on teacher 'role modelling' across the three curricula, indicating the most and least moral practices teachers frequently 'model' in order to be emulated by their students as from March to March 2002-3.

Checklist data on teacher role modelling values indicate about 44 categories of moral practices, making 243 tallies of moral practices used by teachers across the three curricula as displayed in Table 24 below.

Table 24

Checklist data - what a teacher does as role model

What teachers do to role modelling students	Frequencies
~fairness in teaching	13
~teachers not accepting any kind of injustice	13
~being punctual at school, meeting, and lessons	12
~ respecting promises	12
~ handling lazy students firmly [coming for extra time to teach]	12
~ fulfilling promises	10
~ not telling lies	10
~ I don't teach until the class is tidy	9
~I am tough with lazy students and always show that	8
~ advocating for respecting elders and all people [I talk much about helping others and respecting elders]	8
~ I do assist needy students	8
~I look smart all the time	7
~ I comment on dirty work of my students	7
~I never abuse any student	6
~ I do discipline student but use a decent language	6
~ I do discipline a student who use abusive language	6
~ I listen to my students tentatively	6
~I try my best to use selected words	6
~I try my best to put on decent dress	6
~I pray daily and while at school	6
~I do stress on importance of prayers in a Muslim life	6
~I do pray with my students and give a small talk some times	6
~I discuss with my students the beauty of Islam	6
~I do pray with my students before and after the lesson	5
~ I encourage students to pray at home and go to Church	5
~I keep my promises, talk about being trustful especially in marriage life to prevent the society from HIV/AIDS	5
~always talk about basic human rights	4
~I advocate for respecting parents as part of Islamic belief	4
~ I am patient when I feel annoyed by a certain student	3
~ I tell my students to be patient in getting what they want in life [Bible, RM]	3
~ I do tell them don't use condom, abstain	3
~I do talk to them friendly to show them the bad effect of fornication	3
~greeting students whenever I enter the class	3
~greeting my colleagues	3

~I do talk about great men in human History	2
~I always put on 'Hijab' [IK, MS; AS]	2
~I do talk about great men in human History	2
~I do give example of Mwalimu Nyerere for students to emulate [civics, SE]	1
~I always start my lesson by introduction, then I ask my students to do the same and I correct them where they go wrong	1
~I encourage students on the importance of learning values	1
~always tell students 'never preach what you can not practice'	1
~I advocate for it and draw example from Islamic history	1
~I give live example of infected people in our society	1
~I give live example of HIV/AIDS infected people in our society	1
TOTAL	**243**

Most frequently used values role modelling practices include 'fairness in their teaching practices', and 'students to refuse any kind of injustice', each being practised by teachers at least 13 times. Following are 'being punctual at school, meeting and lessons'; 'respect for promises and not telling lies', and 'handling lazy students firmly', each practised by teachers 12 times; 'helping others and respecting elders' and 'assisting needy students', each practised 10 times; 'cleanness of the classroom', by 9, and 'advocating for respecting elders and all people' and assisting needy students', each practised by teachers 8 times.

Values lying between the most and least frequently practised by teachers in role modelling, are: 'personal cleanliness and looking smart'; 'using decent language to discipline students'; 'dressing decently'; 'talking about trust', and ' discussions with students about Islam', was each used by teachers across the these curricula 6 times. The data indicate other values lying between the most and least values teachers role model, namely: 'encouraging students to pray at home and in the Church'; 'performing prayers with students', and 'being trustful in marriage life to avoid HIV/AIDS', each used by teachers 5 times.

Indications in data regarding values least modelled by teachers were: 'always talking about basic human rights'; 'being patient and telling students to be

patient', and 'talking to students in a friendly way about the bad effects of fornication'. These are followed by a tail of values with tallies of 1 each, including 'talking about the great men in human history'; 'giving examples of Mwalimu Nyerere as role model'; 'encouraging students to learn values', and 'giving live examples on people infected by HIV/AIDS, drugs, and alcohol', each being practised by 1 teacher.

The checklist data on teachers' role modelling values, having indicated some improvement in general from March 2002 to March 2003 in number of values teacher are role modelling to students, following their training in this study, suggests support for evaluation strengthening values teaching.

8.2.2 Self-administered instruments – checklist data on guidance and counselling by teachers

Checklist data on teacher guidance and counselling students, like role modelling data, indicate some support for the claim that evaluation strengthened values teaching in the sample schools from March 2002 to March 2003. The data indicate an increase in the number of teacher resolutions in moral cases addressed during the period of the study as shown in Table 25.

Checklist data on guidance and counselling indicate an increase in the number of teacher resolutions in 5 moral cases, these being, 'laziness' [by 3, from 2 to 5], 'misuse of TV programmes' [by 2, from 1 to 3], 'telling lies' [by 2, from 0 to 2], 'use of abusive language' [by 2, from 0 to 2], 'love affairs' also, [by 2, from 0 to 2]. These data, having shown an improvement in teacher resolutions in the cases addressed, however, shows neither regression nor improvement in 3 moral cases, these being: 'truancy' [by 0, from 5 to 5], 'trauma and desperation' [by 0, from 2 to 2], and 'religious misconception' [by 0, from 1 to 1].

Table 25

Self-administered data - counselling across the three curricula

Moral cases	How resolved	Teacher's comments	Period	Teachers [T]				Improvement, none, or regression
				Civics	IK	BK	No	
~laziness	~discussion on the value of time in Islamic point of view to make them like the subject. ~giving extra homework	~we found it is helpful to show students a focussed life	March - Oct 02	DL	MS		2	
			Oct 02 –Mar03		SA AS	MG RM LK	5	Improvement 3
~misuse of TV programmes	~counselling by explaining broadly the advantages and disadvantages of the TV programmes ~listing with students the programmes in the TV which benefit them and tell what they learn from these programmes	~that wisdom should be used in counselling and guidance.	March - Oct 02			RM	1	
			Oct 02 –Mar03			MG CR LK	3	Improvement 2
~telling lies	~through group guidance by telling them the fate of a liar in the hereafter	~that wisdom to be used in counselling and guidance	March - Oct 02				0	Improvement 2
			Oct 02 –Mar03			MG CR	2	
~use abusive language	~counselling by explaining the equality of human being	~it is helpful	March - Oct 02				0	Improvement 2
			Oct 02 –Mar03			MG JM	2	
~love affair	~counselling by explaining broadly the	~that most students need	March - Oct 02				0	

	advantages and disadvantages of engaging in love affairs at this stage. ~listened to students comments and correct them	adults to be their critical friends, and wisdom to be used in counselling and guidance. ~engaging in premarital sex under influence of the western culture	Oct 02 –Mar03	HM	AS			Improvement 2
~ truancy	~had a discussion with students to find the core causes, ~and did counselling on the importance of Civics in society and personal life in general	~it a successful exercise; most students attend the class and participate fully. They like the subject	March - Oct 02	DL	MS KH	MG RM	5	None 0
			Oct 02 –Mar03	TS HM SG	KH	JM	5	
~trauma and desperation	~through probing the student we found some have lost hope because they cannot pay their school fees or fare. We contribute to them	~by probing we understand the problem and draw a plan to do counselling. Trauma and desperation due to disability to pay school fees, and as a result being chased from school every now and then. Also desperation caused by instability in the family	March - Oct 02	DL	AM		2	None 0
			Oct 02 –Mar03	SE	SA		2	
~religious misconcept	~through discussion as a way to guide and	~teacher's counselling is	March - Oct 02		MS		1	

ion	counsel students and remove the misconception about Islam. ~continue offering guidance for a while	more fruitful if students are involved to counsel their peers	Oct 02 –Mar03		MS		1	None 0
~sleeping in the classroom	~probing them politely to get the core causes, then following their records. Also insisting on the importance of having breakfast.	~students with this problem are who watch TV program till midnight, and come to school without having breakfasts.	March - Oct 02	SE		LK	2	Regression -2
			Oct 02 –Mar03				0	
~impatience	~by probing one students was chased from home because he converted to another religion. ~I [T5} asked the community to find him a boarding school, where he is schooling now ~through counselling students living in severe poverty to tell them to be patient and look for their school now	~through counselling exercise we serve lives of desperate students. ~timing when making decisions and doing right things is a great lesson to our students.	March - Oct 02	DL SG			2	Regression -2
			Oct 02 –Mar03				0	

The data also indicate regression in teacher resolutions in 2 moral cases. These include ‘sleeping in the classroom’ [by –2, from 2 to 0], and ‘impatience’ [by 0, from 2 to 0].

In responding to Research Question 2, thus, guidance and counselling data across the three curricula lend some support to the claim that evaluation strengthens values teaching in general. Further support for this claim is found

in the checklist on guidance and counselling data across the three curricula, indicating the most-to-least practices frequently used by teachers from March to March 2002-3 as shown in Table 26 below.

Table 26

Counselling data – teachers' resolutions

Resolutions from guiding and counselling students	Frequencies
~discussing core causes of truancy with students and negotiate solutions	10
~counselling on the importance of Civics for life in society and personal living	10
~discussion on the value of time in Islamic point of view to make them like the subject	7
~giving extra homework	7
~through probing the student we found some have lost hope because they cannot pay their school fees or fare. We contribute to them	4
~counselling by explaining broadly the advantages and disadvantages of the TV programmes	4
~listing with students the programmes in the TV which benefit them and tell what they learn from these programmes	4
~probing them politely to get the core causes, then following their records. Also insisting on the importance of having breakfast	2
~through group guidance by telling them the fate of a liar in the hereafter	2
~by probing one students was chased from home because he converted to another religion,	2
~through counselling students living in severe poverty to tell them to be patient and look for their school now	2
~counselling by explaining the equality of human being	2
~counselling by explaining broadly the advantages and disadvantages of engaging in love affairs at this stage.	2
~listening to students comments and correct them	2
~through discussion as a way to guide and counsel students and remove the misconception about Islam	2
~continue offering guidance for a while	2
~I asked the community to find him a boarding school, where he is schooling now [Civics, T5}	1
TOTAL	**65**

The checklist data on guidance and counselling indicate about 17 categories of teacher resolutions, with 69 tallies of resolutions by teachers across the three curricula.

The data indicate most resolutions teachers frequently negotiated with students include: ‘discussion with students about the core causes of truancy’ and ‘counselling on the importance of Civics in life in society and in personal living’, each made by 10 teachers, ‘discussion on the value of time’ and ‘giving students extra homework’, each made by 7 teachers. These are followed by a group of resolutions with 4 tallies each, including ‘probing students to find their financial problems to contribute to them’, ‘counselling through discussion on the advantages and disadvantages of TV programmes’, and ‘listing useful programmes in the media’.

Resolutions least taken by teachers, with tallies of 2 and 1, are ‘probing and following students’ records’, ‘using group guidance’, ‘counselling students living in severe poverty’, ‘talking about the equality of human beings’, ‘continuing offering guidance for a while’, and ‘asking a school community to find a boarding school for one student’.

Guidance and counselling data indicate that 10 teachers of all 3 curricula did counselling in truancy and 7 in laziness and love affairs in Civics and IK, sleeping in the classroom in Civics and BK, and that the rest of the cases were distributed among the three curricula. Trauma and desperation, and impatience cases were addressed in Civics, religious misconception in IK, and misuse of TV programs, telling lies and using abusive language attended to by BK teachers.

The data support the thesis that as a result of training on evaluation by the evaluator in this study, the teaching of values is strengthened through counselling and offering guidance. Moreover, the data generated by this checklist triangulate the findings that evaluation improves the teaching of values.

8.2.3 Self-administered instruments – checklist data on selected values taught

In responding to Research Question 2, data generated by the instrument, 'specific values taught' indicate some improvement in values teaching as a result of training and coaching by the evaluator and his working collaboratively with teachers to use data and improve teaching. The specific values were selected with teachers as key values in each of the three curricula to check whether or not they were being taught in lessons, 26 in the checklist for Civics, 24 in IK, and 17 in BK. The number of values taught increased from March 2002 to March 2003, indicating some improvement as a result of evaluation.

1. Civics

Some support for the claim that evaluation improves values teaching is seen in an increase in the number of values emphasised by teachers in teaching Civics from March 2002 to March 2003, with reasons for this emphasis, as seen in Table 27 below.

Checklist data on values taught with emphasis in Civics indicate increases in the number of values emphasised in the period March 2002 to March 2003. The data indicate improvement in 16 values, these being: 'public legal education and types of corruption'; 'rule of law'; 'legislature'; 'responsibilities and duties in the Government'; 'different organs fighting against corruption'; 'the Constitution and citizenship'; 'the Constitution and constitutional rights' [improved by 2, from 1 to 3]; 'Tanzanian culture: good to preserve, and bad to fight'; 'fight against HIV/AIDS pandemic and STDs diseases' [each improved by 2, from 0 to 2]. The data indicate other improvements in values [by1, from 1 to 2] to be 'responsibilities and duties'; 'obedience to elders'; 'Government orders'; 'political parties'; 'democracy'; 'women's rights', and 'women's right on owning properties, e.g. land, heredity'. No regression is indicated by data in these values.

Table 27

Self-administered data - checklist on selected values taught in Civics

Selected values taught with emphasis	Teacher comments	Period	Teachers [T]		Improvement, none, or regression
			Civics	No	
~ public Legal education and types of corruption ~ rule of law ~ legislature ~ responsibilities and duties in the Government ~ different organs fighting against corruption	~ students understand what is all about corruption and how to fight against it ~ they understand the term: 'Rule of law' ~contributing in producing leadership of the country ~ they do not give bribery ~ talking about the PCB ~ students awareness and logical discussion	March - Oct 02	TS	1	Improvement 2
		Oct 02 –Mar03	SE HM SG	3	
~ the Constitution and the citizenship ~ the Constitution and the constitutional rights	~ students now understand and argue about some of the constitutional rights. ~ they know a little bit about our constitution ~ they vote, and advocate for different parties ~ they question about following what they understand in the constitution ~ understanding basic rights: to life, moral freedom and movement, etc.	March - Oct 02	SG	1	Improvement 2
		Oct 02 –Mar03	TS DL HM	3	
~Tanzanian Culture: good to preserve, and bad to fight	~ There is a growth of tendency of respecting our own culture among the students ~ Advocating and promoting our good cultures	March - Oct 02		0	Improvement 2
		Oct 02 –Mar03	SE DL	2	
~fight against HIV/AIDS pandemic and STDs diseases	~ students understand HIV/AIDS, how it is transmitted, its effects and how to control it ~ helping and encouraging the HIV/AIDS victims ~ students now know different types of infection	March - Oct 02		0	Improvement 2
		Oct 02 –Mar03	SE DL	2	
~responsibilities and duties ~ obedience to elders ~ Government orders ~ political parties ~ democracy	~ successful in paying respect to all people; young and aged ~ to some extent students obey teachers and parents ~ self-discipline ~ respect one another	March - Oct 02	DL	1	Improvement 1
		Oct 02 –Mar03	SE SG	2	
~ women's rights ~ women's right on owning properties, e.g. land, heredity, etc	~ students are now aware of women's rights ~ awareness among students and accepting to change ~students now talk about disadvantages of women circumcision, heredity and possession. ~ girls students now know their rights to refuse to be circumcised	March - Oct 02	HM	1	Improvement 1
		Oct 02 –Mar03	TS SG	2	

~state Laws and Criminals ~ responsibilities and duties in the Government ~ principles of democracy ~ students' role in society	~ successful in making students become aware of been productive members by refraining from society vices behaviour ~ students are aware about the responsibilities and duties of both the Government and citizens. ~ contributing in producing leadership of the country ~ students are now aware of democratic principles and their role in society	March - Oct 02	TS HM	2	None 0
		Oct 02 –Mar03	SE SG	2	
~ human rights: Voting, education, right to life ~ human Basic rights	~ students understand basic human needs and rights ~ students talk about their rights to vote, access education, etc	March - Oct 02	TS		None 0
		Oct 02 –Mar03	SE		
~ respecting cultures in Tanzania and unity of Africa in general	~ success in dynamic culture, but still maintaining African values ~ anti-women circumcision campaign ~political agreement [Pact] in Zanzibar between the two parties; CCM & CUF ~ use of traditional medicine ~ allowing students to talk about diversity in my class ~ respect one another	March - Oct 02	TS SE SG	3	Regression -1
		Oct 02 –Mar03	DL HM	2	
~ singing national anthem ~ responsibilities of state organs ~ rule of Law	~successful in understanding that national stability can be maintained by preserving patriotism. ~students sing the national anthem ~ students love their country ~ students participate in raising the flag ~ every student know how to sing the national anthem ~ they show strongly spirit of belonging when talking	March - Oct 02	SE DL SG	3	Regression -1
		Oct 02 –Mar03	TS HM	2	

The data indicate, however, 6 values in which Civics teachers are 'standing still', meaning no improvement or regression, these being: 'State Laws and Criminals'; 'responsibilities and duties in the Government'; 'principles of democracy'; 'students' role in society' [by 0, from 2 to 2]; 'human rights - voting, education, right to life', 'human basic rights' [by 0, from 1 to 1]. In contrast with this group of values, in which no improvement or regression is indicated by the data, about 4 values do show regression [by –1, from 3 to 2]. These include 'respecting different cultures in Tanzania and the unity of Africa', 'singing the national anthem', 'responsibilities of the state organs', and 'the rule of law'.

The checklist data on values emphasised in Civics respond to Research Question 1, indicating some improvement in values teaching and suggesting that it is strengthened by values teaching. Further support for this inference is found in the selected values taught most frequently by teachers as shown in Table 28 below.

Table 28

Frequencies in selected values taught in Civics

Selected values taught with emphasise	Frequencies
~ respecting cultures in Tanzania and unity in Africa in general	5
~ singing national anthem	5
~ responsibilities of state organs	5
~ rule of Law	5
~ fight against types of corruption	4
~ respect: legislature	4
~ responsibilities and duties in the Government in general	4
~ different organs fighting against corruption	4
~state Laws and Criminals	4
~ responsibilities and duties in the Government	4
~ principles of democracy	4
~ students' role in society	4
~ the Constitution and the citizenship	4
~ the constitutional rights	4
~responsibilities and duties	3
~ obedience to elders	3
~ Government orders	3
~ freedom of political parties	3
~ democracy	3
~ women's rights	3
~ women's right on owning properties, e.g. land, heredity, etc	3
~ human rights: Voting, education, right to life	2
~ human Basic rights	2
~Tanzanian Culture: good to preserve, and bad to fight	2
~fight against HIV/AIDS Pandemic and STDs diseases	2
TOTAL	**89**

The data indicate that the values most frequently emphasised in Civics from March 2002 to March 2003 fall into 4 categories with 5 tallies each, and that they include ‘respecting cultures in Tanzania and unity in Africa in general‘, ‘singing the national anthem’, ‘responsibilities of state organs’ and ‘rule of law’. The data indicates, moreover, that this group of values is followed by 10 categories of values with 4 tallies each, including ‘fighting against types of corruption’, ‘respect legislature’, ‘different organs fighting corruption’, ‘principles of democracy’, ‘students’ role in society’ and ‘constitutional rights’. Following these are 7 categories of values with 3 tallies each, including, ‘responsibilities and duties of the citizens’, ‘obedience to elders’, ‘freedom of political parties’, and ‘women’s rights’.

