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ABSTRACT

This is the newsletter of the International and Developmental Education Program which promotes graduate study, research, and international service activities to facilitate the role of educational institutions and programs in international development. Usually appearing are columns describing current programs and news from the field, as well as faculty notes. In this issue feature articles discuss such area studies as: 1) Warisata, A Bolivian Rural Normal School: Approaches to Maintaining Ancient Values Within a Modern Society; 2) Education in Uganda: The Impact of Religion; and, 3) The Perspective of Development Education. Forthcoming issues are announced for October, 1971 and January, 1972. Those interested in receiving the newsletter should request that their name be placed on the mailing list. (Author/JSB)

NEWSLETTER

INTERNATIONAL DEVELOPMENT EDUCATION PROGRAM

VOLUME 1, NO. 2 JUNE 1971

PROGRAM NOTES

IDEP, under a grant from USAID in contract with the U. S. Office of Education and with the University Center for International Studies, will be conducting a training program for 11 Brazilian state education officials during an eight-week period beginning this September. The 11 officials, who are responsible for educational planning and administration at the State level in Brazil, will participate in a seminar-workshop in Pittsburgh and Harrisburg during this period.

In the fall of 1970, IDEP faculty developed and led a Special Training Program in Educational Finance and Development for seven State education officials from Northeast Brazil. Other recent IDEP projects have included a one-month Institute for Educational Evaluation in Caracas, Venezuela, under USAID support, and a feasibility study of institutional upgrading of a pedagogical institute, also in Caracas.

Professor Thomas Hart will be the Program Director of this fall's program. Assistant Coordinators will be Joseph Markowski and Thomas Croope, who will be responsible for the administrative arrangements, evaluation, and continuity. Professors Don Adams and Hector Correa of IDEP and GSPIA will direct the simulation workshop-seminar on educational planning and administration throughout the eight-week program, and Professor Fred Bryan of the Department of Educational Administration will accompany the group to Harrisburg for their visit with the State Department of Public Education.

The proposed content of the seminar-workshop includes models and concepts of planning policy and administration; development of information systems for informal educational policy decisions; economic growth and educational planning; demography and planning; and intensive work on simulation models of educational planning and administration.

* * *

Sean Tate, an IDEP Graduate Student Assistant and former Peace Corps Volunteer in Ethiopia, attended the Conference of the International Studies Association held in San Juan, Puerto Rico, from March 17-20. Mr. Tate was a participant in a panel discussion on "Cultural Learning as a Result of Peace Corps Experience" with three other ex-Peace Corps Volunteers from the University of Pittsburgh. These three other ex-Volunteers included Ernesto Butcher, a student in GSPIA and a former Volunteer in Korea, Thomas Jordan, a former Volunteer in Gabon and Senegal and presently a student in GSPIA also, and Shirley Kregar, a secretary in the Center for Latin American Studies who was a former Volunteer in Peru. Chairman of the panel discussion was Dr. Michael Flack of the Department of International and Intercultural Affairs in GSPIA.

Also in attendance at the Conference was Dr. Don Adams. He was also Co-Chairman of the Program Committee for these meetings.

* * *

Carol Jones, a secretary in IDEP, recently traveled to Caracas, Venezuela, and to Torremolinos, Spain, for two week-long vacations.

* * *

Richard Pfau and Sean Tate have been notified that they will be the recipients of NDEA Fellowships in September. Currently Mr. Pfau is a Graduate Student Assistant working for the Center for International Studies and Mr. Tate is a Graduate Student Assistant in IDEP.

* * *

On May 11, Carmelita Lavayna, Librarian of the IDEP Clearinghouse, spoke to the American Association of University Women in Oil City, Pennsylvania. The subject of her talk was "Way of Life in the Philippines."

FACULTY NOTES

Dr. Thomas Hart recently returned from a trip of approximately two months' duration in Latin America. During April, he visited Caracas, Venezuela, where he helped in the negotiation of a new graduate education program being set up between the University of Pittsburgh, the Venezuelan Ministry of Education, the University of Carabobo, and USAID for Venezuelan educators. The major portion of the educators' study (30 credits) will be earned in Venezuela under University of Pittsburgh faculty. The probable starting date of the program will be January 1972.

During the month of May, he spent some time working on a case study of selected bilateral education programs in Venezuela, Bolivia, and Brazil. He also made travel-study arrangements for a group of 35 Smithsonian Institute Associate Members in Colombia, Ecuador, Peru, and Brazil. This travel-study program will take place in August. In addition, Dr. Hart also spent part of his time in Recife, Brazil, where he met with the future participants in the training program for 11 Brazilian educators which will be held at the University of Pittsburgh this fall. Some of the participants from last year's training program were also present and were helpful in orientating the new participants and suggesting training improvements.

