

Education and Humanism:
An Investigation into the Ideology
of Zambian Humanism as a basis of
Education in Zambia

by

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I GEOFFREY LUNGWANGWA..... do solemnly
declare that this thesis represents my own work which has
not been submitted for a degree at this or another
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This thesis of GEOFFREY LUNGWANGWA is approved as fulfilling part of the requirements for the award of the degree of Masters of Education by the University of Zambia.

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A B S T R A C T

Education, is one of the important issues which occupy the minds of the new leaders when they are in the reigns of power in any former colonial dependency. This concern for education by the new governments in the newly independent countries is brought about by a number of factors. Firstly, the problem of the scarcity of skilled manpower and the high level of illiteracy in these societies, strikes the new leaders, as a cardinal issue to be solved if the societies they are to lead are to attain any level of development. The solution of the problem of lack of skilled manpower and illiteracy is generally envisioned to be carried out through the educational system by expanding the system at all levels and by removing the educational practices of the colonial rulers so that educational opportunities and facilities are extended to a wide range of the population. Secondly, education becomes a matter of immediate concern for the new governments because the educational system which is inherited from the colonial period is considered unsuitable to meet the new demands and changes of the new nation. This view towards the inherited colonial educational system is held because education is considered to be an important instrument through which the values, principles and ideals of an independent state are to be realized. These values, principles and ideals generally constitute the ideological conception of the new leaders and they express what a desirable

society ought to be. Since the colonial educational systems which these societies inherit were established on the assumptions of the values of the colonial administrators and they were devised in order to enhance the colonial values, the inherited colonial educational systems are considered from this point of view as unsuitable for the needs of an independent state.

Because education is looked upon as an instrument for the realization of a desirable society which is envisaged to be established through the new values, principles and ideals of the new leaders in most independent countries, it has been my contention in this thesis that education is generally inseparable from the values, principles or ideals of the society. This view considers education as being influenced by the ruling ideology of the leaders who are responsible for establishing and managing a particular educational system. When seen in context of a newly independent country, this view entails that the values, principles and ideals of the new leaders in that society will influence greatly the structure, organization contents and objectives of education in the country and, this influence entails a change of the inherited system of education so that the educational system which is established is based on the values, principles and ideals of the new leaders and in addition, it functions in order to transmit them.

In order to illustrate this assumption, I have, in this thesis,

tried to analyse the impact or influence which the ideology of Zambian Humanism has had on the inherited colonial educational system in Zambia. However, it should be noted that this thesis has not touched on the educational reforms in Zambia because the proposed reforms have as yet not had any impact on the educational system.

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CHAPTER ONE

INTRODUCTION

The ideology of humanism in Zambia was formulated in 1967 as a basis upon which the inherited colonial society would be transformed. Since its formulation, several scholars, among them political scientists¹ and economists², have respectively given serious thought to the analysis of the ideology itself and also, to its implications on the country's economic system. However, as far as I am aware, there is no writer so far who has squarely attempted to analyse the implication of the ideology on education in Zambia. Those writers, whose work indicate such an analysis, for example that of Small³, have only done so in passing. Mwanakatwe's⁴ work for example has only been a catalogue of the educational problems and achievements in Zambia and no particular attention has been paid to the analysis of the relationship between the educational system and the ideology of Zambian humanism.

It can therefore be contended here that no scholar has given attention to the analysis of the implication of the ideology of humanism on the educational system. In particular, nobody thus far, has touched on such issues as the implication of the ideology on the:

- (i) organization and administration of education in Zambia;
- (ii) curriculum contents and design;

- (iii) the teaching methods;
- (iv) general educational policies.

In this thesis, I contend that ideology is of fundamental importance in understanding educational thought and practice in any society. Educationists in Zambia would therefore be remiss if they did not pay attention to this problem. My thesis in this dissertation therefore is that ideology in any society, is not only the basis of education but must be the basis of educational thought and practice.

I hold this view because it is my contention that:

- (i) in any society, there is a system of principles, values and beliefs which are considered dominant and effective by the members of that society. Such a system of principles, values and beliefs is what I refer to here as constituting the society's ideology;
- (ii) education is a Sine qua non of ideology because one of the cardinal functions of education in any society is to transmit the prevailing system of principles, values and beliefs of that society to its members;
- (iii) by virtue of this function which education plays, it is being proposed here that there is a logical relationship between education and ideology in any society which can be properly investigated.

These arguments I am putting forward here are supported by

other scholars of ideology and education. Tembo for example, in his study of education and ideology points out that:

education does not only involve the transmission of values in general but specific policies of an educational system are dependent upon the general ideology operating in that particular society.....all the educational systems in the world are affected by⁵ the ideological and other values for those societies to continue .