Data indications are that the least selected values taught in Civics are ‘human basic rights in relation to right to life’, ‘preservation of the good and fight the bad in Tanzanian culture’ and ‘fight against HIV/AIDS and STDs’, taught by 1 or 2 teachers only.

2. Islamic Knowledge

Like in Civics, data provide some evidence of improvement in the teaching of Islamic values, indicated by an increase in the number of values taught and recorded by teachers from March 2002 to March 2002-3, as seen in Table 29.

Like in Civics, the checklist data on values emphasised in IK indicate that an increased number of values were taught in the period March 2002 to March 2003. Data indicate an increase in emphasis on 11 values, these being: ‘Hijab and the philosophy behind it, Islamic greeting, Islamic way of doing things, e.g. eating, and modesty in dressing, walking and talking’ and ‘responsibility of the family versus adherence to Islamic values’ [by 3, from 1 to 4]. Other values emphasised were ‘self-righteousness, brotherhood and love between Muslims’ [by 2, from 2 to 4], ‘adultery and unnecessary mixture between genders’, ‘side effects of committing adultery’ [by 2, from 1 to 3], and ‘love as against hatred’ [by 2, from 0 to 2].

Table 29

Self-administered data - checklist on selected values taught in IK

Values emphasized	Teachers' comments	Period	Teacher [T]		Improvement, none, or regression
			IK	No	
~ 'Hijab' and the philosophy behind it ~ greetings one another ~ Islamic way of doing things, e.g. eating ~ modesty in dressing, walking and talking	~ number of students wearing 'Hijab' is increasing ~ some students are still not yet to wear Hijab thinking that by dressing it will make them loose some rights and privileges. It is a big challenge. ~ 80% of students greet Islamic salutation ~ They say 'Bismillah' [In the name of Allah] when starting eating anything, even when start writing ~ Khadija liked to address herself like her fellow sisters [Hijab] but she had no money. Her peers and I decided to buy her a nice 'Hijab', and we informed her family. I always encourage Muslim girls to wear 'Hijab' and I am getting reasonable response and good results ~ one students tolled her parents that she better leave school rather than putting off Hijab ~students dress modestly, disciplined, and obedient	March - Oct 02	MS	1	Improvement 3
		Oct 02 –Mar03	BR AS AM KH	4	
~ responsibility of the family versus adherence to Islamic values ~ Hijab	~ many students have been absent because they don't afford paying their tuition fees. They spend more time seeking for sponsors some times from Indian community ~ establishing 'Hijab Fund' at Jangwani & Zanaki for sowing and wearing Hijab to assist poor girls	March - Oct 02		0	Improvement 3
		Oct 02 –Mar03	AS AM KH	3	
~ self-righteousness ~ brotherhood and love between Muslims	~ many students perform prayers while at school, organizing drama and plays to portray true Islam beside participation in Islamic congregations. They are advocates for Islam. ~ I always get right answer from my students on issues related to prayers and the philosophy behind it.	March - Oct 02	MS AM	2	Improvement 2
		Oct 02 –Mar03	SA BR AS KH	4	
~ adultery and unnecessary mixture between genders ~ side effect of committing adultery	~ students speak more about the marriage life ~ Increment of indecent advertisements in the media	March - Oct 02	MS	1	Improvement 2
		Oct 02 –Mar03	SA AM KH	3	
~love as against hatred	~debate and angry expression by students on the Terrorism Bill of 2003, and on action of detaining one Sheikh because of interpreting the verses that 'Jesus is a messenger of God like Mohammad'	March - Oct 02		0	Improvement 2
		Oct 02 –Mar03	BR AS	2	

~ respect agreements and trustworthy ~ Fraternity, shared kindness and justice ~ good characters	~ attending and doing tests in extra time ~ students share materials and contribute to buy Hijab for those who cannot afford to buy them ~ they help each other in pleasure and sorrow ~a lot of change among students	March - Oct 02	MS KH	2	None 0
		Oct 02 –Mar03	SA AM	2	
~evidence of existence of God ~ remembering presence of Allah all time	~ most of them perform Islamic obligations and duties in time ~ they always say 'Allahu Akbar' 'God is great' in whatever amazes or fascinates them	March - Oct 02	MS SA	2	None 0
		Oct 02 –Mar03	BR AM	2	
~ prayer and the philosophy behind it. ~ reasoning ~ attendance and discipline in the classroom ~ Islam is the solution to all problems	~Students debate about Islam. They organize meetings and do different activities. ~ through debate and discussion within the lesson, students express their feelings towards Islam, and their political status as Muslims in Tanzania ~ attendance and listening attentively in the class ~ solidarity among the Muslim youth	March - Oct 02	MS KH	2	None 0
		Oct 02 –Mar03	SA AS	2	
~reciting and interpreting the Holy Qur-an	~almost everyone knows how to perform 'prayers and how to recite some verses of the Holy Qur-an.	March - Oct 02	KH	1	Regression -1
		Oct 02 –Mar03		0	
~ developing culture of reading ~ sharing ~ developing enquiring mind and importance of education in life	~ Students initiated study cycle in the school and the community ~ every student understands now that better life needs better education. Some even comment that it is the elites only who rule in many democratic countries ~ most students have bought textbooks ~ students are active in their studies, they are eager to ask questions and discuss issues with critical minded	March - Oct 02	SA	1	Regression -1
		Oct 02 –Mar03		0	

The data also indicate 9 values in which neither regression nor improvement was obvious, these being 'respect agreements and trustworthiness, fraternity, shared kindness and justice and good character'; 'evidence of the existence of Allah, remembering presence of Allah all time'; 'prayers and the philosophy behind it, reasoning, attendance and discipline, and Islam as the solution of all problems', all [by 0, from 2 to 2]. A group of values in which data indicate regression include, 'reciting and interpreting the Holy Qur-an'; 'developing a culture of reading'; 'sharing', and 'developing an enquiring mind and the importance of education in life' [by –1, from 1 to 0].

Further support that evaluation strengthens values teaching is found in the frequency with which teachers teach the selected Islamic values in IK shown in Table 30 below.

Table 30

Frequencies in selected values taught in IK

Selected values taught in IK with emphasise	Frequencies
~ self-righteousness	6
~ brotherhood and love between Muslims	6
~ 'Hijab' and the philosophy behind it	5
~ greetings one another	5
~ Islamic way of doing things, e.g. eating	5
~ modesty in dressing, walking and talking	5
~ respect agreements and trustworthy	4
~ Fraternity, shared kindness and justice	4
~ good characters	4
~ adultery and unnecessary mixture between genders	4
~ side effect of committing adultery	4
~evidence of existence of God	4
~ remembering presence of Allah all time	4
~ prayer and the philosophy behind it.	4
~ reasoning	4
~ attendance and discipline in the classroom	4
~ Islam is the solution to all problems	4
~ responsibility of the family versus adherence to Islamic values	3
~ Hijab	3
~ love as against hatred	2
~reciting and interpreting the Holy Qur-an	1
~ developing culture of reading	1
~ sharing	1
~ developing enquiring mind and importance of education in life	1
Total	88

Similar to the data in Civics, data on the selected values emphasised in IK indicate that the values most frequently taught from March 2002 to March 2003 were in 2 categories of 6 tallies each, and in 4 categories of 5 tallies

each, followed by 11 categories of 4 tallies each. Data indications were that the most frequently taught values were related to 'self-righteousness, brotherhood and love between Muslims', followed by values with 5 tallies, 'Hijab and the philosophy behind it, Islamic greeting, Islamic way of doing things, e.g. eating, and modesty in dressing, walking and talking'. Following these were values with 4 tallies each, namely 'respect agreements and trustworthiness, fraternity, shared kindness, justice and good character', 'adultery and unnecessary mixture between genders', and 'side effects of committing adultery', 'evidence of the existence of Allah, remembering the presence of Allah all time', 'prayers and the philosophy behind it, reasoning, attendance and discipline, and Islam is the solution of all problems'.

Values least frequently taught in IK, according to the data were 'responsibility of the family versus adherence to Islamic values', 3 tallies, and 'love as opposed to hatred', with 2 tallies. Finally, the data indicate a tail of 4 values - 'reciting and interpreting the Holy Qur-an'; 'developing a culture of reading', 'sharing', and 'developing enquiring mind and importance of education in life' - each taught by one teacher.

3. Bible Knowledge

As is the case in both Civics and IK, some support is also found in the data for the claim that evaluation improved the teaching of Christian values since the number of values taught and recorded by teachers increased from March to March 2002-3, as seen in Table 31.

Also as was the case in both Civics and IK, checklist data on values taught in BK indicate some support for the claim that evaluation improves values teaching as is evident from the increase in the number of values emphasised and the records kept by BK teachers from March 2002 to March 2003, with reasons for the emphasis, as displayed in Table 29 above.

Table 31

Self-administered data - checklist on selected values taught in BK

Values emphasized	Teacher comments	Period	Teacher [T]		Improvement, none, or regression
			BK	No	
~ obedience	~students are obedient to their religion teachers	March - Oct 02		0	Improvement 3
		Oct 02 –Mar03	MG CR JM	3	
~ justice by Judges	~showing abhorring corruption when discussing	March - Oct 02		0	Improvement 2
		Oct 02 –Mar03	MG JM	2	
~ fraternity, sharing ~ story of Joseph ~ love your neighbours	~students share materials	March - Oct 02	RM	1	Improvement 2
		Oct 02 –Mar03	MG CR LK	3	
~love your neighbours and all people ~ maturity	~ most of the students condemn the programs shown on the TV ~ every student understands now that worldly life is a preparation for eternal salvation.	March - Oct 02	RM	1	Improvement 1
		Oct 02 –Mar03	CR LK	2	
~respect human dignity ~ services to community	~their appreciation when we meet them in the community ~ students receive one another warmly when they meet in and outdoor of the school	March - Oct 02		0	Improvement 1
		Oct 02 –Mar03	CR	1	
~ prayers ~ stories of the Prophets ~ justice, kindness etc	~ I always get right answer from my students on issues related to prayers and stories of the prophets. ~ students help each other in pleasure and sorrow	March - Oct 02	JM LK	2	None 0
		Oct 02 –Mar03	MG RM	2	
~reasoning ~ respect people	~ respect from my students ~ through debate and discussion within the lesson. ~ respect from my students	March - Oct 02	MG	1	None 0
		Oct 02 –Mar03	LK	1	
~God's orders and Commandment	~ students love their country. They are ready to fight any enemy who wants to break the peace that they enjoy while other countries are in endless fights. ~ they love their country ~ they talk about tolerance with Muslims	March - Oct 02	RM JM	2	Regression -1
		Oct 02 –Mar03	LK	1	
~ maturity and personal care ~ stimulation of desire	~positive discussion about HIV/AIDS prevention ways	March - Oct 02	MG LK	2	Regression -2
		Oct 02 –Mar03		0	

Checklist data provide evidence of an improvement in 9 values, these being: 'obedience' [by 3, from 0 to 3], 'fraternity', 'story of Joseph', and 'love your neighbours' [by 2, from 1 to 3], 'justice by judges' [by 2, from 0 to 2], 'love your neighbours and all people' and 'maturity' [by 1, from 1 to 2], and 'respect human dignity', and 'services to community' [by 1, from 0 to 1]. The data also indicate no improvement or regression in 5 values, namely: 'Prayers' 'stories of the Prophets' 'justice, kindness ' [by 0, from 2 to 2], 'reasoning' and 'maturity' [by 0, from 1 to 1]. According to the data teachers were 'standing still' in teaching these values. Regression is evident in data on values related to 'God's order and commandments' [by –1, from 2 to 1], 'stimulation of desires', and 'personal care' [by –1, from 2 to 0], negating the claim of improved teaching through evaluation with regard to these values.

Further support that evaluation strengthens values teaching is found in the most-to-list Christian values frequently taught among the selected list as shown in Table 32.

Checklist data indicate that the most frequently taught/emphasised Christian values in BK from March to March 2002-3, were values related to 'prayers, 'stories of the Prophets', 'justice and kindness', and 'fraternity', 'story of Joseph', and 'love your neighbours' each with 4 tallies. These are followed by values related to 'God's orders and Commandments', love your neighbours and all people, maturity, and obedience' each with 3 tallies.

The data indicate that the least frequently taught values in BK were 'reasoning and maturity', 'justice by Judges', 'maturity', 'stimulation of desires', 'respect human dignity', and offering 'services to community', being taught by 1 or 2 teachers only.

Table 32

Frequencies in selected values taught in BK

Selected values taught with emphasise	Frequencies
~ prayers	4
~ stories of the Prophets	4
~ justice, kindness etc	4
~ fraternity, sharing	4
~ story of Joseph	4
~ love your neighbours	4
~God's orders and Commandment	3
~love your neighbours and all people	3
~ maturity	3
~ obedience	3
~reasoning	2
~ respect people	2
~ Judges	2
~ maturity and personal care	2
~stimulation of desires	2
~respect human dignity	1
~ services to community	1
Total	48

The data on values taught with emphasis across the three curricula lend confidence to the findings in self-rating and observation data, and the inference that the three foundations in values are strengthened by evaluation. Through these foundations, embedded in the curricula and provided by teachers, as well as in their strengthening through evaluation in this study, a variety of choices were being made available to students, suggesting suggests that with these secular and spiritual foundations students should be able to recognize and resist corrupt practices when encountering these.

8.2.4 Self-administered instruments – checklist data on students' commitments to values across the three curricula

Checklist data recorded students' commitment to values taught in lessons and strengthened through collaborative work with the evaluator from March 2002 to March 2003, gauging their commitment to values. Categories on this checklist were suggested by educators, negotiated between teachers and the evaluator and, in the end, 9 categories were selected as credible categories for gauging commitment. Indications from the data are that there was some improvement in students' commitment to the values taught across all three curricula in the period during which the study was conducted. The data indicate, moreover, the frequency from the most to the least, indicating some improvement in general and hence, verifying that there was some improvement. Data reflect the number of times teachers recorded student commitment on the checklist, March to March 2002-3, as seen in Table 33.

Checklist data recording students' commitments to values taught in lessons across the three curricula provide some evidence of evaluation improving values teaching as seen in the increase in the number of teachers' records of student commitment from March 2002 to March 2003.

The checklist data indicate improvements in students' commitment, recorded by teachers, in 15 values, these being: ' students love the subject', 'obedience to teachers' [by 3, from 4 to 7], 'performing prayers', 'self-discipline', 'spirit of delivering spiritual talks among students', and 'attendance in class lessons' [by 3, from 3 to 6]. Data also indicate an improvement in students' commitment to 'adhering to basic Islamic values', 'loving God and, calling other students to the religion' [by 3, from 1 to 4], 'wearing Hijab for women', and 'changing in behaviour' [by 1, from 4 to 5], 'obedience and assisting each other', 'tolerance', 'loyalty to the national flag', and 'respecting elders' [by 1, from 1 to 2]. However, data also indicate no improvement in students' commitment to 'being knowledgeable', and 'being perfect in doing things' [by0, from 4 to 4], and even regression in 'abiding by school rules' [by -2, from 4 to 2].

Table 33

Self-administered instruments – students' commitment data across the three Curricula

Category to assess level of students' commitments	Commitment to values observed by teachers	Period	Teachers [T]				Improvement, none, or regression
			Civics	IK	BK	No	
~established through oral interview ~established through group discussion	~ students love the subject ~obedient to teachers	March - Oct 02	TS SG	AS	LK	4	Improvement 3
		Oct 02 –Mar03	SE HM	MS BR KH	MG RM	7	
~established through advocacy of values taught in lessons to a students peers	~there is improvement in prayers, ~there is improvement in discipline, ~there is improvement in spiritual talks among students ~there is improvement in attendance in the class -lessons	March - Oct 02		SA KH	MG	3	Improvement 3
		Oct 02 –Mar03	TS DL	BR AS AM	JM	6	
~established through students observing rituals [prayers, ceremonies, et al. learnt in lessons]	~most are obedient ~there is improvement in adhering to Islamic principles/ values [3 IK] ~about 35% of my students love God, call other students to the religion [2 BK]	March - Oct 02			MG	1	Improvement 3
		Oct 02 –Mar03		MS SA AS	JM	4	
~established through discussion in a teachers guidance and counselling sessions	~increment in wearing 'Hijab' and change in behaviour [4 IK] ~about 35% of my students love God, ~call other students to the religion [3 BK]	March - Oct 02		MS BR KH	MG	4	Improvement 1
		Oct 02 –Mar03		SA AS AM	RM LK	5	
~established through observing student behaviour in general	~they are obedient, and assist each other	March - Oct 02	TS			1	Improvement 1
		Oct 02 –Mar03	DL SG			2	
~established through student practices [e.g.: singing the National anthem, saluting the flag; reading Koran; participating in Mass]	~there is improvement: There is tolerance, ~loyalty to the national flag, ~respecting elders	March - Oct 02	TS			1	Improvement 1
		Oct 02 –Mar03	SE HM SG			2	
~established through assigning responsibilities to students and these	~knowledgeable ~ they do them perfectly	March - Oct 02	TS SE	MS	CR	4	None 0

being carried out by the student		Oct 02 –Mar03	SG	AM	MG LK	4	
~established through noting students abiding to school rules	~students are abiding to schools' rules, but no significant difference between now and last year	March - Oct 02	DL SE SG			3	Regression -2
		Oct 02 –Mar03	TS			1	

The data, thus, support the claim that evaluation strengthens values teaching. Further support for this claim is found in the most and least commitment frequently demonstrated by students from March 2002 to March 2993 as shown in Table 34 below.