* * *

On June 6, Dr. Don Adams read a paper entitled "A Model for the Comparative Study of the Educational Process" at the meeting of the International Society of Educational Planners in Minneapolis, Minnesota.

Dr. Adams will be doing some extensive traveling during the next several months. He will be talking with Ministry of Education and university officials in Libya about the possibilities of further training and research connections with the University of Pittsburgh. He will be reading a paper entitled "Teachers: Heroes or Villains in the Process of Modernization" at the International AACTE Meeting in Bangalore, India. He will also be participating in the editing of a volume that will result from a workshop on Education and Social Development in India.

* * *

John Singleton was a consultant to UNESCO on suggesting programs in educational anthropology and socio-linguistics at a meeting held at UNESCO House in Paris from June 21-25.

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WARISATA, A BOLIVIAN RURAL NORMAL SCHOOL: APPROACHES TO MAINTAINING ANCIENT VALUES WITHIN A MODERN SOCIETY

Thomas A. Hart

The Problem

As long as America supports educational endeavors in other countries, it has a responsibility to aid endeavors which are meaningful to those receiving the education. Whether the channel for support is AID, the Peace Corps, or government grants to American universities, the goal of meaningful education will fail unless the education is seen as "valuable" by those getting it. Most countries receiving educational assistance are, for want of a better term, developing. Within these countries, and this paper will focus on Bolivia, there is a stark division between areas of the country which are modern, urbanized, powerful political centers and the traditional, rural, politically weak hinterlands. It is to an attempt to reduce this dichotomy that this paper will address itself. The primary objectives will be to describe how a rural normal school in Bolivia became an influential educational and community-centered institution. The viewpoint is that of an ex-U. S. advisor in education.

It should be kept in mind that the powerful social forces put into action by the 1952 Bolivian (MNR) revolution opened up new opportunities in land reform, agriculture, health, and education, which the Indian population did not have prior to that revolution. It gave bilateral aid programs support and facilitated those efforts to gain greater cultural integration by such mutual efforts, and it stimulated the initiation of politically meaningful campesino (peasant) unions and cooperatives.

When a government, such as Bolivia, contracts for American aid in education, it is asking not only for capital funds and improvements, but also for teachers and curriculum changes. Most of these aids go to the rural areas of the country in an attempt to bring the rural populations into the 20th Century mainstream of the "new life." All too often the aid, and the results of the aid, dissolve age-old cultures and life patterns, leaving rural inhabitants with a taste of the 20th Century and the uncomfortable feeling that they do not like its taste.

Host-country officials usually assume that these traditional cultures are holding back their nation's drive for modernization, and the "new" culture is given priority over the "old." Officials desire the conventional and established education for the rural population, but the rural population finds this type of education meaningless. In the first place, conventional elementary education requires at least six years to complete; much too long for most of the impoverished rural population where the land is a more demanding call than that of books. In the second place, the end result of conventional education in Bolivia is a Spanish gentleman--an anathema to most Bolivian Indians. These are the "gentlemen" who owned the land and held them in virtual servitude for hundreds of years.

Nevertheless, it is with the officials, the Government, that the United States signs aid contracts, and those contracts usually accept the host government's goals of replacing some aspects of the old culture with the new way of life.

Rural Schools in Bolivia

The cornerstone for the first Indian school, Warisata Normal School, was laid on August 2, 1931, high on the altiplano (high tableland) at Warisata.[1] (The altiplano is Aymara Indian territory.) Two years later the school became the center of the first nucleo escolar campesino in Bolivia and included several small adobe buildings. The Nucleo, organized by the government as the administrative unit of the rural-school system is founded on the old Inca marca. The marca was a semi-political and economic unit consisting of a number of small communities ruled over by a member of the Inca royal family. Within the nucleo escolar campesino, the director of the central school (a six-grade institution) has authority over the 20 to 30 smaller sectional schools which go through third grade. Schools for the Indians increased during the 1930's as nucleos were organized on the altiplano and in the high valleys of the other side of the Andean range of the "White Peaks." The schools, however, had very little to make them educational centers, and the poor teachers with no more than an elementary rural schooling themselves were on their own and isolated from anything for professional stimulus. A teacher who has gone through only three or four grades is not uncommon in some of the more remote and inadequate rural schools. In many of these areas, the language is Aymara or Quechua, although the official language of Bolivia is Spanish.