Table 34

Students' commitment data observed by teachers across the three curricula

Students Commitment to values	Frequencies
~ students love the subject	11
~obedient to teachers	11
~there is improvement in prayers	9
~there is improvement in prayers, discipline	9
~there is improvement in spiritual talks among students	9
~there is improvement in attendance in the class	9
~increment in Muslim girls wearing 'Hijab' and change in behaviour [6 IK]	9
~about 35% of my students love God, [3 BK]	9
~about 35% of our students call other students to the religion [3 BK]	9
~knowledgeable	8
~ they perform responsibilities perfectly	8
~most are obedient	5
~ improvement in: tolerance	4
~improvement in: loyalty to the national flag	4
~improvement: in respecting elders	4
~ students are abiding to schools' rules, but no significant difference between now and last year	4
~there is improvement in adhering to Islamic principles and values [3 IK]	3
~they are obedient, and assist each other	3
~about 35% of my students love God, call other students to the religion [2 BK]	2
TOTAL	**130**

The checklist data recording students' commitment to values taught in lessons across the three curricula indicate that students showed commitment most frequently from March to March 2002-3 to values in 2 categories, recorded 11 times each: 'students loving the values subjects', and students being 'obedient to teachers'. Other frequently observed commitments were obvious in 7 categories, recorded 9 times each, and 2 categories recorded 8 times each, these being: 'improvement in performing prayers', discipline', spiritual talks among students', and 'attendance in lessons', 'increment in girls wearing Hijab' and general change in behaviour', 'loving God', 'calling other students to the religion' 'knowledgeable', and 'performing responsibilities perfectly'. Teachers also recorded frequent student commitment in 1 other category, recorded 5 times, 'most students are obedient'. Some students also showed 'improvement in adhering to Islamic principles'.

The data indicate that students were least frequently observed to be committed to 4 categories of values, recorded 4 times each, these being: 'tolerance', 'loyalty to the national flag', 'respecting elders', and 'students abiding to schools' rules'. Other less frequently observed commitments, and recorded 3 and 2 times respectively were 'improvement in adhering to Islamic values', 'about 35% of students love God, call other students to the religion ', and 'obedient, and assisting each other', demonstrated by a handful students only.

8.3 Teacher's journal data on moral dilemmas across the three curricula

Teacher journal data recording moral dilemmas students discussed with their teachers, unlike checklist data above, indicate very slight improvement in general from March to March 2002-3. Like the checklist instruments, this instrument was the result of collaborative work by teachers and the evaluator and was developed to gather credible data that everybody would accept as a sign of progress. Unlike checklists teachers were asked to keep weekly records in journals of students' responses to 5 moral dilemmas, and the

resolutions they gave students. Sixteen [16] journals were completed by teachers, each teacher dealing with 5 dilemmas, 1 in each of 30 weeks March-to-March 2002-3. Journals were analyzed by categorizing responses on the basis of similarity across the three curricula to show if there was any improvement in quality of resolutions to dilemmas.

The journal data indicate a slight improvement in values teaching through evaluation in the study. This data reflect the number of resolutions students came to, recorded in the teachers' journals, across the three curricula during the 12 months of the study, and recorded in Table 35.

Teachers' journal records of moral dilemmas students addressed with their teachers across the three curricula indicate a very slight improvement in general from March to March 2002-3. On the one hand the data indicate that there was an improvement in students' resolutions to dilemmas caused by corrupt practices and posed by different fashions from the West, these being 'arguing about accepting bribes to get the bread and refusing it to die of hunger, but we must fight corrupt practices' [by 2, from 4 to 6], and 'being modest and appreciate our culture' [by 2, from 3 to 5]. Also, the data indicate improvement in students' resolutions in dilemmas related to belief in superstitions to be 'educating parents on the disadvantages of superstitious beliefs' [by 1, from 3 to 4].

On the other hand, the data indicate no improvement or regression from March 2002 to March 2003 in students resolutions with specific reference to the media: 'some students not yet convinced' of the dilemmas posed by the influence of the media, TV in particular, 'most students criticize openly what is displayed on the TV', 'condemn the Government for allowing immoral programmes to be displayed in the TV or the magazines' [by 0, from 16 to 16]. Interestingly, although all teachers have counselled their students on the effects of the media, and the TV programmes in particular, still the data on students' resolutions indicate neither improvement nor regression, meaning that teachers are 'standing still' in relation to dilemmas caused by the media. The data indicate finally, a regression in students' resolutions on dilemmas

caused by freedom in belief, these being ‘not convinced’, and ‘respecting hard working for better life’ [by –2, from 2 to 0].

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Table 35

Self-administered data – teacher’s journal on moral dilemma across the three curricula

Dilemma	What teachers did to resolve the dilemma	What students said about the resolution	Period	Teachers [T]				Improvement, none, or regression
				Civics	IK	BK	No	
~dilemmas posed by being offered a bribe by corrupt person/official [e.g.: to give a bribe and have services re-connected; to forge a document rather than get a document legitimately, et. al.]	~ discussion driven by logic and by students fully participation [by 2; T4, T1] ~ telling the real examples in which people forced to buy their rights in civil services by bribing some officials, and then discuss if that is acceptable by logic [by 2; T4, T1]	~students argue about accepting bribes and get the bread and refusing it die of hunger! But, we must fight corrupt practices	March - Oct 02	TS	AS KH	MG	4	Improvement 2
			Oct 02 – March03	SE	MS AS AM	RM LK	6	
~dilemmas posed by dress	~through discussion on the	~she decided to wear in a way	March - Oct 02	DL	MS AS		3	

and appearance [e.g.: hijab for Moslem girls; facial hair for boys; wearing religious symbols, like a crucifix; et. al.]	importance of education, obeying parents, some managed to convince their parents on decent dress [by 2; T4, T1]. [some girls were put in a dilemma by the teacher and parents. The teacher says put on Islamic dress and they are convinced, but fathers say no]. ~Reminding them our precious culture and the real meaning of such fashions imported from West	that it does not contend any of the 3; the father, teacher and herself. - But after a discussion with IK teacher she says to be modest ~ appreciation of our culture	Oct 02 – March03		MS AS KH	MG LK	5	Improvement 2
~dilemma posed by a belief in superstition [e.g.: as opposed to believing in a religion;	~ through counseling and logic discussion a dilemma was moved [Some parents engage in superstitious practices and confuse students whom we teach Islamic faith] [by 2; T1, T4, T5]	~many students have reported to have educated their parents on the disadvantages of superstitious belief	March - Oct 02	TS	AS	LK	3	Improvement 1
			Oct 02 – March03	TS	MS AS	LK	4	
~dilemmas posed by the influence of the Media, TV, and radio, foreign media	~offer group guidance [2], ~use the Holy verses to stress on values such as patience, self-	~some students not yet convinced ~most students criticize openly what is displayed	March - Oct 02	TS SE DL HM SG	MS SA BR AS AM KH	MG RM CR JM LK	16	

particularly. [e.g.: influence of a Western culture on students; encourages violence; encourages adultery; promoting alcoholism; et. al.]	righteousness [2] ~counseling through the logic [2] ~cautioning students about HIV/AIDS [2] ~showing the beauty of our culture [2] ~encourage students to watch on the TV news, educative stories and youth programs [2]	on the TV ~they blame the government for allowing immoral programs to be shown in the TV or the magazines	Oct 02 – March03	TS SE DL HM SG	MS SA BR AS AM KH	MG RM CR JM LK	16	None 0
~dilemmas posed by freedom of belief [e.g.: changing from one to another religion; not valuing hard work; et' al.]	~ through discussion with students and seeking assistance from religious teachers	~students ask many questions about their freedom to join any religion they like as their own choice not their parents - not convinced. ~respecting hard working as a key to better life	March - Oct 02	TS SG			2	Regression -2
			Oct 02 – March03				0	

More supporting data for improvement (very slight) in moral dilemmas students addressed with their teachers from March 2002 to March 2003, is found in the most-to-least frequent resolutions taken by teachers and recorded in the Journal as shown in Table 36 below.

Table 36

Teacher's journal on moral dilemma data - what teachers do to resolve students' dilemmas?

What teachers do to resolve students' dilemmas	Frequencies
~offer group guidance	32
~use the Holy verses to stress on values such as patience, self-righteousness	32
~counseling through the logic	32
~cautioning students about HIV/AIDS	32
~showing the beauty of our culture	32
~encourage students to watch on the TV news, educative stories and youth programs	32
~ discussion driven by logic and by students fully participation	10
~ telling the real examples in which people forced to buy their rights in civil services by bribing some officials, and then discuss if that is acceptable by logic	10
~through discussion on the importance of education, obeying parents, some managed to convince their parents on Islamic dress.	8
~reminding them our precious culture and the real meaning of such fashions imported from the West	8
~ through counseling and entailing logic discussion	7
~ through discussion with students and seeking assistance from religious teachers	2
TOTAL	**237**

Teachers' journal data, constituting records of moral dilemmas students addressed with their teachers, indicate that resolutions most frequently taken by teachers across the three curricula from March to March 2002-3 fall in 6 categories each being recorded 32 times. These are 'offering group guidance', 'use the Holy verses to stress on values', 'counseling through logic discussions', 'cautioning students about HIV/AIDS', 'showing the beauty of Tanzanian culture', and 'encouraging students to watch the TV news, educative programmes'. These resolutions are followed by 'using logical discussion, driven by students arguments', 'telling the real examples in which people are forced to buy their rights by bribing some officials' each being recorded 10 times.

According to journal data the least frequent teachers' resolutions fall in 2 categories, each recorded 8 times, being: 'discussion on the importance of education, obeying parents', and 'reminding them our precious culture and the real meaning of such fashions imported from the West'. These are followed by 'counselling entailing logic discussion' recorded 7 times, and 'discussion with students and seeking assistance of religious teachers', with 2 tallies being recorded by 1 or 2 teachers only.

Generally, teachers' journal data recording moral dilemmas students addressed with the assistance from their teachers, unlike checklist data, indicate very slight improvement in general, from March to March 2002-3, across the three curricula. However, the data lends some credence to the claim that evaluation improves values teaching.

8.4 Teachers' questionnaire across the three curricula

In responding to Research Question 2, improving the foundation in secular and spiritual values laid in three curricula of the national curriculum, data from teachers' responses to the questionnaire indicate some improvement in values teaching through evaluation across the three curricula from March-to-March 2002-3.

8.4.1 Questionnaire data – teachers' responses on self-assessment in the three curricula

Like checklist and journal data, this data indicate some improvement in values teaching through coaching by the evaluator and working collaboratively with teachers, suggesting that evaluation strengthens values teaching. The data signals, moreover, that teachers in the study drove the evaluation process to strengthen value teaching in three curricula. Also, the questionnaire data indicate teachers' sense of empowerment through their words as captured in this study. The questionnaire comprises 9 structured questions on some of the teaching strategies teachers were trained to use in this study, seeking to

get a sense of their driving the process after the training. The questionnaire also includes 11 structured questions on some specific values, which are part of teachers' practices in 'role modeling' and that students are meant to internalize and emulate in their lives. Teachers' responses to structured questions are put in percentages as seen in Table 37.

The data in teachers' responses to the questionnaire of 20 structured questions, which required a yes or no answer as well as an open category for comments where applicable, indicate some improvement in values teaching and lend some support to the finding that evaluation improves teaching values.

General indications in the questionnaire data are that almost all 16 [100%] teachers agree that the strategies they used in this study strengthened values teaching. These include strategies such as, 'role modeling' [in categories: 4, 11, 16, 18], 'encouragement and discipline' [in categories: 4, 18], 'guidance and counseling' [in categories: 7, 13], 'allowing a democratic discussion on moral issues' [in category 12], and 'self-evaluation' [in category 9]. The data also reflect 9 [56%] teachers' views that 'counseling students and parents to dissolve moral dilemmas' [in category 14] also strengthened values teaching. The questionnaire data indicate that almost all 16 [100%] teachers are of the view that their 'role modeling' in values such as 'care and love for a student who did wrong' [category 5], and 'fostering self-respect' [in category 6] strengthened values teaching. Also, 'consistence of values taught with the values in society, and job creation' [in category 15], 'telling the truth and being honest' [in category 17], 'promoting justice, and curbing inequality and corrupt practices' [in category 18] strengthened values teaching. In relation to curbing inequality and corrupt practices, teachers suggested that awareness among students on the effects of immoral and corrupt practices on social and economical development in Tanzania had been developed through their teaching of positive values, suggesting a possibility for them to resist corruption. The data finally indicate only 1 category in which teachers' punctuality [38%] seems to be less than 50%, due to social factors, but this is still above 50% in the rest of the categories indicating improvement without

weakening values teaching, and hence, suggesting that evaluation strengthened values teaching.

Table 37

Percentages on teachers' responses to questionnaire

Question	Yes [%]	No [%]
Do I treat all students in my class/ school equally? - Is every student in my eyes important?	81	19
Do I use abusive language/ words with my students?	94	6
Do I punish students who do not follow my instructions?	69	9
Do I always motivate my students who seem to be having good interrelationship with their peers and other people?	100	0
Do I correct any of my student who misbehave, or I ignore him/ her because it is none of my business?	100	0
Do I foster a spirit of self-respect and acceptance of others among my students?	100	0
Do I listen, pay attention to my students' problems and try to assist them according to my capacity	100	0
How punctual in my work am I?	38	44
How sincere in my work am I?	100	
How perfect in my work am I?	63	38
Do I fulfil my duties with fully feelings of responsibility and accountability spirit?	100	0
Do I include all the class in judging the right and wrong behaviour?	100	0
Do I often do counselling work to my learners?	100	0
Do I involve parents in solving moral problems with their children?	56	44
Do I link my teaching of moral values with wider society and prepare my students for jobs and good exemplary in a work place?	100	0
I do not punished a Muslim student who goes for Friday prayer	100	0
Do I tell truth when I speak and praise my honest students?	100	0
Do I promote justice and curb inequality and corruption in my teaching of positive/ and moral values?	100	0
Do I name whilst teaching moral values some eminent leaders whom I regard as role models to be imitated by my students?	63	19
Am I satisfied with efforts I am putting on teaching moral values?	100	0
N = 16 Teachers		

8.4.2 Teachers' responses on sustaining the improvement in three curricula

Further support that evaluation strengthened values teaching and left teachers much more empowered to sustain the improvement is found in teachers' comments as 'the doers' in their own terms, as excerpted from field note -questionnaire data. Teachers were responding to the question on the effects of intervention to improve and strengthen their practices in values teaching. They say:

> This study has developed my capacity by boosting my scope of understanding. It has also reminded me of some aspects I learnt in the College many years ago, in teaching methodology that I have already forgotten. Apart from that, it has strengthened my ability to think and contribute with ideas that deserve merit, and understand that my ideas can be valuable and acceptable. [Civics: Respondent SG].

> I am now convinced that not every problem we encounter from students is worth punishment. Many students' problems can be solved through counseling and being closer to them. This attempt (the study) has helped to understand their problems and the causes, and hence seek for an appropriate solution. Thanks to this research which has enlightened me on how to improve my work and be a successful teacher. [IK: Respondent AS].

> I talk to the school administration and in our staff meetings about fostering friendly relationship and effective cooperation between teachers and parents in our school in order to surveillance and monitor closely students' behavior. [Civics: Respondent SE].

> I have learnt that teachers' being closer to students helps them to identify the causes of problems that students are facing students. This simplifies offering relevant solutions through guidance and counseling whereby a

student becomes a partner in this process. [Civics: Respondent TS].

This method [Collaborative participatory and empowerment evaluation] and the researcher have helped me to do my daily work better. [BK: Respondent CR].

This study is a challenge to us – to examine teachers' commitment to continue volunteering teaching religion subject in schools after gaining this much of skills [IK: Respondent s MS, BR; and BK: Respondent MG].

Unfortunately, most teachers are not closer to their students as I was. There are only few who feel the responsibility of helping students to meet their needs. I really appreciate the workshops and fruitful discussion the researcher organized for us which made us part and parcel of his research. He has awakened and helped us to understand ourselves as well as our students better and play a positive role with them [Civics: Respondent DL].

I have learnt that students need a continuous guidance on how to make use of the Internet away from watching the evils. I have learnt that they should be frankly tolled that disadvantages of the Internet to them at this stage are much more bigger than the benefits they may gain [BK: Respondent JM].

Most students have complicated problems, but they don't speak them out, because most of us [teachers] are not close or friendly to them. My own experience is that I wasn't concerned with students' problems, but now I do, after having been delighted by the researcher, Mr. Sulayman. I am now more convinced that students are my customers and my responsibility is to guide them to the right way and make them useful and independent adults [Civics: Respondent SG].

Thanks to the researcher who has directed me to a new way of teaching, and I take it to be a very successful method of doing counseling- Allah

bless him. I find myself more motivated to do my job better as a volunteer and advocate for good morals. The Prophet Muhammad (P.B.U.H) says: "Whoever guides or directs to good, then s/he gets the same amount of blessings (reward) as the one who does it." [IK: Respondent SA].

Lessons drawn from the researcher's facilitation, and the training on addressing and attending students' problems and needs:

- Most of our students have a lot of problems but they scare or feel shy to talk about them, especially, when a student is a boy and a teacher is a lady. So it is the teacher's curiosity or feelings of responsibility that breaks the silence and hence, discovers the problem. However, all problems we discover now are solved or referred to further authority. And,

- Unfortunately, most teachers are not closer to their students. There are only few who feel the responsibility of helping students to meet their needs. I real appreciate the workshops and fruitful discussion the researcher has organized for us and made us part and parcel of his research, have awakened us and helped us to understand our students better and thereupon, play a positive role with them. [IK: Respondent BR].

In response to Research Question 2, teachers' improvement and their strengthening of the foundation in values as captured in the data gathering instruments, constitute evidence of teachers' capacity to restore hope to the nation by providing the new generation with moral choices to guide their lives now, while they are still at school, and later in life. Teachers' stories of improved values teaching through the use of empowerment evaluation are very important because, as Kibel (in Patton, 2002:151) argues, through their stories we are able to discover to what extent and how they change and make their practices grow. Data from the questionnaire administered to 16 teachers across the three curricula, indicate an improvement in and strengthening of values teaching through training in evaluation. The data give confidence in the

finding that evaluation strengthens values teaching.

8.5 Conclusion of the chapter

The data generated by self-administered instruments indicate that evaluation strengthens values teaching, with that each of these instruments adding confidence to this finding and triangulating self-rating data in response to Research Question 2. Each of the self-administered instruments was used in this study to establish whether or not the teaching of values is strengthened through coaching by the evaluator and his working collaboratively with teachers to develop instruments for data gathering and to use the data in improving teaching values. The data indicate, moreover, that teachers drove the evaluation process and experienced a sense of empowerment in improving and strengthening values teaching in their curricula.

The data, having suggested a strengthening of the foundation in values laid by teachers in this study, using self-administered instruments through evaluation, suggests the possibility that students will sustain the values learnt for future application when, for example, they are in leadership positions, and that this foundation will guide their decision-making and actions in such a way that they will resist corrupt practices. This may happen, as teachers suggest that awareness among students of the effects of immoral and corrupt practices on social and economical development in Tanzania developed in their teaching of positive values, and hence, students were willing to resist corrupt practices when encounter them. This probability is supported by students' inner beliefs of their faiths, which religious teachers have strengthened in their classroom teaching and, as teachers said, these beliefs serve as a reminder of morality in the life of the students.

CHAPTER NINE

DISCUSSION OF FINDINGS AND RECOMMENDATIONS

9.1 Introduction

Recapping for the purpose of discussing the findings, this study responds to two research questions: Firstly, 'How should teaching positive values in 'civics' and two world religions be accomplished to lay a foundation in values for students to act properly and resist corruption?' The two sub-questions, more particularly, ask:

(i) what values are taught in Civics and religious curricula?, and,
(ii) how are these values taught in these curricula?

Broadly speaking, a wide range of values are taught and clustered under three overarching values for each curricula namely, self-reliance in the secular Civics curriculum, believing in Oneness of Allah and remembering His existence at all times in Islamic Knowledge, and 'love of God' in Bible Knowledge. Between 60 and 92 values were selected, organised and taught in these curriculum designs and, together, they provide students with a range of choices that should help them resist corrupt practices when and where these are encountered. In response to sub-question 2, values are taught in a variety of ways, lecturing or whole class teaching predominating, followed by pedagogies entailing group work of different kinds.

Research Question 2 asks how values teaching can be improved to strengthen the foundation in values laid by teachers of the three curricula and to provide students with choices that will guide their decisions both in school and later in life as parents and professionals.

> How should Civics, Islamic Knowledge and Bible Knowledge curricula be 'improved' to teach positive values to students in these schools with lasting effect?

Broadly speaking the findings indicate that secular values alone may be less powerful in providing moral choices to students to resist corruption when encountered, and may these values be strengthened when used in relation to values of a faith. The findings suggest that students may reach more informed choices when confronting corrupt practices by drawing on civic and religious values to find alternatives for the way they may act.

Discussion now turns to understanding better the concept of values informing these curricula for the purpose of strengthening the foundation in values laid by teachers in these lessons in the light of literature reviewed in the study. How values are formed in students will be discussed thereafter to further strengthen the foundation in values laid by these curricula and this discussion is followed by arguments resisting a debate in the literature that changing the design principle strengthens the teaching of values. All three discussions focus on ways of using education as a national institution to address corruption in Tanzania by pro-actively intervening early in the lives of citizens, much as concluded in South Africa by the Anti-Corruption Forum in November 2004 and announced publicly by Ministers Fraser-Moleketi and Manuel. Finally, discussion will consider the implication of using empowerment evaluation, 'self-determination' in particular, as a developmental stage or facet in the process, to further strengthen values teaching through these curricula.

9.2 A concept of values strengthening values teaching

Halstead (1996:5) argues that values entail principles, ideals and beliefs that individuals hold to, and that are used as reference points in their lives when making decisions. These values are closely connected to the personal integrity of an individual and the decisions they make, as well as to an individual's identity. Halstead's argument differs from others such as Beck (1987), who argues that values entail multiple experiences and things that a person is confined to and that values guide practical actions, decisions, and other aspects of life that, on balance, promote human well-being. Beck differs from Halstead in that he links values to activities related to needs within

the human condition, which work to consolidate and promote human well-being. Halstead, in contrast, emphasizes principles and beliefs guiding human action independently of needs.

Tabatabai's (1991:21) conception of values is more closely aligned to Halstead's than Beck's view of values, in that he moots that values are fundamental to human beings, and that they form part of an individual's faith or organized system of belief and worship such as found in world religions like Islam and Christianity. As organized systems of values and beliefs, faith also motivates people to achieve and excel, do good deeds and act in ways which are considered upright and proper. Implied in his argument is the notion that values are not merely held by individuals but are also organized systematically in deep-seated belief systems or faiths, to guide what individuals do and for their actions to be positive and good.

Concurring with Tabatabai, Tahan (1992: 43; 50) argues that values are linked to the divine. Values, in his view, are tied to notions of the 'good', associated less with 'man' and more with the spiritual, a spiritual leader, the almighty, God and precepts laid down to guide our actions. Continuing with this argument, he links values to organized religion and to value systems that provide humans with precepts to live by. Similarly, Rossiter (2002:5) views values as beliefs inspired by religious faith and that can have an orienting influence on an individual's behavior. The latter theorists adds to Halstead a notion of values balanced between the human and the spiritual, a notion in which values are treated as an integrated whole.

My findings suggest that a conception of values entailing principles [the human] and faith [the spiritual] strengthened the foundation in values laid in teaching values curricula in the national Tanzanian curriculum. Civics, being compulsory, teaches secular values related to 'self-reliance', building and developing people to be reliant on themselves as citizens and as a nation. IK and BK, optional subjects as they are, are studied only by those who elect to study them.

I would like to argue that, in the main, secular values provide a foundation in values to students at the sample school in my study, and that these values provide a strong foundation for acting properly, much as conceived by Halstead. I would also argue that, where these values are combined with the spiritual, as conceived by Tabatabai, Tahan and Rossiter, the choices these values provide strengthen individuals' capacity to resist corruption where and when this is encountered. Choices provided by the secular values taught in Civics will be considered first in this discussion to show the strong foundation with which the value of self-reliance provides Tanzanians. This will be followed by a discussion in which these values are linked to a faith as studied in IK and BK with a view to illustrating how this link strengthens the choices these curricula provide to students, enabling them better to resist corruption, most commonly in asking or accepting bribes, as is common in 'takrima'.

9.2.1 Secular curriculum – Choices provided to students

The conception of secular values taught under the overarching values of 'self-reliance' implies the teaching and learning of principles that strengthen a variety of choices as provided students in the Tanzanian Civics curriculum.

In the first instance – choice one - the teaching of positive values like respecting 'human dignity', 'hard work', 'fraternity', and 'patriotism', guided by the overarching value of 'self-reliance', makes multiple choices available for students to take in their lives.

The first value in this cluster is 'human dignity', implying that, in a newly independent nation, every citizen is respected as a human being and that every citizen is to treat others the way s/he wants to be treated, with dignity. It also implies that all kinds of human abuse in an independent Tanzania and classless society is regarded as an offence. The second value, 'hard work', refers to all citizens working long and hard to produce sufficiently for self and family so as to become independent in an independent self-reliant nation. This value in Civics reminds students that little will be achieved in terms of building a self-reliant nation if citizens do not work long and hard at it. The third value,

‘fraternity’, clustered under self-reliance, implies that all people in the independent nation are brothers and sisters of one nation. Each person is envisaged as working with others, together, to build the nation, to work communally, to promote a sense of communality and well-being, and the like. Fourthly, ‘patriotism’ implies a sense of pride in what people produce individually as citizens and collectively as a nation. It implies love of what Tanzanians achieve as a people and a country but also loyalty and sacrifice, a feeling of belonging to the nation, and respecting the flag and national symbols.

These values in Civics, selected for teaching in the national curriculum, provide choices. The value of ‘human dignity’ provides the choice to treat all people in a way that allows both the one who makes the choice - the student in this case – and the one who is affected by the choice – the other party – to feel dignity, the former because of the way s/he treats others and the latter because of the way they have been treated. Not asking for or offering a bribe resists the undermining of human dignity in self and others and is fundamental to the curriculum, anchoring the self-reliant values underlying the nation. ‘Hard work’ provides the choice of working to earn what one owns and to sustain self and family, to be dependent on one’s skills and capabilities, in the spirit of self-reliance, and contrasts with asking for or accepting a bribe. ‘Fraternity’ provides the choice of creating a sense of brotherhood in the nation, of helping one another, and of joining hands to build a self-dependent citizenry and nation. It advocates for choosing respect for self, others and nation. Finally, ‘patriotism’ provides the choice to feel proud of the nation, the national flag and symbols, and of self-reliance as a value to strive and make a stand for, a value like the others above which provide choices to students now and in the future to resist asking for or accepting a bribe.

In the second instance - choice two – Civic values, like ‘cultural diversity’ and equality’, provide further choices as they are intended to couch self-reliance in the wider issue of recognising difference in the nation so that all will be recognised and to treated equally. ‘Equality’ refers to all being treated equally but also to redress the legacy of unequal treatment in Tanzania’s colonial

past. It means that all citizens have equal rights before the law, as well as equal responsibilities to be self-reliant and build the nation. More concretely, it means that all Tanzanian citizens can equally share in the utilization of national wealth. 'Cultural diversity' in Civics refers to redressing the legacy of discrimination in the past and to the recognition of cultural difference in Tanzania. All tribes, languages, cultures, religions, are to be respected in the nation. Differences are to be put aside. All are to work together to redress this imbalance and to transform the country into one noted for its respect for difference and its self-reliance as a nation.

Like in the cluster of values in Choice One, values clustered in Choice Two, as taught in Civics curriculum, provide students with a variety of choices. Equality provides student with the choice of being fair or not in dealing with others given that everybody likes to be treated fairly, and not to ask or offer a bribe in order to be assisted, and/or not to favour any person on the basis of tribalism, regionalism or religion. A choice is provided to students to respect cultural diversity as it encourages a feeling of pride of one's culture and calls for tolerance of others' culture in a way that makes living together peacefully possible.

This cluster of self-reliance values emphasises the spirit of trust, respect, fairness and tolerance in social interactions between citizens of different cultures, religions and political views. Feelings of belonging to the country and a feeling that all people are equal before the law in the new independent nation as they have equal rights as well as equal responsibility to transform the country and its people into a self-dependent nation respected by other nations.

In the third instance - choice three - values like 'cooperation' and 'obeying authority' provide students with the choice to work as a team under the elected leadership, working together and in accordance with the principles of democracy. 'Cooperation' refers to people working collaboratively and collectively towards specific goals they want to achieve, here with respect to building a new self-reliant citizen and nation. 'Obeying authority', under the

overarching value of self-reliance, refers to obedience to the national leadership selected by all Tanzanians, to put their hands into the hands of the leaders in building a self-reliant nation. These values, as taught in the Civics curriculum, offer students two choices. The first, 'cooperation', provides students the opportunity of developing a spirit conducive to collective work, or teamwork. The second, 'obeying authority', under self-reliance in Civics, provides them with the opportunity of cultivating a spirit in which they will follow the wisdom of the elected authority in order to build, together, a self-reliant citizens and nation.

Civic values taught in the national curriculum therefore provide students with choices that strongly support resistance to corruption. All the values taught in Civics provide choices because they are not simply values forming part of a curriculum but, rather, values that strongly guide students towards socially acceptable behaviour and attitudes whilst still at school and in their later lives as adults and/or professionals.

9.2.2 Islamic Knowledge – choices provided students

Choice One, Islamic values like 'respect all people', 'hard work', and 'service to society', taught in the IK curriculum under the overarching value of the 'oneness of Allah and remembering His existence at all times', strengthen foundations in values taught in Tanzanian schools. These entail self-respect, in order to be respected by others and as one would like to be, earning money from respectable and lawful work, as well as helping needy citizens who cannot work, and interacting with others in a way that contributes to the advancement of the community.

'Respect all people' is a reminder, firstly, that every person deserves respect, because all people are created by God, the one and only, called 'Allah'. Under the oneness of Allah, all people are brothers and sisters, children of one father and one mother, Adam and Eve, therefore they should exchange love without causing any harm to anyone. It is a reminder, secondly, that abusing another person's dignity in Allah's eyes is regarded as a sin, which

cannot be erased until the sinner has repented to the Almighty God and is granted forgiveness by the abused person.

'Work hard' is taught in the IK curriculum as is the case in Civics, reminding every Muslim that he must feed himself and his family by doing lawful work to sustain himself/herself and the family, to avoid begging and earning from unlawful means, and to give to disabled people who cannot work. The value of 'work hard' as taught in IK urges students to develop a work ethos and to earn money from honest work. Unlike Civics, it refers not only to earnings for self and the sustainability of the family, but also to assistance to the needy who cannot work. The value of 'hard work', taught in Civics, when linked to the Islamic value of 'hard work' taught in IK, strengthens the foundation in values laid through these curricula and provide students with a more choices as to how they could resist corrupt practices when and where these are encountered.

'Offering service to society' reminds every Muslim that s/he has to be useful in the society s/he belongs to by participating in its well-being, motivating Muslims to dedicate earnings to charities for development projects in society, and, in extreme instances, to fight a 'Holy War'.

Values taught in the IK curriculum are not just principles or theories merely to be learnt but, rather, practical values linked to the divine, and also a kind of worship of Allah. Teaching these values not only strengthens students' faith, but also develops their self-esteem, and fosters in them a spirit of self-dependence. Teaching Islamic values motivates Muslim students to work hard and to earn their living by lawful means. In doing so, they will be rewarded by Allah, as it is regarded as charity giving (Tahan, 1992:60).

Choice Two, values like 'justice and equality', 'co-existence' are spiritual values taught in the K curriculum under the overarching value of oneness of Allah and remembering His existence at all times. They provide Muslim students with choices regarding their interrelationships with other people in society. Muslim students are taught in the IK curriculum to treat all people

justly and equally without favouritism based on race, colour or anything else. ‘Co-existence’, as taught in the IK curriculum, implies respect for cultural and religious differences between people in a diverse nation, and serves as as reminder that a person should be judged according to his/her deeds and not his/her creed or culture. In addition, co-existence in IK is a call for a free exchange of views in a peaceful manner, a call for the respectful exchange of ideas, putting aside differences and focussing on cooperatively building a united nation. It is also a call for all citizens to work together towards the transformation of the country into a self-reliant nation.

This cluster of values taught in the IK curriculum provides students with a variety in choices. ‘Justice and equality’ provide students with a vision of themselves seeing and treating all people fairly, and treating others like one wishes to be treated oneself. The choice is between fair and equal treatment of others, and not undermining one another by means of bribes or unfair treatment, favouring self over another while at school or in future in the workplace. This cluster of values not only provides students with choices in life, but also provides them with Islamic principles that Muslims should live by to maintain peace in a society of different cultures and creeds living together.

Choice Three, another cluster of values taught in IK, ‘living by example’ and ‘obeying lawful authority’, provides further choices for students to guide their lives. ‘Living by example’ refers to the need to be ‘role model’ in society. It is a call for Muslims to do good deeds when interacting with other people and to make others learn from their actions to attain Allah’s contentment. ‘Obeying lawful authority’ as taught in the IK curriculum is a reminder to be obedient to the elected leaders of the country as long as they do not lead people to evil or catastrophes forbidden by Islam. It calls on Muslims to put their hands into their leaders’ hands to work together for the sake of peace and tranquillity in the country.

This cluster of values taught in the IK curriculum provides the following choices. ‘Living by example’ provides students with the choice of practising Islam and advocating for good in society, or violating its teachings to

denigrate the good and rupture national harmony. The choice made to live by example, when added to the positive value of 'cooperation between people' taught in Civics, strengthens the latter because it is embedded in students' faith. 'Obeying the lawful authority', taught in IK, offers the choice of obedience in the interest of the public, or involvement in corrupt practices, which weaken the spirit of the 'rule of law' and respect for the elected leadership that the country aspires to. Values in the IK curriculum are, in general, aimed at nurturing in Muslim students positive values, advocating for good behaviour, forbidding the bad in society, and working hand-in-hand with the elected leadership to that end.

The three clusters of values taught in IK - 'respecting all people, hard work, offering service to society'; 'justice, equality and co-existence', and 'living by example, obeying lawful authority' - are all guided by inner convictions that Allah exists and that He rewards and punishes a person for the choices s/he makes in life. These values provide concrete choices to students to resist corrupt practices when encountering these, most commonly asking for or accepting a bribe like 'takrima' in order to gain services they have already paid for.

9.2.3 Bible Knowledge – choices provided students

Choice One - values like 'love all people', 'hard work', 'fraternity', and 'service to humanity' all provide students with Christian choices in life. These values are clustered under the overarching value of 'love of God', taught in BK curriculum in the national curriculum of Tanzania.

'Love all people' means that all Christian students are taught to extend their love of God, to loving all people, and respecting their dignity and humanity, because all people are sons of God and difference in colour, race or culture do not count before their Lord. The value of 'fraternity' in the BK curriculum refers to loving all people and nurturing the Christian spirit of associating with other people. Implied in this value is the notion that all people are brothers

and sisters, and, therefore, Christianity is available to all humanity regardless of their gender, race, culture, or nationality.

The value of 'hard work', as taught in BK curriculum, refers in the first place to one's personal struggle for salvation and secondly, to the clear understanding of every Christian that s/he has an obligation to work in order to sustain him/herself and not to depend on others by begging. The fourth value in this cluster taught in BK curriculum, 'service to humanity', refers to an individual's love of self and others, making everyone feel loved under the over-arching value of love of God and, because the value placed on 'love' is positive, affirming and good, it resists the negative and actions which destroy the good.

The clusters of values taught in BK also provide students with a variety of choices. 'Love all people' is positive and affirming, and offers students the choice to practise love by showing respect to all people, to protect them from harm, and not to cause them harm by hurtful actions like bribery. Much as in the IK curriculum, respecting 'human dignity' taught in Civics is strengthened by this Christian value as it provides students with values embedded in their faith. The Christian value of 'hard work' provides them with a choice of accomplishing and perfecting the work they do, or to extort ill-gotten gains from others whom they would treat as a victim. 'Fraternity' offers the choice of respectful treatment of others as colleagues and fellow human beings, or treating them as victims. Choices provided by 'service to humanity' entail the spirit of serving others in the public interest, and contrasts strongly with choosing to solicit a bribe which is narrowly self-serving, short term, and against- the public good.