In spite of these developments, the "right" to open a school and "the right" to attend school were

two different things: Prior to 1930 the mestizo farmers were the ones who built the school and paid the teachers, and they were loath to do either to any great extent. Not until after the 1952 Revolution, when Indians were given freedom from servitude to the landowners and the right to own land, could they make use of their right to education. This course of events in itself constitutes a prime example of the dichotomy between the official and the Indian. When asked, the number-one priority of the Indians was land, but they were given the right of education 20 years before they were given the right to own land. Until the 1950's the mestizo--the white Bolivian--held most of the land in Bolivia. There were a few "comunidades indigenas," or community-owned lands, held by the Indians before 1952.

U. S. Educational Aid Begins

It was at this point, after the right of education had been granted to the Indians, that American aid for education was requested by Bolivia. In 1944 the United States, through the Office of the Coordinator of Inter-American Affairs and the Inter-American Education Foundation, Inc., entered into an agreement with the Bolivian Government to undertake a cooperative education program which included:

a) The furnishing of U. S. education specialists,
b) Grants to Bolivian educators to go to the United States for training,
c) Teacher training through normal schools,
d) Production of teaching materials, and
e) The development of community-centered schools.[2]

When the Cooperative Education Program (later Servicio Cooperativo Interamericano de Educación--SCIDE) was established in 1944, it was charged with the responsibility of supervising all of the country's nucleos and of organizing new ones.

Over the first ten-year period the program was gradually reduced in scope because of limited funds and personnel to a concentrated demonstration in a few selected nucleos representing typical geographical and socio-economic areas. Teacher training and demonstrations were carried on at the Rural Normal School at Warisata.

One of the first steps taken by the (1954) U. S. team, composed of a social worker and technicians in industrial arts, language arts, social sciences, curriculum, and agriculture, was to determine how the Aymara Indians viewed themselves and education. It was evident from the results of this probing that the Aymara Indians had an entirely different philosophy of life and education from those who were governing them. The Indians are sociocentric. They view possession in terms of "our," not "mine." This makes it easier to survive in the harsh countryside. This philosophy is expressed in a continuing ancient ritual of communal participation. Events such as planting, harvesting, and house raising are activities in which every member of the community participates. If, for some reason, one cannot really participate, there is a simple lifting of a handful of adobe or tossing of seeds that he can do to ritualize this participation. This act proves that he is a part of the community effort.

The mestizo, on the other hand, is egocentric. He tends toward individualism and competes for himself rather than for collective gain. His goal in life is not to join community efforts, but to be a Spanish gentleman.

When the Aymara Indians were asked about education, the results showed that it was their fourth priority: first comes land, then water, then roads, and then education. Their demands of education were only enough knowledge to allow them to hold their own against the mestizos, who had been taking everything from them for years and giving them nothing in return. When education was discussed, it was always in terms of "what we need to know." For the mestizo, education is the number-one priority. He sees education as a tool to help him develop social status, leisure time, to escape from manual labor, and as a means toward improving skills that are necessary in the "new" culture.

The results of this are obvious: The Aymaras are pressured to give up their socio-centric values if they are put into a regular school system and to accept new ego-centric values. New life values or egocentricity and mestizo ways replace the socio-centric values of the old culture. One of the immediate results of this pressure is a generation gap between Indian children and their parents which could lead to a dissolution of the old cultural ties. We have seen the same thing on our American Indian reservation.

Approach to the Problem

The Normal School at Warisata, a rural teacher-training school for the Aymara Indians, sought solutions to some of these socio-economic problems. If the education program was to be effective, it had to appeal to all parties and develop a meaningful educational institution which could turn out qualified, capable Indian teachers.

The first problem was What to Teach? What kind of curriculum should be developed? The official goal of the government, and of the educational program, was to incorporate the Aymara Indians into the new way of life in Bolivia. This means, to the official, dissolving the Indian culture into the monolithic Bolivian culture. But the Indian goal of education is to improve home life and crops and get enough knowledge to be protected from the dealings of the mestizo.

The second problem was How to Reach the Students? How to Teach? At first no outsider was welcome in any homes--home visits usually resulted in the man of the house coldly listening to the home visitor while the women and children peeked out from corners. Nor could any Indian be forced to come to school--nor did this bilateral aid program envision any such coercion. Deep hesitation was the usual Indian reaction to the staff members of the school, and in a year of slow, cautious work before the social service worker, an American, at the school felt the Indians were beginning to accept the idea that the normal school, and the grade school attached to it, could assist in their personal lives. It was decided to use a group approach, and in the end Donald Duck helped to break the resistance. Community movies were screened in the patio of the school which brought out the Indians who had never come near the school before. Indian men lent a hand in bringing out chairs for some of the audience, which sometimes swelled to 1,500 persons including women. This was a positive sign of improving relations with the community.