Choice Two, values like 'social justice and sharing' and 'co-existence' are intended to nurture students in absolute love for all people by having them share with others what a Christian believer has, without prejudice for their beliefs or views. These values are taught in the BK curriculum under the overarching value of love of God. 'Social justice and sharing' is a reminder that, under the love of God, all people have equal human rights, and that living a Christian life includes adherence to Christian teachings of sharing. For

example, if a Christian possesses 2 garments, has access to food and other things, s/he should give one garment and some food or anything else s/he has in excess to his/her fellow person, regardless of his/her race or religion and nationality. The second value in this cluster, taught in BK curriculum, is 'co-existence', which refers to the love that Christian believers extend to all people regardless of their religions or culture and their willingness to work with them in a peaceful manner for common national goals.

This cluster of values provides students with a variety of choices. 'Social justice and sharing' provides them with the choice of living in a spirit of caring for others by giving charity to the needy and respecting all people, and hence, treating them equally. Social justice, before being introduced to the world as one of the basic human rights, was already advocated in the Christian religion and it is taught in the BK curriculum under the love of God, to remind students to advocate for it by being living examples when interacting with others. The BK curriculum teaches students to bring happiness and joy to every person and every house in society and to make all people feel the love of God through the equal services, caring, respect and assistance they receive from Christian believers. Values of love and maintaining peace of mind under the love of God to the entire humanity are the fundamental choices that the Christian faith teaches its believers.

Choice Three, with values like 'living by example', 'obeying the authority', is offered in the BK curriculum under the love of God to nurture students in commitment to Christian life. 'Living by example' is a reference to God's call to service in and advocating for 'evangelism', as well as a reminder to love all people, the love that brings peace and mutual cooperation to communities.

'Obeying the authority', under the overarching value 'love of God', reminds Christians to respect God's choice on earth by enabling people to elect their leaders. By implication this shows respect for God, whom Christians love most: through obedience to earthly authorities, and assisting the authority to maintain peace, respecting the flag and other symbols of the nation and, more importantly, participating in activities that contribute to the well-being of the

country. In addition, respecting authority implies respect for the law on earth, also embedded in the Ten Commandments, which remind believers that respect and obedience to man's authority on earth is obligatory for every Christian believer.

The two values above provide students with strong choices from the Christian perspective. 'Living by example', as taught in the BK curriculum, provides students with the choice of living a Christian life in community as Jesus Christ used to live and advocating for the good. This value, when added to the value of cooperation between people, both taught in the Civics curriculum, provides students with stronger and more concrete choices to assist them to abhor and resist all kinds of corruption that, in Jesus Christ's life, was considered evil. 'Obeying authority', taught in the BK curriculum under love of God, provides the choices of obeying those in authority or not, since they are God's choices on earth and, by obeying them, God's order is being respected. This faith value, when added to the value of obeying authority as taught in the Civics curriculum, strengthens the latter and hence, provides students with stronger and more concrete choices.

All values in the BK curriculum are taught under the overarching value of 'love of God', a love extended to all people, making every human being feel that s/he is loved, and that all people are brothers and sisters of one family, because all are sons of God. These are values of faith, which the BK curriculum wants to deliver to Christian students in the national curriculum of Tanzania. The BK curriculum trains students to translate these values of faith into day-to-day practices, showing people the beauty of Christianity through offering service to them, and participating in development activities which contribute to the well-being of the country, to experience that love, associate it with the Christian godhead, and think again when tempted by easy ill-gotten gains.

The BK curriculum teaches students Christian values in order to make their interactive lives with others meaningful, something that happens when they feel that they live according to the teachings of Christ. A Christian believer is

instructed to be a role model in society by advocating the good and showing obedience to the law on earth for it regulate his/her life. The BK curriculum teaches students that a Christian does not live in isolation, and has to make choices when making decisions in life; however, the choices s/he makes should be guided and informed by the Christian faith.

As the findings of this study suggest, each of the three curricula in the national curriculum of Tanzania makes multiple choices available to students through the teaching of secular and spiritual values. The choices students make seem to be more concrete and stronger when a combination of secular and spiritual foundations is used as reference point, forming an integral part of their decision-making activities. IK and BK curricula strengthen the secular values of self reliance taught in Civics, reinforced by the values 'oneness of Allah and remembering His existence all time' for Muslims and 'love of God' for Christians. A link between secular and spiritual values, assists students to make more concrete choices in school, enabling them to resist the temptation of corrupt practices, such as taking bribes. The secular and spiritual foundations embedded in these curricula provide students not only with choices but also with a yardstick that informs the decisions they make when tempted by corrupt practices such as offering or accepting bribes. While Christian values taught in the BK curriculum may overlay secular values taught to all students in Civics in the national curriculum, what is most important is that secular values, when linked to Christian faith, provide students with more choices, choices that are not only stronger but also more concrete.

9.3 A conception of values formation to further strengthening values teaching

Arguments about 'values formation' vary amongst theorists, with some theorizing that values are formed in 'interconnected phases' and others that they are formed by the power of institutions. In this regard Lerner (1976:108-112) suggests the existence of seven interconnected phases, which occur in a cyclic order and are related to deep drives and needs within human beings.

The first phase, according to him, is ‘exposure to a values situation’, which begins in early childhood and goes on through a person’s life history, the second, ‘identification with particular values’ in the values situation. The third phase is closely linked to the identification phase and can best be described as ‘encounter, confrontation, and choice’. The fourth is ‘validation’, the fifth, ‘internalising of values’, the sixth ‘ritualising, sacralizing’ - in which values are concretised and become ritual – and the final, of seventh phase is ‘challenge, scrutiny, replacement’. The last phase then becomes the first phase of another cycle. According to Lerner, it is necessary to pass through these phases to form values one adheres to, believes in and uses to guide one’s actions.

From another point of view, most appropriate place for values formation is an institution. Linda (1997) argues that, as values formed by institutions extend their hegemonic control over individuals over many years, individual acquisition of values to rituals, dogmas, traditions and the like are linked to the values so formed. How values are formed in individuals, according to this view, is a process less driven by human agency than by repetitive activities, like rituals. As such, this view is less applicable to the articulation of values formation in his study, which focuses on how values may be formed through the three curricula studied and who they influence students’ actions, specifically with regard to the choices they learn to make to resist corruption.

Lerner’s (1976:112) phases five and six tie ‘internalisation’ with ‘role modelling’ in the forming of students’ values through the Civics, IK and BK curricula in Tanzania. Here, with the 7 interconnected phases along the path of values acquisition, and linked to ‘role models’, all three curricula in the national curriculum help students to ‘internalise’ values once they have been exposed to them. Values being formed through interconnected phases in these curricula and commencing with ‘exposure’ to values, ‘identification’, ‘choice’, and ‘validation’ of values learnt, provide a sense of how a foundation in values is formed through ‘internalising’ and ‘concretising’ values through ‘role modelling’. More specifically it illustrates how individuals appropriate the choices taught, both prior to values being taught and necessary for ‘replacing’

other values, including negative values like corruption, argued for in this study. Lerner's theory suggests that values formation through phases, once internalised by students through role modelling of great persons in history and taught in these curricula, result in positive values replacing negative ones, as intended in the strengthening of values teaching in these curricula.

The Civics curriculum role models the precepts informing Mwalimu Nyerere's life in the newly independent state of Tanzania, precepts derived from thinkers, history, politics, economics and the like, and tested in the academic institutions as well as in the international community both east and west. Similarly, IK and BK curricula preserve the teachings of the prophets Mohammad and Jesus Christ, as well as those of other great people in the religious history taught through role modelling to concretize these abstractions so that students can see how values are used in daily life and so that they can emulate them and replace negative values like corruption. The three curricula also show religious leaders such as imams and priests role modelling concrete values like respect and love of people. Moreover, the curricula show community leaders, parents and the like role modelling values they live by in daily life, particularly values like honesty, respect for people, hard work, and the like. How this conception of values formation strengthens values teaching in Civics and IK curricula is discussed next.

9.4 Role modelling and values formation in Civics curriculum- Mwalimu Nyerere as role model

In the Civics curriculum, Mwalimu Nyerere is used as a values role model, 'placing the national interest above personal interest', 'principled action', 'keeping peace between citizens', 'respecting human dignity and equality', and 'defending the union between Tanganyika and Zanzibar'. Using the life of Mwalimu Nyerere as a role model in the teaching of Civics concretises these abstract entities for students, strengthen the foundation in positive values and hold the possibility that students may replace negative values in their repertoire to resist corruption.

Applying Lerner's theory to Civics, concretizing abstract values for students follows on extensive exposure to civic values in lessons and on these being validated and tested in a sense which ensures the internalization of these values in students' minds but perhaps not in their heart to guide their actions. Role modelling in this theory thus adds critically to the teaching of civic values as a way to concretize highly abstract values that students can see lived out in daily life, to choose them and substitute them for other values in their repertoire. This theory thus assists us to see how values formation occurs in students and how one set of values may come to replace another, in this study, for positive values to replace negative values in the lives of students.

9.4.1 Mwalimu Nyerere as role model

Mwalimu Nyerere is taught in Civics as a role model who 'places national interest above personal interest'. It is taught through a history of his life: his simplicity, fostering any endeavour that would advance national development, solidarity, and the like as in the Form 1-4 Civics Curricula (Ministry of Education, 1997).

As for simplicity in his personal life, Mwalimu Nyerere lived surrounded by poor citizens in a humble house he built through a bank mortgage and paid from his meagre salary when he refused to stay in the State House of the previous governor general, He wanted to be with people whom he was working for, and share with them their joys and sorrows. When he visited his village, Butiama, in the north, every year around Christmas, he used to stay in the four-roomed house, which he built in 1962, until 1985 when he retired from the Presidency, and his party built him a larger house. Mwalimu Nyerere did so because his personal life was not his priority, rather, it was building self-reliant citizens and the nation that was occupying his thinking all the time. For this reason, he took a cut of 20% in his salary and convinced his officials to do the same to support the national endeavour of building a new nation.

As for fostering endeavours advancing national development and the solidarity of Tanzanians to 'serve national interest', Mwalimu Nyerere strongly

supported brotherhood and mutual co-operation between the people of one nation when he united all Tanzanians under one language ‘Kiswahili’, while he could have used political power to promote his own mother tongue. To strengthen that brotherhood, he resisted inequalities based on regionalism, religion, and tribalism in education. To further strengthen solidarity between citizens and to change the mindset of citizens, using political power this time, he introduced a new term to the Tanzanian society, namely ‘Ndugu’, meaning brother/sister or comrade, like in some socialist countries, to replace sir/madam, inherited from the colonial rule. It was regarded as an embarrassing mistake to address Mwalimu Nyerere or any official with words such as ‘sir’, ‘your excellency’ or ‘honourable’, and the like, until recently when people started using them freely. In these values seen in the life of Mwalimu Nyerere, students can see a role model concretely living the values of serving national interests above their own to resist corruption.

Mwalimu Nyerere role models what could be called ‘principled action’. His example models the spirit of building a self-reliant independent nation as ideology of Tanzanian socialism and is called *ujamaa* or self-reliance built by the hard work of all citizens. As a man committed to this principle, he refused aid offered to the newly independent Tanzania on principle because it was offered under conditions that worked contrary to the spirit of self-reliance. Aid frequently had conditions stipulating that the Presidency had to build capitalism in Tanzania following the conditions laid out by the World Bank and IMF which he saw to contradict the spirit of the nation which sought to overthrow the legacy of colonialism to build a new nation freed of foreign thinking and encapsulating the new spirit of independence embodying self-reliance in its people. As a man of principle, his life models concretely difficult decisions flowing from the principle of self-reliance he aspired to and, as such, his life serves as a guide to students, a model they could emulate in their actions in daily life and, as argued here, could be used to replace actions informed by negative values like succumbing to a bribe, with principled action.

Further more, Mwalimu Nyerere is taught as a role model for ‘keeping peace between citizens’ in the Civics curricula of Forms 1-4. His example is a model

of the political will to preserve the human right to live, a choice that has borne fruit for every Tanzanian, and it is a bone of contention for other nations. He showed commitment to maintaining peace between citizens when he nationalised the land and abolished the system of chiefs and any loyalty based on tribalism, two major factors in the ongoing conflict and civil war in Africa that existed at the time of independence. Tanzania today has registered an unbroken record of peace and tranquillity in the midst of an often-turbulent neighbourhood.

Mwalimu Nyerere's personal will to act for peace was not confined to Tanzania alone, but also was extended to neighbouring countries where people are suffering and there is so much death. His participation and leadership in initiating peace talks in some African countries like Rwanda, Burundi, Congo, and other countries shows his commitment to 'keep peace', not between Tanzanian citizens only, but between all citizens in Africa. These values, modelled in the life of Mwalimu Nyerere, enable students to see concretely the values of 'keeping peace between citizens', to replace negative values and to strengthen their choice to love their country and feel pride in resisting corruption.

Mwalimu Nyerere also modelled 'respecting human dignity and equality'. The curriculum uses him as role models to teach respect for human dignity, a value he exhibited in concrete form by maintaining equality in the newly independent society, creating the pillars of 'ujamaa', which he strongly believed in. He reiterated in his public meetings that respecting human dignity is based on maintaining equality between people, reiterating that all people are equal in the new Tanzania. This approach addresses racial equality, the dignity of individuals and economic equality. As a leader committed to maintaining equality, he saw the need to reduce some of the economic inequalities, which existed in Tanganyika at the time of its independence, when within the civil service, the differential between the highest and the lowest paid was too big. Mwalimus Nyerere's view was that when we have so much difference between people's incomes, there will be social inequalities in the level of living and the poorest of the poor will be left very far behind, at the

bottom, and will not have the essential human dignity which is the pillar of the self-reliant nation that the country was attempting to build. He said clearly that his government, stressing the equality of all citizens, was determined to deliberately design economic, political, and social policies that will create a reality of equality in all spheres of life (Nyerere, 1967). This was a big challenge to him as a leader of the nation, believing as he did in equality and respect for human dignity, to change the mentality of people who still had in their mind a hangover of colonial rule. In order to change the mentality of the citizens in the transitional period of the newly independent state, Mwalimu Nyerere did three remarkable things.

Firstly, he demolished inequalities in employment based on social class existing at that time and used schools to eradicate social stratification created by colonialism to make the country a classless society. Secondly, Mwalimu Nyerere lit the national torch known as the 'freedom torch' for the same purpose – to replace feelings of humiliation with dignity, and his wise words on this occasion was then made one of the national songs reiterated in every school every year when the torch was paraded all over the country. The national torch is lit every year at different places in Tanzania and carried all over the districts to remind people of their history of humiliation and to strengthen mutual respect for human dignity. Thirdly, Mwalimu Nyerere introduced secondary boarding schools in which students from different regions were mixed to let regionalism and social classes die a natural death, because a student from a rich family would get the same services as the poor student did, all of them transported and accommodated at the expense of the government. Mwalimu Nyerere knew that it was a big burden on the newly independent state, but it was necessary to change the mentality of the people, especially the new generation, making them respect human dignity and maintain equality in the new self-reliant nation. With these values of respecting human dignity in which all abuses of human dignity was regarded as offences, modelled in the life of Mwalimu Nyerere students can see concretely the values of respect for all people and equality to resist corruption.

Mwalimu Nyerere also role modelled 'defending the union between Tanganyika and Zanzibar'. His example reflected the spirit of cooperation between people of Africa and an anticipated goal he had in mind since Independence Day, a goal of seeing Africa as one. The union between the two sovereign states Tanganyika and Zanzibar to form the United Republic of Tanzania remain to this date the only surviving union between two independent African states since the 26th of April 1964. He believed that the union between the two countries should be protected by all means for it could be the bridge to an anticipated united Africa. Mwalimu Nyerere defended the union constantly throughout his entire life, especially when he felt any threat to it. Such abstract values of commitment to union and solidarity between the mainlanders and islanders being concretised in a leader of the nation help students to emulate positive and replace negative values.

In values roles modelled by Mwalimu Nyerere in the Form 1-4 Civics curricula, and exemplified in his life, students can see the following values concretely lived: the values of serving national interest above their interests, advocating for peace, equality, love and respect all people to resist corruption in Tanzania. Using Mwalimu Nyerere as role model and also imitating the values role modelled by parents, religious leaders - like imams and priests - and community leaders strengthen values teaching in the Civics curriculum because students can see, internalise and concretise positive values and use these as replacements of negative values. Drawing such personalities into students' mind assist them to internalise the abstract values role modelled and to concretise them in the choices they make in life to resist corruption in society.

9.5 Role modelling and values formation in Islamic Knowledge curriculum

In teaching the values of Islam, teachers use the Prophet Mohammad as role models to teach a wide range of values, including 'honesty and trustfulness', 'not compromising Islamic beliefs or faith', 'charity giving and assisting others', 'compassion for the weak', and 'service to the community'. These abstract

values, when role modelled in the IK curriculum, create a sense of admiration in students by letting the see concretely these values in the real life of the Prophet Mohammad so that they can choose them to replace negative values to follow in his footsteps during their lives.

9.5.1 Prophet Mohammed as role model

The Prophet Mohammad role modelled 'honesty and trustfulness'. The Prophet's life is help up as an example in the IK curricula Form 1-4 (SMZ and BAKWATA, 1997) by showing him as a person who did not live himself, but for other people's well-being. His fairness and trustfulness enhanced his reputation as the 'Trustworthy' 'Al-Amin', nicknamed by all people referring to his honesty and trustworthiness. He was known for that among the people of Mecca even before attaining prophet hood. People could leave in his custody all their precious belongings for weeks and months and yet get them back as they were, untouched.

The curricula role models the Prophet as an 'honest and trustful' person who protected human belongings as well as the rights of Allah because he had established in his life a balance between fear of Allah at all time and the realities of life thereby maintaining self-contentment. Apart from working to feed himself and his family and to give charity to the needy, he used to pray to be spared from hunger and dishonesty, and taught all Muslims to do the same. Showing that leadership is a great responsibility and trust, he refused to give governorship to one of his companions called 'Abu Dhar' when he asked it, and told him openly that he was weak and that governorship was a position of responsibility and trust, which will result in loss or success for a person who appears before Allah in the hereafter. It is a fact that mere excellence of education or experience does not make a person most suitable for being entrusted to take care of people's affairs in a public office. It also requires a high degree of honesty and trustfulness to be a Muslim leader with the capabilities to fulfil the responsibilities of a public office. These are the lessons that the Prophet wanted to teach the entire human race by stressing a commitment to the values of 'honesty and trustfulness' in society. Role

modelling these abstract value provide students with the choice of establishing a permanent link between themselves and Allah at every moment, in every action, thought and feeling, and this is what is meant by the overarching value in the IK curriculum of 'believing in oneness of Allah and feeling His existence all time'.

The Prophet's life modelled 'not compromising Islamic beliefs or faith'. Using Him as an example in the IK curriculum demonstrates strong belief in His religion when He refused to compromise with polytheists of Mecca to worship their idols at certain times and worship Allah at others. Although the prophet had no political power at that time, he made the choice not to compromise his monotheistic faith, which is the most and foremost fundamental tenet of Islam. He made it clear to them that if they were to put a sun in his right hand and a moon in his left for him to leave his religion, 'Islam', he would never do it. By implication, if he were to be given all the valuables in this universe in exchange for abandoning his faith, he would never do so. As a man of principle who did not compromise his beliefs or the fundamental tenets of Islam, he passed by the family of Yassir – one of the first Muslims who were intimidated and badly beaten by the oppressors of Mecca and, to relieve their suffering, said: "Patience, O family of Yassir! Paradise will be your meeting place" IK curriculum Form II, (SMZ and BAKWATA, 1996:13). The Prophet made it clear to the family of Yassir and in his teachings that a decent death is when a Muslim is killed because s/he resists becoming an apostate, and that Paradise will be his/her reward for sacrifice, like Yasir's family. Highlighting such values exemplified in the life of the Prophet and great people in religious history strengthen values teaching in the IK curriculum and strengthen students' faith as well.

The Prophet Mohammad is also held up as a role model for 'charity giving and assisting others'. The curriculum highlights his giving charity by distributing money, food, and other possessions to needy people. One day, when he asked his wife if there was anything left for them to eat, the Prophet was shown a small piece of meat, then he said to his wife that all they had given in charity was preserved by Allah for them, and that this piece of meat was not

as worthy before Allah as what they had given in charity, implying that a Muslim should give charity in exchange for his/her eternal life. Charity giving in Islam, apart from being a way of thanking Allah for His generosity, is also a means of redistribution of wealth in a way that reduces differences between classes and groups and making a fair contribution to social stability. By purging the soul of the rich from selfishness, and the soul of the poor from envy and resentment against society, charity-giving stops the channels leading to class hatred and makes it possible for the springs of brotherhood and solidarity to gush forth. Such stability is not merely based on the personal feelings of the rich; it stands on a firmly established right that, if the rich denied it, would be exacted by force if necessary. Teachings of the Prophet insist on the cultivation of a spirit of contentment, specifically with the poor believing that the true giver is only one, who is Allah. Charity giving is not confined to material things alone: Islam regards any assistance or support offered to humanity to relieve their suffering as charity. The Prophet encourages all Muslims to give charity through work that will feed themselves, their families and the needy, or through helping the oppressed and unhappy person by extending to him/her kind words or actions or both, and through enjoining what is good and refraining from doing evil, for that will be considered as charity. Role modelling such values help students to concretise and replace negative values by positive values. Also, they can help to disseminate this knowledge to their parents and other people as advocates for positive values in the community.

'Compassion for the weak' is role modelled in the life of the Prophet Mohammad in the IK curriculum, specifically in Form 3. The Prophet is depicted as a model of compassion, sitting with orphans and touching their heads to show them his love and compassion. The curriculum shows the Prophet modelling this compassion when he instructed his soldiers not to kill a child, a woman or an aged person. In doing so he was teaching Muslims the mercy of Islam, and that they should demonstrate compassion for the weak, whether this be an individual or a social group in the community and to respect human dignity, alive or dead. The curriculum narrates an incident in the life of the Prophet when, once, he was seated at some place in Medina,

along with his companions. During this time a funeral procession passed by. On seeing this, the Prophet stood up. One of his companions remarked that the funeral was that of a non-Muslim. The Prophet replied, “Was he not a human being?” This incident illustrates how an atmosphere of mutual love and compassion can be brought about in society only when we consciously rise above all demarcations of social class, colour, and creed. Just as the Prophet did, we, too, must look at all men as human beings who deserve to be respected at all time, alive or even dead. These are the morals of a true Muslim role modelled in the IK curriculum.

The Muslim leader Caliph Omar understood the Prophet’s teachings on ‘compassion for the weak’. When he saw an old non-Muslim man begging, he told his aides that they were not fair to him, and gave instruction that this old man and the like would have a share, a pension from the state treasury. ‘Compassion for the weak’ is one of the general good morals of Islam that the Prophet emphasised most in his life. He was quoted as saying that compassion, when added to a person, makes him/her graceful, but when it is taken away from him/her, it makes him/her disgraceful. The Prophet role modelled compassion further through teaching that, if your neighbour does not feel secure from your evil ways of interaction, then you will not enter Paradise. From these values, role modelled in the life of the Prophet, students can see concretely the values of ‘compassion for the weak’ and replace negative values by positive ones to resist corrupt practices in society.

Furthermore, the Prophet role modelled ‘service to society’. His set the example of maintaining the neatness and cleanness of the community by removing obstacles and dirt substances from people’s way as well as preserving of sources of water to provide people with clean water, and he was quoted as saying that serving society is counted among the over sixty branches of Islamic faith. Also, as a man who was serving humanity, he taught Muslims that serving the society in which they live is regarded in Islam as worshiping Allah on a small scale, and fighting invaders to keep the society secure is regarded as a holy war. In his teachings, every Muslim should be useful to himself and to society. In this regard he gave instruction that if

someone has nothing, he should work with his hands so that he may benefit him/herself by assisting society, and that this action is worship. As a matter of fact, Islam does not think much of mere rituals when they are performed mechanically and have no influence on one's inner life to make him/her a useful person in the society. He further taught Muslims that if a believer is not able to benefit others, he must at least do them no harm. This indicates that, to the Prophet, the man who becomes useful to others leads his life in a pleasurable state before Allah. But if he fails to do so, he should at least create no trouble for his fellow men. For a man to be a really good worshiper of God, he must live in this world as a no-problem person. There is no third option.

'Service to society', as worship, makes the concept of worship in Islam a comprehensive one that includes all the positive activities of the individual, including his/her services to people in society. It is a very encouraging element when one realizes that all one's activities are considered by God as acts of worship. This should lead the individual to seek Allah's pleasure in his/her actions and always try to do them in the best possible manner. The IK curriculum, while holding up the Prophet Mohammad as a role model stresses perfection in servicing humanity, urging Muslims always to remember the presence of Allah who permanently watches, hear and knows everything and rewards people fairly and justly. In these abstract values role modelled in the life of the Prophet, students can see concretely the values of worshiping Allah through offering services to humanity in the society honestly and justly to resist corruption.

Role modelling in life of Prophet Mohammad as shown in IK curricula Form 1-4, strengthens values teaching. In these values, exemplified in the life of the Prophet, students can see concretely the modelling of the values of being honest and trustful, not compromising their faith, assisting others and offering service to community, to replace negative values and resist corruption. Worship in Islam, whether ritual or non-ritual, trains the individual in such a way that s/he loves his/her Creator most and thereby gains an unyielding will and spirit to wipe out all evils and oppression from human society and to

make the word of God dominant in his/her life. Students' attention is captured when the life of the Prophet Mohammad and those of other personalities are role modelled in the IK curricula Forms 1-4 because they can see concretely the abstract values, learn from them and emulate them in their lives. By concretely living these abstract values, the Prophet, as role model, helps students to make concrete choices in life to resist corrupt practices when encountered.

Pulling together the discussion on strengthening values teaching through role modelling: when students are exposed to the lives of prophets and great people in human history, with whom most of us would like to be associated or identified, they attempt to think critically on what had made them into role models and on how to emulate them in their own lives. This critical and analogical thinking by students is stimulated by their seeing how respective people interact and behave in life and, through teachers' use of 'role modelling' in these curricula, values teaching is strengthened and students helped to make concrete choices regarding their behaviour and lives. Presenting the lives of such personalities to students assist them too, to make concrete choices to resist offering or accepting bribes. Unlike the formation of values through the traditional control of institutions over individuals, Lerner's model provides more concrete meaning and teases out the implications of values formation through internalising and concretising positive values by means of role modelling, drawing role models from human history, religion, politics, academics, parents and the like for action. Values teaching in Civics, IK and BK curricula is thus strengthened by role modelling, using Lerner's theory of inter-connectedness. Values in these curricula are formed through what Lerner calls 'role models' for students to internalise, emulate and follow in their daily life to resist corrupt practices.

9.6 Resisting a change in the design principle of values curricula

Better understanding the conception of values and values formation respectively, I would argue, strengthens values teaching in the three values curricula but I resist arguments in literature that suggest that a strengthening

of the teaching of positive values requires a change in the design principle informing curricula.

Referring to curricula teaching the Islamic faith in South Africa, Cajee (2001:107-122) argues that changes in the design principle of these curricula counteracts young Moslems losing interest in Islam because they have to learn it by rote. To revive faith in Islamic students, he argues, the content design principle of these curricula used for so long to raise and develop Muslim youth in 'Madrasa' fails to help them establish a balance between the human spirit and the realities of life on earth so as to practice Islam in their daily lives. A change in the design of these curricula from content to 'initiating into the activities of Islam as discipline', that is into the logic of the faith and its thinking activities, helps young Muslims to engage mentally with their Islamic faith to uncover its precepts and practices from within, and is likely to be more effective in imparting to students knowledge about their faith in daily life and guide their decisions they make.

This study argues for strengthening the teaching values by teachers' better understanding of the concept of values and the notion of values formation informing these curricula by concretising very abstract values taught and by showing how these may replace other values, particularly negative values like corruption. These conceptions are a prior first step to strengthening the foundation in values laid by teachers of these curricula, and precedes, in the Tanzanian case, the necessity for which Cajees argues in South Africa, namely to change the design of these curricula to teach the positive values of both secular and religious curricula.

I argue for the conception of values that combine secular values with the values of a person's faith, and for a conception of values formation entailing, amongst others, the role modelling of values to assist Muslim teachers to strengthen values teaching. It is not a matter of changing the curriculum design; it is about strengthening values teaching through better understanding the concept of values informing the curriculum and the ways in which values

are formed in students to help them concretise abstract values and replace the negative values.

This study argues for a conception of values that balances the human and the spiritual, which treats values as an integrated whole, as conceived by Tabatabai (1991), Tahan (1992) and Rossiter (2002). Such a conception of values, entailing principles and faith, strengthens the foundation in values laid in teaching the Islamic faith and other positive values in the national curriculum. These values are also strengthened by clarity on the notion of values formation in interconnected phases as conceived by Lerner (1976) to provide choices, through the presentation and discussion of the lives and behaviour of great people in human history whose actions and lives students could emulate. Role modelling the Prophet's life is an integral part of the IK curriculum and is repeatedly emphasised in the Qur-an - the faithful Muslim must emulate the example of the Prophet (Tahan, 1992:54). Clarity on these concepts thus helps students to penetrate the 'essence' of Islamic teachings, and to extract from them lessons for their own lives. With clarity on these concepts, the teaching of Islamic faith and its values was adequately strengthened in this study.

Similarly, I argue that clarification of the concept of values and values formation informing the Civics and BK curricula sufficiently strengthened values teaching and enabled students to form a foundation in values that will assist them to resist corruption. This was done without redesigning the principles informing these curricula. The content-based design serves the purpose of teaching positive values in the national curricula of Tanzania. This is also observed as perhaps the best way for the moment to teach Christian values, since Summers (1996:8) and the Catholic Institute of Education [CIE] (1998:6) argue that perhaps the Bible/values-based education could serve the purpose of allowing students to read large portions of the Bible or listen to Bible stories to influence and lead them to be 'good' people and, consequently, create a 'good' society. The institute for reformational studies in South Africa mentions a 'God-centred' design as the preference of

Christians, to avoid placing man one sidedly in the centre like in the learner-centred approach (CIE, 1998:x).

The Bible and or values-based or God-centred education in Christianity education, follows the same content-based design in teaching the Christian faith and its associated values. Concurring with this approach, Rossiter (2002:1) proposes a more issues-oriented design within catholic schools because it helps students to learn how to become well-informed, critical thinkers, capable of looking perceptively at contemporary spiritual and moral issues. He argues, further, that a design that focuses more on issues can also help students to see that the school is oriented towards the development of responsible citizens who are prepared to interrogate immoral practices and the cultural conditioning that affects people's beliefs, values and behaviour. Summers (1996:57) supports Rossiters argument by asserting that, apart from enabling students to attempt penetrating into the 'essence' of the religion, so as to extract from that experience lessons for their own lives, students should also be brought to the point where they can discuss religious issues intelligently. Theorists' view on values-based issues seem to support a content-based design that provides students with comprehensive knowledge and a persuasive logic for them to internalise positive values and emulate great people by showing their commitment to the positive values taught as this study argues.

The teaching of values is strengthened by a better understanding of conceptual values teaching and the way they are formed as is done in the national curricula of Tanzania. Teaching positive values is strengthened through these conceptions rather than by redesigning the curricula. The values embedded in these curricula are further strengthened by the development in teachers of a spirit of self-determination. As a development stage in the process of making adjustments through empowerment evaluation as argued in this study, self-determination was taught on site at the three schools with teachers assisting the evaluator and by their recognizing that there was adequate improvement in values teaching as well as a strengthening of these values, a process that is discussed next.

9.7 Building self-determination to strengthen values teaching

Self-determination is central to empowerment evaluation. Debates about empowerment evaluation have many foci: its stepped procedure (Fetterman 1996; 2001); self-evaluation and exclusion of the consumer's voice (Scriven 1997); positional experience of power (Patton 1997); differing needs of evaluees in empowerment evaluation and endeavouring to develop self-sufficiency (Sullins 2003); evaluation being governed by fundamentals undergirding all evaluation, including the forms it takes in empowerment evaluation, the most recent debate adding to this approach (Fetterman and Wandersman 2005). Little debated are the 'developmental stages' or 'facets' of EE and references to the accumulated wisdom of evaluators that contribute cumulatively to this process.

Having worked collaboratively and in a participatory fashion with teachers in this study to help them become self-determined, using Fetterman's (1999, 2001) stepped procedure, an argument is made for the addition of self-determination to the facets of empowerment evaluation. To my understanding, influenced by Fetterman's definition of empowerment evaluation as "the use of evaluation concepts, techniques and findings to foster improvement and self-determination" (Fetterman, 2001:3), developing self-determination is what self-evaluation processes in the EE are aimed at. When it is attained, it is experienced as success in itself or, in Pajares's (2002) words, as a 'personal accomplishment'. It is like saying, without self-determination, self-evaluation has no meaning within the empowerment evaluation context.

My argument is informed by the developmental stage of teachers' self-determination where adjustments are made to empowerment evaluation. In the developmental stages that I worked on with teachers, focussing on explicit commitment to self-determination and capacity building (Fetterman, 2001:112), there was evidence of adequate improvement and strengthening of the teaching of positive values. Adjustment in empowerment evaluation, informed by the assumption that self-determination is a 'facet' or

developmental stage that increases teachers' feelings of owning the evaluation process and using it as a tool for building self-determination (Fetterman, 2001:115), improved and strengthened the teaching of positive values in the three curricula concerned. Adjustment in the evaluation processes to meet the 'needs' (Sullins, 2003:392) promoted self-determination and strengthened values teaching, but also helped students concretise the abstract values and to use them as replacements for the negative values in their lives.

Collaborative and participatory work in this study, with teachers driving the process over 12 months of a 'routine struggle' (Fetterman, 2001:115), with coaching by the evaluator, generated new ideas informed by issues that emerged during the process and that helped teachers to grow in their self-determination. This gradual growth in teachers' self-determination during the process deepened their creativity as well as strengthened their 'self-efficacy beliefs' (Pajares, 2002) in self-evaluation, while giving them a sense of empowerment. With this self-efficacy, which is defined by Bandura (1995:2) as "the belief in one's capabilities to recognize and execute the courses of action required managing prospective situations", teachers improved and strengthened their teaching of positive values in these three curricula. These fundamental human capabilities being influential in determining their own destinies were developed gradually, collaboratively and in participatory ways during the evaluation process to reinforce teachers' self-determination.

Teachers' self-determination, developed gradually in this study during the course of the evaluation process and resulted in their testing it, sensing it, and internalising it through their engagement in 'taking stock' of their curricula, 'setting goals' and planning courses of action and strategies to be used, as well as by their anticipation of the likely consequences of these actions. Also, teachers' self-determination grew during the evaluation as they held regular self-reflection sessions to regulate their activities and as they generated 'ideas concerning how best to collect data, analyse it' (Fetterman, 2001:115) so as to use it for the improvement of their teaching practices. These steps towards the attainment of self-determination in this study, as is the case in any

empowerment evaluation context, motivated teachers, 'the evaluees', to sustain and maintain good practices and improvement. Collaborative and participatory work with teachers resulted in the joint development of some strategies that helped them strengthen and sustain the improvement in laying a foundation in positive values by using a variety of techniques, including the recruitment of advocates for positive values among students through the 'guidance and counseling instrument' (see Appendix 3-A).

Self-determination is defined and considered as "the ability to chart one's own course in life, and this ability forms the theoretical foundation of empowerment evaluation, consisting, as it does, of numerous interconnected capabilities" Fetterman, 2001:13). Implied is the notion that self-determination entails a combination of attitudes and abilities that need to be developed during the process of evaluation under the guidance of the evaluator, to the level that enables evaluees chart their course, set their goals and take the initiative to reach these goals. Quoting Bandura, Pajares (2002) maintains that 'the capability that is most 'distinctly human' is that of self-reflection. He elaborates further that, through self-reflection, people make sense of their experiences, explore their own cognitions and self-beliefs, engage in self-evaluation, and alter their thinking and behaviour accordingly. This is what happens when individuals' capabilities are developed. However, Fetterman (2001:13) warns against the diminution of the likelihood of a person being self-determined if any breakdown occurs at any juncture of his/her network of capabilities. Put differently, developing these interconnected networks in a person is vital for him/her to attain self-determination because it is by going through the different developmental stages in self-evaluation processes that evaluees experience the consequences of making choices and hence, strengthening their attitudes and abilities. That is self-determination.

The development of self-determination in the evaluees, through active participation in evaluating their program, promotes self-sufficiency, which is the aim of empowerment evaluation (Sullins, 2003:387). Once self-determination is attained, the stakeholders have the power of voice in their own program, just like the logic of the wisdom, as reiterated by Fetterman

(1999, 2001), of teaching people to fish so that they can feed themselves forever and, in possessing that spirit of self-determination and skills, they become self- sufficient. What sustains improvement, apart from other factors, is a spirit of self-determination obtained through a capacity building process facilitated by the evaluator.