The use of milk from CARE for supplementary feeding of the youngsters in the elementary demonstration school became another popular opportunity to win the older women. They were invited to come to help prepare the milk, and they did so, bringing with them their invitations. They learned at this semi-social affair something of the hygiene of cookery, learned to wash their hands and put on a clean apron before preparing food, and learned also that boiling is a purification of water which would otherwise carry disease.

This program was used by the social-service technician as a demonstration to faculty and students alike of the art of attracting younger women and teenagers to make them aware of certain homelife needs that could be met by the school. It was hoped that through their association with the homelife teacher they would be stimulated to learn to sew and cook, and perhaps later they would get interested in reading and writing.

The homelife teacher gained the interest and admiration of these young women, and one of them came with three friends to ask for classes in cooking and sewing. Thus the Amas de Casa Club (literally Housekeepers Club) came into existence, and soon had a membership of over 50. The members were mostly girls, who would be called teenagers in the United States, though in their bright, full, woolen skirts and mantas wrapped around their shoulders, and the same derby hats their mothers wear, they looked like mature women. Some of them visited the arts and crafts section one day and begged for instruction on the looms, and the head of the department made room for them. Finally, they decided they must learn to read and write. So it all came to pass through the powdered milk, as planned by the social-service technician. She pointed out the group could have been formed without the milk program, but she wanted to demonstrate to the faculty and students the principle in community organization that the surest way to success is to lead the people to first realize their needs.

As the curriculum and students changed and grew, so did the physical-plant facilities of Warisata Normal School. When these U. S. technicians arrived in 1954, there were several nondescript adobe buildings, among them a tiny elementary school. The main building, however, was nothing more than a beautiful façade. The Mexicans had given ornately carved doors, lintels, and stone sculpture to Bolivia in 1930, after the right of education was granted, to be installed as the impressive entrance to the first Indian "college" in Bolivia. The building never materialized, but the Indians kept the façade propped up hoping that someday a miracle would happen. Construction of the "Pabellon México" was initiated August 2, 1950, and completed on January 3, 1955. Newer facilities added later included staff living quarters, refectory, and a new classroom building. The enrollment at the school had grown from 50 in 1954 to 210 in 1961. The faculty increased from ten to 25, and the American team had been reduced to zero. Graduates were 95 in 1963.[3]

Today the Warisata campesinos (local Indian residents) welcome home visits with considerable understanding. Teams from the Normal School consisting of teachers and students from agriculture, hygiene, sociology, homelife, arts and crafts, and other subjects, work regularly in the 11 zones that make up the scattered community of some 3,000 Aymara Indians. Their activities bring about improvements in the community and also afford the practice that the student teachers need. The programs are all new, and all conducted after the regular school hours, so they do not compete with the formal education being offered at the school. The task of the SCIDE staff at Warisata Normal School have been to gradually revise the curriculum

to make it a functional and well-correlated course of study with rote learning de-emphasized and learning by experience emphasized.

One of the first major curriculum revisions in the formal-education segment of the school was to offer a first year of language training in Spanish so the students and teachers would be able to read the texts and cement their tie to modern Bolivia. This extra year extends the full program to five years; but until Spanish becomes the mother tongue, it is necessary training.

Teaching by units of work has been introduced, and this method has vitalized the elementary school attached to the normal school. The practice of student teaching has been changed from casual visiting to an orderly progression through observation of classroom work, to participation by helping the teacher, and finally to real teaching responsibility under supervision. Rural teachers command considerable respect by virtue of their ability to read and write and have, therefore, a natural influence in the community; an influence which can open many doors if they know how to use it. Consequently, SCIDE had put great emphasis on its community-work program. The courses in agriculture, arts and crafts, home life, and hygiene had been enriched by training of the Bolivian faculty in the United States and by the help of U. S. technicians. The normal school had been directed into varied activities with the campesinos to prepare students for the part they will be expected to play in the improvement of rural life when they become teachers.

This broadening of the curriculum to include subjects the Indians want to learn and the improvement of teaching techniques in the formal education program produced a general change in attitude toward the school. The Aymaras have accepted it, and will go to great lengths to protect it as two American technicians living "on campus" (most of the SCIDE staff lived in La Paz) learned. At dusk one evening they noticed the school building being surrounded by Aymaras and radioed a message of danger to the office in La Paz. We drove in a jeep out to the school, some 80 miles east of La Paz. We were met on the edge of town by the director of the school, who was going to the nearby village of Achacachi. This we thought was strange, so we stopped to ask what was going on at the school. He reported that the Indians felt the school threatened by a neighboring village after a fight over water rights. We discovered to our delight that the campesinos had come to protect it and the two Americans.