Self-determination is here regarded as a developmental stage that stands alongside other facets, such as 'training', 'facilitation' of the evaluation, 'illumination', 'advocacy' and 'liberation' (Fetterman, 1999, 2001:6; 34-9), adding to what the evaluator may do to allow evaluees to feel that they are driving the process. The essence of these facets is to develop in evaluees during the process, the skills of systematic planning and inquiry, thinking, creativity and team spirit that will lead them to success. The essence is also to make the evaluees feel a sense of empowerment in adjudicating their programs in accordance with the principles of empowerment evaluation (Fetterman and Wandersman 2005). The recognition of self-determination and other facets as part of evaluation in empowerment evaluation therefore provides teachers with building blocks towards the attainment of efficacy, improvement and sustainability of the programs.

As a developmental stage, facet and/or part of evaluation in this study, the self-determination developed in teachers during the evaluation process was instrumental in improving and strengthening the teaching of positive values. Self-determination skills were effectively developed in teachers through activities where they took control and accepted responsibility for solving emerging problems during the process of adjudicating the effectiveness of their teaching of positive values. By considering the essence of self-determination evaluees' sense of empowerment and their motivation to sustain improvement were enhanced, suggesting, in this study, that self-determination should be regarded as a developmental stage alongside the other facets of empowerment evaluation.

Pulling together the discussion, values teaching is strengthened by a better understanding of the conception and formation of values taught in the national

curricula as well as by the assistance given to teacher to become self-determined in teaching positive values to students. The teaching of values is thus strengthened through these conceptualisations rather than by redesigning the curricula. The conception of values that combines foundations of faith with secular values and with Lerner's model for the formation of values through role modelling, with self-determination embedded as in Fetterman's empowerment evaluation, seem to have empowered teachers of the three curricula concerned to maximize the strength inherent in the teaching of positive values in three schools. These findings suggest, therefore, that it is unnecessary to change the design principle in the national curricula and/or in the teaching of positive values.

Strengthening values teaching requires a self-determined, creative and enthusiastic teacher who will teach positive values in a way in such a way that they become an intrinsic part of the individual student's life. It is not a matter of reading the content in the curricula or memorizing a topic on Mwalimu Nyerere's struggle for independence, or on the compassion of the Prophet Mohammad, or on the endurance and tolerance of the Christ in Civics, IK or BK curricula. It is a matter of role modelling in the classroom by self-determined teachers who can make from these topics heroes and patriotic humanists whose lives exemplified a true love of people and just leadership. Those are teachers who teach the precepts of those role models as if they are walking in front of students to make them feel and sense what it feels like and/or means to struggle for the nation, to show compassion for the weak, endurance and tolerance in life.

9.8 Limitations of the study

There were a number of limitations in this study, some being internal within the evaluator and evaluees as human beings, while other limitations were caused by external factors. The internal factors may be related to possible biases or prejudices.

As for possible biases, it must be stated clearly that, as an empowerment evaluator, I am fully aware that empowerment evaluation is a group approach, not an individual pursuit, and that participation in a group serves as a check on individual evaluees since all members have equal right to access any information on the evaluated program, and hence, to moderate their various biases (Fetterman, 2001:104). These factors leave no room for biases. However, working with teachers from two different religions, it may happen that some bias and prejudice are experienced as well.

Being a Muslim working with Muslim teachers has brought me closer to them, and made them feel that I was part of them. They felt freer to participate fully in the workshops I organized during the weekends. Muslim students think the same as Muslim teachers do. They reflected some Islamic values in most cases when I was at their schools such as Islamic greetings and we used to pray together after midday prayer 'Salat Dhuhri' at their schools.

As for possible prejudices, it was a bit hard for me as a Muslim to work with Christian teachers, especially the Catholics in Tanzanian society. It is believed that though Catholics are the minority in Tanzania, they dominate most political as well as public sector positions, while the majority of Muslims has remained marginalized for decades. Thinking that I may be among the Muslims who think so, most Christian teachers remained sceptical, particularly the nuns, despite all the official documents I had, until my supervisor, accompanied by a Catholic Brother, came to Tanzania for field supervision in schools. I had supporting letters from the University of the Witwatersrand and the Ministry of Education in Tanzania, in addition to the official meetings held in each school to introduce me to the staff. The Catholic brother talked to the nuns, thanking them firstly on behalf of the visiting team for some data I had already collected from them, and secondly, informing them of the scope of my study to remove the scepticism from their minds,

External limitations included this study being done in two centres; the School of Education at the University of the Witwatersrand in Johannesburg, South Africa, and at three schools in Dar es Salaam, Tanzania. This made the study

a bit complicated, because it involved transferring some instruments and material from one centre to another several times. Another factor related to this is the financial burden, because the study involved travelling to an from between Dar es Salaam and Johannesburg by bus, spending two to three days on the way from one point to another, including other expenses.

9.9 Recommendations

Six general recommendations are made in terms of the findings of this study. All are directed to the Ministry of Education in Tanzania, urging them to act on the recommendations so as to sustain values teaching in Tanzanian schools in a way that it makes an impact on corruption in the country. Also, two specific recommendations are made for further research.

9.9.1 General recommendations

1. Employing religious teachers by the Ministry of Education because religion as a teaching subject is now taught in colleges of education at both diploma and degree level. This will make teachers feel that the Ministry values their role in teaching positive values.

2. In-service training is crucial to sustaining the spirit of teachers to successful delivery. Thus, in-service training needs to be organized for teachers' capacity building. In this regard the empowerment evaluation approach is relevant and hence, highly recommended for this purpose. The findings of the study overwhelmingly suggest a need for workshops and training in the pedagogy and use of materials for Civics and religion teachers to help them plan and execute the teaching of values in such a way that it will have a lasting effect as intended in the national curriculum.

3. Making an adequate package of positive values part of all subjects taught in school, because educating a child involves developing his/her mental, emotional, spiritual, religious and physical fitness. That is to

say, inculcating positive values in our children should be made the official responsibility of all teachers and should not be left to Civics and religious teachers or discipline masters alone. Our language textbooks should have more lessons emphasizing the importance of moral values and their practical benefits to us in our daily lives. In schools and colleges, values education could be made a compulsory subject for all students. Positive values courses could be introduced at University and college levels as part of orientation and/ communication skills courses since they would help students deal with other people and facilitate the development of better inter-personal and communication skills, which are assets for everyone in a service-oriented profession.

4. Airing values programmes in the media, especially in TV programmes, to seek public opinions and solutions on moral issues, similar to what is operating in South African SABC TV, for example in 'The Big Question: 'Should the advertisement of alcohol be banned?' and debates on values. At the same time, proper censorship of everything broadcast or aired on TV is strongly recommended. Also, all journals and magazines such as 'Kasheshe', 'Ijumaa' and alike that display and encourage immoral practices in society should be banned.

5. Revisiting and strongly scrutinizing the misinterpretation of corruption by today's policy-makers that receiving presents and commissions is not bribery or corruption, but a mere 'courtesy gift' known as 'Takrima'. Such action was listed as a corruption offence in the Prevention of Corruption Law 'Cap. No 400 of 1958'. I thus, recommend the law to be restored and spelt out in the codes of conduct in civil services.

9.9.2 Further studies

For further studies two things are recommended.

1. Longitudinal studies to trace the behaviour of a sample of students from the three schools sampled in this study to see how committed they are after some years to positive values learnt at school.
2. Utilization of resolutions and recommendations made by different studies and commissions on corruption in Tanzania using a 'Utilization-focused evaluation' approach.

9.10 Conclusion

Teaching positive values is strengthened by an empowerment evaluation approach, leading to a better understanding of the concept of values informing these curricula, and of the ways in which positive values are nurtured in students to replace negative values, while helping teachers to become self-determined. These values are sufficiently strong to lay secular and spiritual foundations to guide the choices students' make when encountering practices they consider to be corrupt.

The empirical data, reinforced by classroom observation data and other data, indicate the improvement being obtained in values teaching in this study through Fetterman's stepped procedure, guided by the 'principles of empowerment evaluation' (Fetterman, 2005:2), to be slight but steady. The finding suggests that Fetterman's approach strengthens values teaching, and that the approach has empowered teachers of Civics, IK and BK to have an impact on prospective leaders of the nation in three state schools known to educate leaders by providing them with choices informed by the foundations in values laid in these curricula.

It was observed in this study that self-evaluation techniques and the implementation of new ideas resulted from the process, driven by teachers in part, with coaching by the evaluator, and that these seemed to assist in

improving and strengthening values teaching. Empowerment evaluation assisted teachers to build values in students by empowering them to do so, not by coercion or draconian legislation, but through sustainable and careful practices entailing the collaboration and participation of teachers and, in part, coaching by the evaluator. Proven in this study is the effectiveness of teaching positive values in schools was directly related to placing teachers back into driver's seat, thereby making the teaching of positive values paramount in the production of a new generation of leadership and 'role models' for our national values.

Data generated from a discussion of the literature indicate various conceptions of values, and of values formation in interconnected phases strengthening the teaching of positive values through role modeling in which students can see role models concretely living the abstract values, urging them to replace negative values and resist corrupt practices. Values conceptions strengthen values teaching by their insistence on the transmission of values in a way that makes them part of students' entities and behaviours in their day-to-day activities. In addition, intervention strategies entailing role modelling and other self-evaluation techniques driven by teachers are found to be instrumental in making this happen, not changing the design principles of the curricula.

Interventions, driven by teachers, assist students to internalize and concretize values they have learnt, and is critical to prepare young people to make a greater contribution to the shaping of nations and the safeguarding of democracies of the future. Such interventions helped students in this study to conceptualize values, beliefs and facts in Civics and religion curricula rather than memorize them, as observed by Cajee. This implies that intervention and the notion of values conception and formation are adequately strong to strengthen values teaching without necessarily changing the design principle informing the three curricula.

The teaching of positive values is further strengthened by self-determination, developed collaboratively and by participatory means with teachers as a developmental stage during the process. Self-determination was gradually

built through teachers sensing that they were in full control of the evaluation process. This is typical of empowerment evaluation, which allows teachers to grow, and hence, in this study, to strengthen the values embedded in the three curricula. In addition, self-determination plays an important role in motivating evaluees to explore more effective ways of sustaining the improvement they have made in their programs as well as the skills they have acquired during the evaluation process. It is suggested therefore that self-determination is a developmental stage or one of the facets of empowerment evaluation.

The facets, including self-determination, being part of the evaluation, helped teachers in this study to strengthen values teaching in the three state schools of Tanzania. Following the vitality of training 'facets' in empowerment evaluation, teachers trained on 10 strategies to use them in improving and strengthening values teaching in three positive values curricula. Teachers' self-determination was gradually built as the study proceeded through using a variety of self-administered instruments developed collaboratively and in participation with the evaluator to gauge and document their progress towards the attainment of improving and strengthening values teaching.

Thus, teaching positive values in this study is strengthened by using Fetterman's stepped procedure of empowerment evaluation and the notion of values conception and values formation, and is strengthened further by developing teachers' self-determination. The abstraction of values was strengthened by a better understanding of the conception and formation of values and by teaching through role models whose values students could internalise, concretise and emulate to resist corrupt practices when encountered in Tanzanian society. Strengthening values teaching in this way makes the case for using education as a tool to address corruption in Tanzania.

The argument is made in this study that the institution of education could be used in conjunction with legislature and the law to address corruption in Tanzania to strengthen values by teaching these at schools, using a form of

evaluation that draws teachers into the process. Teachers are brought into the process of empowerment evaluation to drive it, and to strengthen the foundation of values already deeply embedded in the lives of its people and enshrined in its Constitution as a basis for action now and in the future. This view is shared with the present generation of MPs in Tanzania and South Africa to address the problem through education. What is argued for here is the need to tackle the problem early on in the lives of the youth whilst they are still at school, and to educate them to resist corruption when they encounter it in their careers.

In Tanzania, three curricula that are part of the national curriculum provide students with values to live by in their personal and professional lives. Empowerment evaluation assists in strengthening the teaching of these values, making it possible for them to take root in students' minds, for their mind to guide their actions, and provides them with both secular and spiritual choices when encountering corruption in their and others' lives, particularly, when holding high offices in the public and, or private spheres.

Our solution to corruption in Tanzanian society resides in values education, that is, in teaching the youth civic and religious values whilst they are still at school so as to help them resist corrupt practices when they encounter them in their careers in future. In this massive education, teachers have a lion's share since they drive the process of values teaching. If teachers in the sample of this study sustain the empowerment evaluation techniques - self-evaluation, the conception and formation of abstract values in these curricula – they may, in the longer term, contribute to the production in the youth of new leaders like the late Mwalimu Nyerere and Sokoine, both having been in the frontline of fighting corruption, and advocating for human dignity, justice and equality.