Another example of the complete acceptance of the school occurred when the fathers from a nearby village appeared at the La Paz headquarters one morning. They carefully put a handful of coins on the desk, and the leader stepped forward. He told how he and his fellow townsmen had watched the grade school at Warisata grow into a valuable part of the community. He and his friends had built a small school of their own, but now they were stymied. They could not put on a proper roof or put in windows. They had saved all the money they could, and this they had put on the desk. We were amazed--they had come to Americans instead of their own government. It would take another $50 to complete the school. The compliment they were paying to us was so great that we could not turn them down.

The Future

The future of Warisata and the role it will play in the meshing of the Aymaras, or campesinos, into a vital strong part of the "new life" of Bolivia depends on the effectiveness of the teachers trained there. If they can provide a formal education--reading and writing--in the sectional school and continue the community-development work they have seen and worked on at Warisata, there is a good chance that the Indian culture may not be submerged and buried as Bolivia develops into a modern country. [4]

Should the U. S. Government continue to aid developing educational systems, it must be a technical assistance filtered across the "cultural sieve," which is the local community and its understanding of its own needs and problems. To be successful, technical assistance needs a system of basic principles with which to operate in a dynamic and tense situation while expanding and improving public education within nationally stated goals. [5] If these cross-cultural principles and understanding exist, the values of sub-cultures such as the Aymara Indians of Bolivia will not be destroyed. The end result is a reduction of tension between the sub-cultures and the national culture: neither culture will have priority and both will become part of the other.

The services and functions rendered for the community of Warisata made the education program for their children acceptable to adults. They saw the school as a community-centered institution. They came to it for help with their crops and animals. The women came to learn how to improve their kitchens and their meals. Teenagers came to learn to sew and weave and later to read and write. The entire community used the school as a meeting place for entertainment, instruction, and holiday pageants.

Warisata has come to have special meaning for all Bolivians. It stands as a monument to the

movement and efforts to bring the Indians into the social, economic, and political life of the nation. Its name is synonymous with integration. Its 40 years of life and service have passed into folklore, poetry, history, and song. It is a Bolivian institution which has served the educational needs of the altiplano folks.

Three new secondary schools have been built and opened in the altiplano near the Warisata Normal School since 1967. These are the first secondary schools established in Aymara country. They will be feeder institutions for the Normal School and the Agricultural School at Belen. [6]

Conclusions

In Bolivia elementary-school teachers urban and rural are trained in normal schools. Warisata was the first rural normal school for Indians. Today there are some 18 rural normal schools in Bolivia, all of them influenced by and copied from Warisata. This national influence is a mark of stability, worthy activity, and a 40-year record of tenacity in a rugged environment.

1. Community understanding, acceptance, and cooperation were assured before anything new or different was tried at Warisata. Nothing was done for the Indians. They worked with the school faculty.

2. Functions and services were improved, expanded, and added without changing structures or "ground rules" of the Indian community and the local school. (At a higher level, improvements really began only after the violent social revolution of 1952 which brought basic redistribution of Indian power vis-a-vis mestizos.)

3. The technicians on this subject were innovative, but culturally aware. Eventually the project became highly innovative as more and more extra-mural functions were requested and approved by the community.

4. Surrounding communities watched the project. Some were impressed enough to ask for an aid in building and staffing their schools.

5. Methods, techniques, and extra-curricular activities were copied by other normal schools in rural areas in Bolivia.

6. After U. S. aid was terminated early in the 1960's Warisata continued to be supported at a considerably reduced rate by the Bolivian Government. It continues to have national influence and is an important factor in Aymara Indian education. It is the primary source of teachers for the schools of the altiplano area of Bolivia.

7. We had helped our Bolivian colleagues to become the architects of their own destiny.

Footnotes:

[1] Pérez, Elizardo. "Warisata: La Escuela Ayllu." (La Paz: Empresa Industrial Gráfica E. Burillo, 1963).

[2] Status Report of the Education Field Party and the Inter-American Education "Servicio." (La Paz: 1955, mimeo.), p. 6.

[3] Source: "La Educación en Bolivia." (La Paz: Ministerio de Educación y Cultura, 1967).

[4] Rea, Lee Romero. Personal Correspondence, 1970. (Ex-SCIDE/Bolivia, 1953-57).

[5] Lema, Vicente. Personal Correspondence. (Paris: UNESCO, November 30, 1968).

[6] O'Brien, Fr. Jack (Maryknoll Priest, Cochabamba, Bolivia). Personal Correspondence (1970).

SENTENCE OF THE YEAR

In the period 1960-80, advanced nations will add an estimated 115 million to their populations while "developing" folk-peasant countries of Asia, Africa, and Latin America will add one billion (God bless UNICEF!). India is the prime case in point. By 1970 India's population was approaching 540 million, a gain of over 130 million since 1960. In the past few years, the U. S. has exhausted its fabled Food for Peace surplus trying to meet the crisis. In desperation the Peace Corps sent 50 birth-control volunteers to India in December 1966 to stick a finger in the disintegrating dike....

From: "World Population and American Responsibility" Journal of Developing Areas October 1970

EDUCATION IN UGANDA: THE IMPACT OF RELIGION

Milton D. Jones

Kampala, Uganda, is a city of hills, each of which is dominated by a religious or secular institution important to the life of Ugandans. Namerembe Hill is the location of the enormous Anglican cathedral which recently played another important role in the history of Uganda by receiving the body of the late Kabaka of Buganda and first President of Uganda, Sir Edward Mutesa II, for funeral ceremonies which were observed by millions of Ugandans; Rubaga Hill is the site of the White Fathers' Rubaga Cathedral; Nsambya Hill is the home of the Mill Hill Order's Nsambya Mission; Nakasero Hill is the location of Parliament; Mengo Hill is the site of the former Buganda government; Makerere Hill is the home of the first college in East Africa, now Makerere University, Kampala; and Kibuli Hill is the location of Uganda's African Muslim center, mosque, and educational complex.

Religious groups, especially the Protestant and Catholic organizations mentioned above, assumed a primary role in the fomentation and development of educational institutions in the late 1800's and into the middle of the present century. Additionally, these schools were organized along racial as well as religious lines: Africa, Asian, Goan, and European schools had from the 1920's until the late 1950's separate Advisory and Administrative Boards functioning through the Department of Education. The Ugandan Protectorate Government was content in the early period of the Protectorate's history to leave the challenge--and the expense--of educating African Ugandans to the Catholic and Protestant missions. Christianity and "western" education were aspired to by many Ugandans because they represented an important step toward social, political, and economic opportunity in the Protectorate. "Western" education included, of course, "western" thought and values, and depending upon its sponsors, particular Christian precepts. For many Ugandans, especially the Baganda--the dominant tribe in every sense in Uganda--the religious and educational purposes of the schools were acceptable and even desirable. But for a small minority the purposes and content of the mission schools were anathema. These were the African Muslims who held that "There is but one true God, Allah, and Mohammed is his Prophet." Obviously, Muslim parents were reluctant to send their children to schools openly proselytizing members for some variety of Christianity. It is with this group of Ugandans and their participation as a self-proclaimed minority or "disadvantaged" group in education in Uganda that I have been interested during the last six months.

Muslims prior to 1922 attended only Koranic schools usually held on the veranda of the teacher's house where they memorized portions of the Koran. Due to the decision that Muslims should have their own school by the then Kabaka of Buganda, Daudi Chwa, a school was begun in 1922 with the Kabaka's financing at Kibuli, an area on the outskirts of Kampala given to Prince Mbogo in 1900, an uncle of the Kabaka and the leader of Muslims in Uganda. The first students consisted of Prince Mbogo's sons and a few other boys, most of whom attended in the face of parental and religious opposition. The teacher was a Protestant and the books were Christian since no Muslims were then trained for teaching and no other books were available. One interviewee who attended this school in 1925 told of being forced to leave his father's home due to his displeasure and to live with his brother who encouraged him to attend school. This same person recalled the reading material of the Muslim school: books which stated on the first page, "Jesus is your Saviour. Do you accept Jesus?" Parental concern was not apparently without foundation.

Internal disputes within the Muslim community and Christian mission influence in Uganda's political and social structure helped to retard the development of Muslim educational institutions. It was not until 1945 that the Muslims developed the Uganda Muslim Education Association to provide administrative and financial support to Muslim schools throughout Uganda. The Catholic and Protestants had such organizations since the late 1800's. The first Muslim Junior Secondary School commenced in 1945. Lack of money and Muslim students were basic reasons for the late start compared to the Christian communities.

Today all schools are controlled by the central government, having been turned over to the government by the various religious groups in 1964. In 1957 a government policy was initiated stating that student and staff recruiting was to be multiracial and multi-religious. This has, in fact, affected the composition of secondary and teacher-training institutions. Interestingly, even though it is a government-owned and operated school with an open enrollment, the Kibuli Demonstration School where I am at present working, long known to be a Muslim-oriented primary school, still maintains a student population which is 90 percent Muslim. Many of these children come from great distances around Kampala and from families from varying social strata; they come to Kibuli basically because, in their words, "Kibuli is a Muslim school and here we learn about Islam as well as to read and write."

THE PERSPECTIVE OF DEVELOPMENT EDUCATION

Sang-joo Lee

[The following article is a part of the author's Ph. D. dissertation for IDEP.]

As a field of study and action, development education is based on the fundamental premise that an educational system should be designed to make contributions to progressive social objectives. Social scientists and educators have recently increasingly devoted their effort to the problems of the relationship between education and societal development.[1] However, more attention has been paid to the determination of how education can take constructive roles in societal development than that of how the development of an educational system can be achieved.