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APPENDICIES

Appendix 1 - A

Civics Matrices

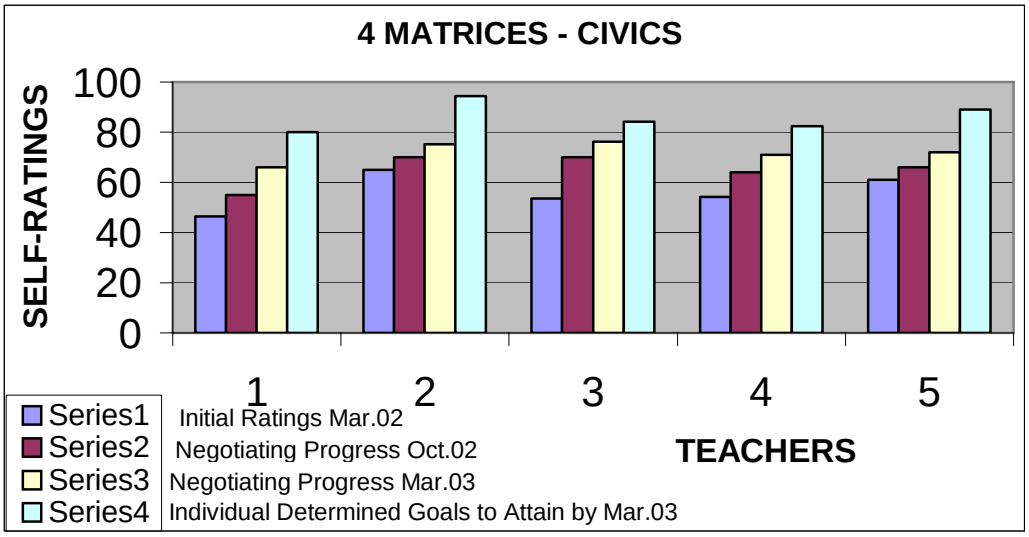


Figure: Individual teacher's growth in Four Matrices - Civics

Appendix 1 - B

Islamic Knowledge Matrices

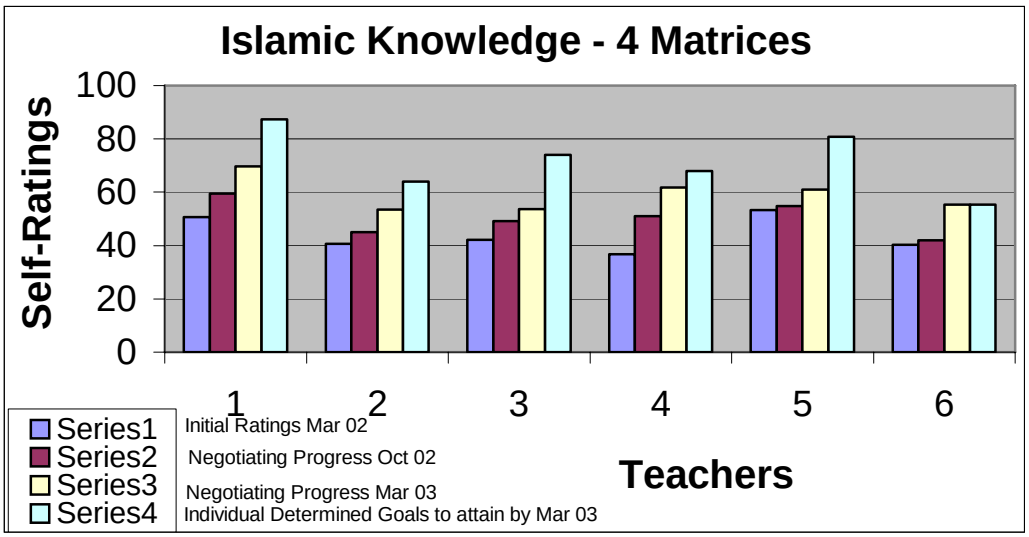


Figure: Individual teacher's growth in Four Matrices -Islamic Knowledge

Appendix 1 - C

Bible Knowledge Matrices

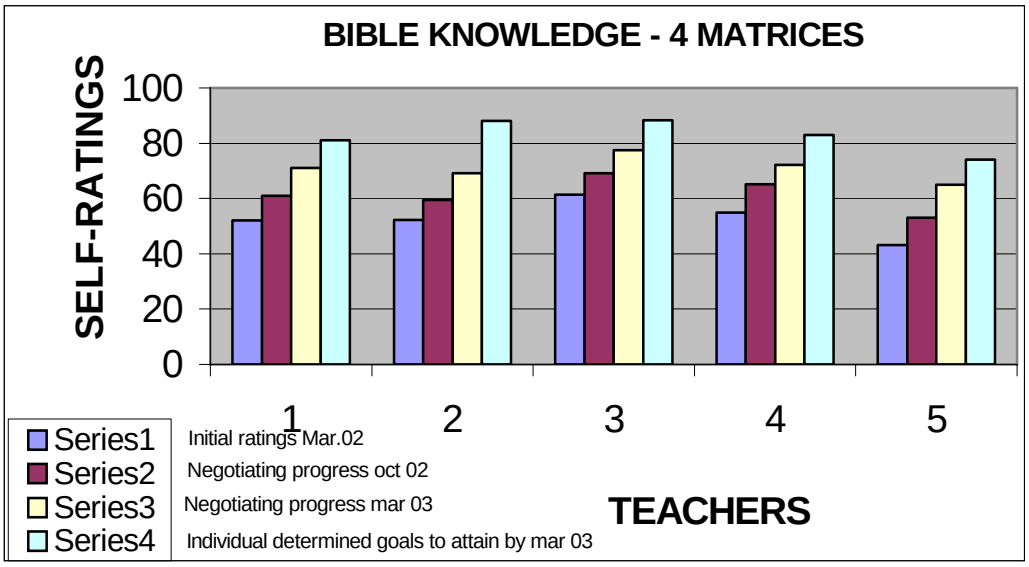
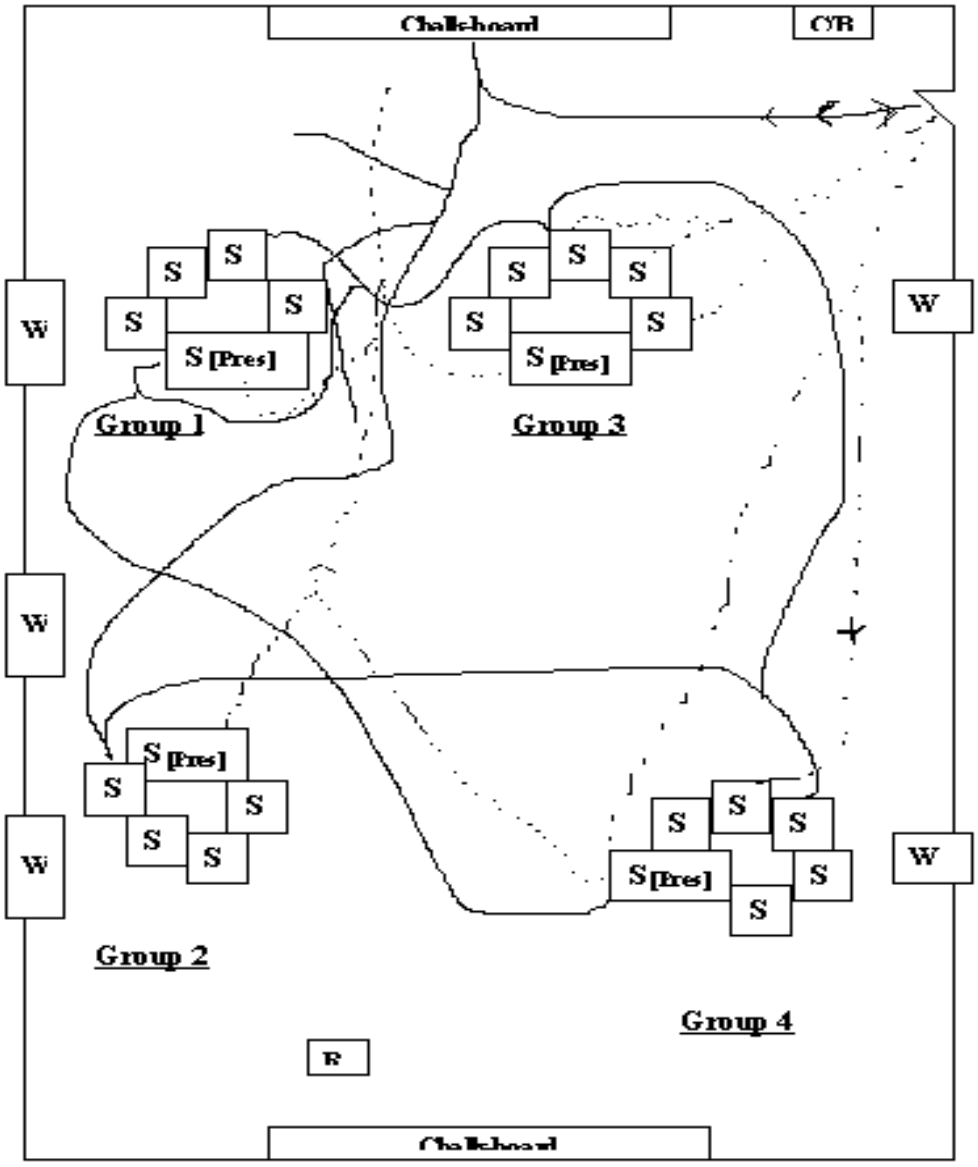


Figure: Individual teacher's growth in Four Matrices - Bible Knowledge

Appendix 2 Naturalistic classroom observation

Figure: Teacher's [T3] and Students Movements, School: Azania, Date: 02/05/02, Subject: Civics, Class: Form IV, Topic: Promotion and Preservation of Culture



KEY: Researcher R

Teacher's movements ———

Students' movements ----------

Chalkboard

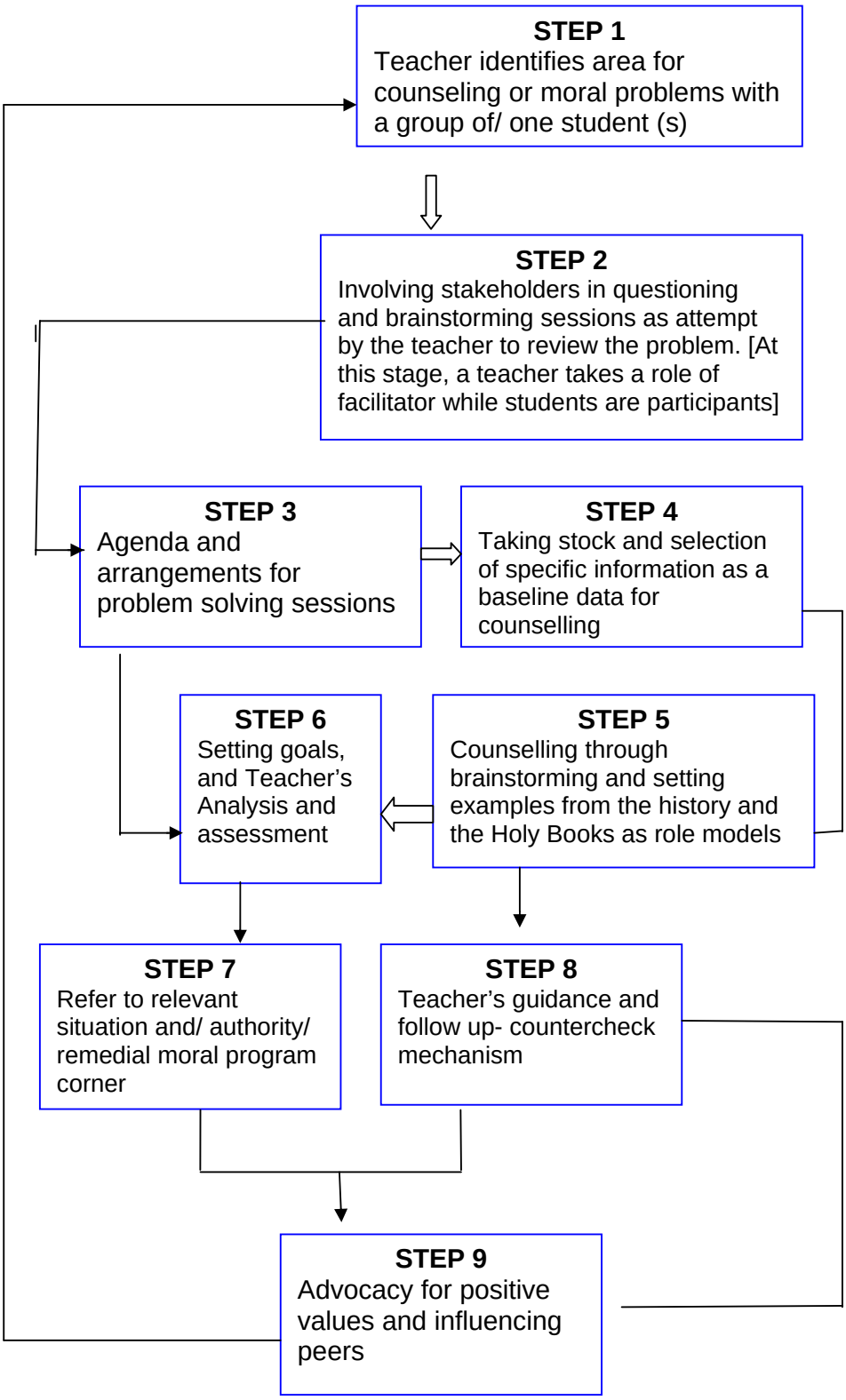
Cupboard CB

S[pres]: Group leader

student's Desk S

Windows W

Appendix 3 - A
Self-administered Instruments
Counseling Process: An Intervention Model for Classroom Teachers



Operating Procedures of Nine Principles for Successful Counselling by applying Fetterman's (2001) 'steps' and 'facets' of 'Empowerment Evaluation

[a] Pre-intervention [Not on the diagram]:

- Developing the desire for wanting to moral values onto students [Through open discussion on advantages and disadvantages of positive values vis-à-vis negative values [Synonyms]
- Back up the desire with knowledge and religious/cultural teachings [about the positive values]

[b] Operational/Action stage: Nine Principles

- Effective listening to the targeted individual(s) **[Step 1]**
- Fostering sense of owning the process of making change to the targeted student (s) – [self-change] - through fully participation **[Step 2]**
- Showing respect to the targeted student (s) through democratic discussion and free expression **[Steps 3, 4]**
- Good in asking probing questions through friendly brainstorming exercise and portraying good examples of successful people from 'emic' perspective to follow, as well as bad examples to avoid **[Steps 4, 5]**
- Taking vow of commitment, and a reform programme setting by the counseled individual(s) **[Step 6]**
- Sustain confidentiality, except where there is a prior-permission by the counseled individual(s) **[Step 7]**
- Watchdog work through credible means of records keeping and reliable countercheck mechanism **[Step 8]**
- Fostering and/ instilling self-confidence and determination spirit **[Step 9]**

[c] Post-intervention: ‘Empowered Outcomes’ - Self-driving

The teacher continues assisting the lasting process:

- Counseled student(s)/ participant(s) start looking at things, ideas and information with critical mind
- A shift from looking at things, ideas and information from a personal point of view to interpersonal level where s/he can share positive values with others and advocate for positive values
- Finally, becomes an advocate for positive values wherever s/he might be, and starts the cycle with peer students or mets at the college or work-place.

Appendix 3 - B

Questionnaire administered to teachers

[All teachers teach Civics, Islamic Knowledge and Bible Knowledge in 3 selected Schools]

Personal Information

Teacher's name	Qualifications	Name of School	No. of Students	Age	Sex	Experience

SECTION ONE

Dear Teacher,

In this section, I wish to know as much as possible about positive values you teach in your curriculum and the way that you teach them.

[A] Positive values in the curriculum

There are a considerable number of positive values taught in civics, Islamic Knowledge and Bible Knowledge curricula. For example, love, fraternity, unity, reconciliation, patriotism, truth, honesty, justice, rule of law, tolerance, equality, civic responsibility, accountability, self- reliance, integrity between theory and practical work, appreciation and preservation of Tanzanian culture, enjoining what is good and forbidding what is bad/wrong, to mention but few (syllabi of Civics, 1997, Islamic Knowledge 1996, Bible Knowledge, 1999).

1. Did you teach everything in the curriculum this year? Give examples of major values you taught this year.

……
……
……
……

2. What positive values else do you include in your teaching? Give reasons.

……
……
……
……

3. Which values do you teach in your subject and you would like to be included in the curriculum, or should be left out? Give reasons

……
……

4. What is the aim of teaching these values in Civics/ Islamic Knowledge/ Bible Knowledge curriculum?

……
……

[B] Structure of the curricula:

5. What principles structure Civics/ Islamic Knowledge/ Bible Knowledge curriculum? Circle <u>one</u> of (I) – (iv) below, and give reasons.

   (a) Content- Based Curriculum
   (b) Outcome- Based Curriculum
   (c) Learner- Centered Curriculum
   (d) Curriculum Integration

Give reasons for your response.

……

6. Do you have structures and procedures [subject content, subject policies, timetable committees] in your school to plan programs for each subject area? If so, (I) how effective are they?

……

   (e) What is your role in these committees?

……

[C] General Goals/Aims and Objectives

7. Are general Goals/ Aims of Civics/ Islamic Knowledge/ Bible Knowledge curriculum responsive to students' needs? Give examples or expressions in which general Goals/Aims of the curriculum can be found.

……

8. Goals/Aims of the curriculum are clearly spelled out.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give examples

……

9. Are specific objectives stated in Civics/ Islamic Knowledge/ Bible Knowledge curriculum realistic and can be attainable as intended?

……

[D] Curriculum Content

10. Are Values taught in Civics/ Islamic Knowledge/ Bible Knowledge clearly linked to the norms and culture of Tanzanians they are intended to serve?

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give reasons for your response.

……

11. It is argued in the 'ESR' policy that a major task of the school through its curriculum content is to hand on to the next generation the common cultural heritage of the society. Is this clear in the content of the curriculum you teach? Give reasons for your response.

……

12. Content of Civics/ Islamic Knowledge/ Bible Knowledge is adequate to the needs of the learner in Tanzanian schools.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give reasons for your response.

……

13. Content of Civics/ Islamic Knowledge/ Bible Knowledge is responsive to the development of positive emotional needs of the learner, and to social needs for acceptance by one's peers and the community in general.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give reasons for your response.

……

……

14. Content of Civics/ Islamic Knowledge/ Bible Knowledge is appropriate to growth and interests of the learner in Tanzanian schools.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give reasons for your response.

……

15. The selected activities, examples and topics in Civics/ Islamic Knowledge/ Bible Knowledge are appropriate to the level and ages of learners.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give reasons for your response.

……

16. Do you cover the sections in a civics/ Islamic Knowledge/ Bible Knowledge syllabus in the same sequence as the textbook, or do you select different parts from the syllabus in your own order? Please give reasons for your response.

……

[E] Curriculum Processes [Pedagogy]

17. What methods do you use in teaching positive values?

……

18. The activities and tasks in the curriculum are clearly related to the objectives and the content.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give reasons for your response.

……

19. Your selection of activities, examples and topics in Civics/ Islamic Knowledge/ Bible Knowledge is appropriate to the level and ages of learners.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Please give reasons for your response.

……

20. Do you find examples and activities used in the curriculum you teach easy to use in your lessons? Give reasons for your response.

……

21. Activities in the Teacher's Guide are well expressed, attractive and well presented.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

Comments about the Teacher's Guide:

……

22. Do you have a general year/term plan for your subject? –(Circle) Year/ Term

Give reasons for your response.

……

23. Are you managing to follow the plan as intended? – (Circle) Yes/ No

24. If **not**, what are the reasons for not managing to follow the plan as intended?

……

25. Which references do you rely on the most when planning daily lesson plan?

……

[F] Assessment

26. How do you assess the level of students' understanding and acquisition of moral values [achievement] in?

- Civics:

……

- Islamic Knowledge:

……

- Bible Knowledge:

……

27. How committed and honest your students are to the work or assignment you give them?

……

28. Do you have portfolio of learners' work from which you assess his/her progress? Give reasons for your response.

……

29. How do you assess your students?

(a) Through written tests
(b) Oral tests
(c) Project work [e.g. research]
(d) Class/home work
(e) Accumulated records of student's behavior/Student's profile

Give explanation.

……

SECTION TWO

Resources for Teaching Positive Values

30. Are appropriate resources [funds, materials ,personnel, timetable and infrastructure] for teaching values available?

……

31. (a) How many 'in-service' course or training have you attended? –Circle the appropriate answer.

(a) No 'in-service' training attended;
(b) Only one;
(c) 1 – 5;
(d) 5 – 7;
(e) 7 – More (specify)

(b) For how long have you attended the training(s)?

……

32. (a) Who writes books and/ provides teaching materials]: (i) the Government, (ii) NGOs, (iii) communities, or (iv) parents? - Please specify who supplies the materials.

……

33. What access do individual learners have to textbooks? – Please circle

(a) Each learner has own copy
(b) Each learner has a copy which they get at the beginning of the lesson and is collected at the end of it
(c) Learners do not have direct access to textbooks but are given photocopies of selected pages from textbooks/ Scriptures
(d) Learners have no direct access to the actual books, because they are not affordable

Give reasons for your response

……

34. Where does the fund come from? Please circle the right answer (I) – (iv)

(a) The Ministry
(b) NGOs (specify)
……..
(c) Parents
(d) Donations (specify)
……

35. How much fund the school receives is used to support promotion of positive values in your school?

……

36. How the resources are audited?

……

37. Is the time allotted- [two periods per week]- to teach Civics/ Islamic Knowledge/ Bible Knowledge in the school timetable adequate?

ADEQUACY		
More than sufficient	Sufficient	Insufficient

Give reasons for your response

……

38. What do you suggest should be done to adjust the school timetable?

……

39. Do you feel that the Ministry of Education supports you/ your school- [e.g. in-service training, visits by Ministry officials, dissemination of information, etc.]- enough?

……

SECTION THREE

History of the School

40. How many eminent presidents, ministers, politicians, judges, officials and professionals has your school produced since its establishment?

……

41. Give brief history of the school;

(a) When was it established and by whom?

……

(b) What is the mission and vision of the school?

……

(c) What is it known for in relation to positive values?

……

(d) Does it participate in civic activities in the community? How?

……

(e) What is the most thing achieved and what is the least?

……

(f) What are the expectations and future of the school?

……

42. How do other people outside the school perceive your school?

……

43. Are there any comments you would like to make about teaching positive values in your subject/ and school?

……

Thank you again for your time.

Sulayman, H I
Empowerment Evaluator

Appendix 4

Form Four National Examination results of three schools [2001- 2003]

SCHOOL RESULTS SUMMARY

SCHOOL	YEAR	D1	D2	D3	D4	DO	ABS	TOTAL
PG	2001	8	12	38	85	20	9	172
	2002	19	19	38	37	18	5	136
	2003	32	68	107	24	5	15	251
AZ	2001	59	94	129	146	35	13	476
	2002	95	106	136	129	13	20	499
	2003	18	27	68	13	6	4	136
JN	2001	9	28	65	13	2	1	118
	2002	40	51	79	95	19	2	286
	2003	10	45	43	7	0	2	105

SOURCE: National Examination council of Tanzania for Years 2001, 2002, 2003.

KEY:

D1	Division One	[1st Class]
D2	Division Two	[2nd Class]
D3	Division Three	[3rd Class]
D4	Division Four	[4th Class]
D0	Division Zero	[Totally Failure]
ABS	Absent	[Did not attend the Examination]

REMARKS:

All students scoring D1, D2 and some D3 (depending on gender-balance or the combination which matches with the field to be studied at University) qualify for degree education. Most students of D4 qualify for Diploma or Certificate courses.