It is important for researchers and practitioners in the field to understand the processes of change which take place within an educational system. In order for education to meet the demands and challenges of other social systems, the educational system needs to be able to change itself. Compared with other development-related fields, e.g., development economics, development administration, development politics, etc., it appears that development education has been more preoccupied with the development of other social systems than that which is its own main subject. Nevertheless, this does not mean that the process of educational development is independent of the conditions of other social systems. This only points out the general lack of interest in the problem area which is theoretically and strategically an essential part of the field. We should be more concerned with the development of education than education for the development of other social systems.

Studies of educational change, however, are not new in the field of education, although they have been a relatively neglected area in the specialized field of development education. A sizeable amount of literature on the subject has been accumulated. Three approaches may be distinguished in the past studies of educational change: (1) innovation-diffusion; (2) macro-analysis, and (3) organizational change approaches. It seems necessary to make a critical review of each approach in order to make it clear why the present study uses the organizational-change approach and what its limitations are.

The Innovation-Diffusion Approach

In the field of education, this approach was established by Mort and his associates during the 1930's. Under his influence, more than 200 empirical studies--the greater part of which consisted of the doctoral dissertations of his students--have been conducted mostly on elementary and secondary school systems.[2] More recently the diffusion processes of educational innovations have been also investigated by the wider range of researchers, such as rural sociologists and psychologists.

The main concern of this approach is with the diffusion of new ideas (innovations) such as those concerning curriculum, methods, and materials. Diffusion studies, according to Rogers' scheme, deal with the four elements of diffusion processes: "(1) the innovation, (2) its communication from one individual to another, (3) in a social system, (4) over time."[3] But as Rogers himself admits, this approach has generally committed "sins of omission" in regard to the third element, i.e., the social system (or organization) through which innovations disseminate.[4]

Diffusion studies have largely concentrated on the following problems: (1) the determination of tempo or time lag of the processes by which educational innovations spread; (2) the identification of the roles of change agents in the school systems; (3) the identification of individual characteristics relating to the adoption or rejection of innovations; and (4) the determination of the characteristics of the community in which innovative schools are located.

It has become apparent that the variables concerning organizational context in which innovations are adopted or rejected have been neglected in these studies. Unlike innovations in, for example, agriculture, educational innovations are mostly managed through organizational processes. Teachers and administrators are not as free as individual farmers from organizational constraints in the adoption of innovations.

The Macro-Analysis Approach

This approach pays attention to the analysis of the broader socio-cultural settings or to historical trends which are related to the characteristics of an educational system in general. It is concerned with the social forces which form and transform the pattern of the educational system. Many comparative and historical case studies may come under this category.[5]

The types of general social variables which are frequently dealt with in such case studies include: (1) cultural values and religious beliefs; (2) political power structure and governmental decision-making patterns; (3) social philosophy and ideologies; (4) technology and economic activities and capacities; (5) intellectual or academic movements; (6) geography and physical resources; and so forth.

Although this approach seems to have a strength in understanding the relationship between the patterns of an educational system and its broad social environment, Macro-analysis research omits the analysis of the lower levels of the educational system. It frequently neglects individual roles in educational change, a factor often stressed in the innovation-diffusion approach. It also usually neglects the dynamics of educational organizations, e.g., schools, universities, and boards of education.

It seems that this approach is weak in providing specific strategies for educational change, because the manipulation of the larger social environment of an educational system is usually beyond the capability of educators. For example, even if a certain pattern of political structure of the society or a particular value orientation in the culture is found to be an inhibiting factor for a democratic reform of the educational system, it is indeed difficult for educators to control such social conditions.

The Organizational-Change Approach

Studies using this approach with the intermediate level of the educational system between the system levels emphasized the two former approaches. They are concerned with how changes or innovations take place in a complex organization and how the organization's innovativeness is determined. The strategic target of educational change is the improvement of the organization's capability to achieve continuous growth by effectively coping with internal and external demands and problems. Such organizational capabilities may be termed "organizational health."

Conceptual and empirical research, in this direction, has been up to the present time scarce in the field of education. In the limited number of studies which have been undertaken, the major problems which have been most frequently treated are: (1) what are the unique features of educational organizations and what are their implications for organizational change?; (2) what are the characteristics of innovative educational organizations?; and (3) what are the strategies for the improvement of "organizational health?"

Since most, if not all, educators work in organizational settings and many educational innovations are managed through organizational processes, it is important to investigate the organizational stimulants and constraints of change. This approach is primarily concerned with the built-in structural readiness of organizations for change rather than the content of a specific change. Therefore, organizational-change studies may provide significant implications for the continuous self-renewal of educational systems.

Footnotes:

[1] e.g., Frederick Harbison and Charles A. Myers. Education, Manpower, and Economic Growth (New York: McGraw-Hill Book Company, 1964); James Coleman, ed. Education and Political Development (Princeton: Princeton University Press, 1965); Don Adams and Joseph P. Farrell. "Education and social Development" Syracuse University, 1966 (mimeographed); John W. Hanson and Cole S. Brembeck, ed. Education and the Development of Nations (New York: Holt, Rinehart, and Winson, 1966); E. A. G. Robinson and J. E. Vaizey, eds. The Economics of Education. (London: Macmillan, 1966).

[2] Donald M. Rose. Administration for Adaptability. (New York: Metropolitan School Study Council, 1958); Paul R. Mort. "Studies in Educational Innovation from the Institute of Administrative Research: An Overview." Innovation in Education. ed. by Matthew B. Miles. (New York: Teachers College Press, 1964), pp. 317-28.

[3] Everett M. Rogers. Diffusion of Innovation. (New York: The Free Press, 1962), p. 12.

[4] Everett M. Rogers, et al. The Diffusion of Educational Innovations in the Government Secondary Schools of Thailand. (Bangkok: Ministry of Education, 1968).

[5] e.g., Rolland G. Paulston. Educational Change in Sweden. (New York: Teachers College Press, 1968); Horace B. Reed and Mary Jane Reed. Nepal in Transition: Educational Innovation. (Pittsburgh: University of Pittsburgh Press, 1968; Chiu-San Tsang. Society, Schools and Progress in China. (Oxford: Pergamon Press, 1968); and Lawrence A. Cremin. The Transformation of the School. (New York: Random House, Inc., 1961).

NEWS FROM THE FIELD

Robert Gurevich - 1473 Popham Avenue
Bronx, New York 10453

(Unabridged News)

"I'm still being supported by the Foreign Area Fellowship Program and devoting my enerfies primarily to analysing my data and writing my monstrosity[i. e., dissertation]. It is an ordeal which I only recommend to people with highly massochistic tendencies.

In addition to that, and in order to permit me to retain my sanity and get away from the dissertation from time to time, I am working 12 hours a week with a fifth-grade class acting as an assistant to the teacher. Actualy it is a tremendous experience for me because I am learning so much more than I can possibly give to them.

The class is racially mixed with just about equal enrollments of whites, blacks and Puerto Ricans and the teacher is black. I've been helping the children under the teacher's supervision in just about all areas except the new math--hell, I have trouble with the old math much less the new one.

OK, that's the story, more or less. Now, if you want to use any of it for your little rag, "Mr. Hearst," you'll have to edit this stuff since you are lucky that I got this much to you.

Regards from the canyons of the Brons."

Guru

The engagement of Robert Gurevich and Adele Landsman was announced in New York on May 1.

* * *

Frank Giannotta

Frank has been busy with his research work in Turkey although he notes that the climate for social science research is touchy at the moment as is the political climate. Frank is considering taking a job as an English teacher next year as there has been a shortage of English teachers in Turkey since the withdrawal of Peace Corps from the country.

* * *

William Schenk

Bill will become an educational consultant in vocational guidance at the Pedagogical Institute in Barquisimeto, Venezuela.

* * *

Stuart Foreman

Stuart will be departing for Hong Kong shortly, where he has accepted a position as an English professor at the Chinese University of Hong Kong.

* * *

Patsy Layne - Department of Education
Government of American Samoa
Pago Pago, American Samoa 96920

Since the last Newsletter, Patsy has had the title of her job in Samoa changed from "Curriculum Coordinator" to "Individualized Learning Systems Specialist." She says she has no idea what the new title really means but essentially her work is the same as before plus "finding Federal money PERTing out the Department of Education's plans for individualizing instruction.

* * *

Luke Beidler

Luke and his wife are presently living in the delta city of Can Tho, Vietnam, where they are involved in language study and learning about Vietnamese culture. Luke was teaching English at the University of Agriculture and at last report (February 20, 1971) was in the process of opening a student center with an English-language reading room.

* * *

Colin De'Ath

"De'Ath De'Ported"

According to our Special Eyewitness Reporter, Dr. Thomas Hart, Colin was last seen in Rio Airport being deported from Brazil to Venezuela because an airline had sold him a ticket without a proper Brazilian visa. Our Reporter returned to Caracas from Rio with Colin. Colin's trip to Caracas, his stay in that city, and his return to Rio were all at the airline's expense. It was all quite amusing except for the fact that Colin had been traveling for 36 hours without sleep when our Reporter left him in Caracas on the evening of May 30.