The purpose of this study therefore is to explore the relationship between the ideology of Zambian Humanism and education in Zambia. Specifically, the aim here is to investigate the extent to which the principles of the ideology of Zambian Humanism have influenced the educational policies in Zambia. Since the views on what type of education should be provided in Zambia go back to the pre-independence days, the nationalist leaders' policies on education will be explored. The aim of doing this will be to try and find out whether such views which the nationalist leaders held on education have been modified as a result of the establishment of the ideology of humanism.

In short therefore, this study attempts to examine the educational policies in Zambia with a view to trying to find out the extent to which the ideology of humanism has influenced some changes in the educational system. The aim of doing this will be to try and establish a basis of understanding the ideological basis of the Zambian educational system. Such an understanding is considered important here because public opinion in Zambia is that the educational system in the country has been brought in line with the ruling ideology⁶. But how far this assertion

is correct requires an investigation into the relationship between education and the ideology of Zambian humanism in Zambia.

Therefore, this study has been undertaken because I am of the view that ideology is an important instrument for understanding the foundation or characteristics of any educational system. This view which I hold has been illustrated by several writers. For example, Skilbeck and Harris state that:

When recommendations are made about the kind of curricula that should be developed in our schools, colleges and universities, they do in fact incorporate that whole complex of beliefs, values, insights and choices which are characteristic of ideologies. freed of its pejorative usages, and especially of its propagandist, doctrinaire and militant overtones, the concept of ideology is a very useful one for analysing and understanding holistic educational theories and the multifarious but nevertheless interrelated practices of any educational institution.

Tembo also has argued that, educational policies and principles are derived from ideological beliefs be they national or sectoral⁸.

These views of other scholars clearly support my view that ideology is an important instrument for understanding the foundation of any educational system. In this dissertation therefore, an attempt will be made to answer the following questions:

- (i) What are the major principles of the Zambian educational system?
- (ii) On what values, beliefs or principles are such educational principles based?

In order to answer these questions, this dissertation will focus its attention on the analysis of the relationship between the ideology of Zambian humanism and the educational system.

In Chapter Two, I will try to establish the definitions of the terms which are central to the discussion here, namely; education and ideology. The definition of these terms will be dealt with here so that the meanings of these terms as they will be used here are established. This Chapter will also try to show how ideology and education are logically related to each other.

Chapter Three will concentrate on the analysis of the ideology of Zambian humanism with specific reference to its principles which are relevant to the issue under discussion.

Chapter Four tries to analyse the influence of the ideology of Zambian humanism on education in Zambia. The main focus here is mainly on education policies in Zambia and the extent to which such policies have been based on the principles of the ruling ideology.

Chapter Five is the concluding chapter.

FOOTNOTES

1. See for example - Meebelo Henry S. Main Currents of Zambian Humanist thought, Oxford University Press, Lusaka, 1973.
Kandeke, Timoth, K. Fundamentals of Zambian Humanism. National Educational Company of Zambia, Lusaka, 1977.
2. For example, Fortman, Bastiaan de Gay, ed. After Mulungushi: The economics of Zambian Humanism. Nairobi, East African Publishing House, 1969.
3. Small Nicholas J. Citizenship and Education for a National Ideology. MSc. Dissertation submitted to the University of Edinburgh, 1975.
4. Mwanakatwe, J.M. The Growth of Education in Zambia since Independence, revised edition, Oxford University Press, Lusaka, 1974.
5. Tembo, Lyson P. Education and Ideology: A philosophical Investigation. Ph.D. Thesis, Columbia University, 1976, page 98.
6. Reference is made to the Educational Reforms.
7. Skilbeck, Malcom and Harris, Alan. Culture, Ideology and Knowledge. Open University Press Milton Keynes, 1978, page 42.
8. Tembo, Lyson P. Education and Ideology. 1976, page 98.

C H A P T E R T W O

IDEOLOGY AND EDUCATION: THE LOGICAL RELATIONSHIP

(1) INTRODUCTION

It has been stated in the previous chapter that there is a logical relationship between education and ideology in any society. In this chapter, this argument will be expanded further. That is, the aim in this chapter will be to try and elaborate on this logical relationship between education and ideology. Before an attempt is made at this level of analysis, I will begin by establishing the meanings of the concepts of education and ideology which will be used here.

(2) DEFINITIONS

(a) IDEOLOGY

The concept of ideology has no clearly settled meaning. Political Scientists, Social and Political Philosophers and Sociologists define the concept of ideology differently depending upon their academic pursuits or ideological convictions. Corbett has come up with a similar observation regarding the diversity in the meanings attached to the concept of ideology. He points out that the word ideology unlike for example "two" or "hat" does not possess a clear and settled meaning on which all users are agreed¹. Apple has also made similar observations, for example he points out that:

What ideology means is problematic usually. Most people seem to agree that one can talk about ideology as referring to some sort of system of ideas, beliefs, fundamental commitments, or values about social reality; but here the agreement ends..... The differences² are basically around the scope and function of ideology².

A brief examination of the different ways in which the word ideology is used confirms this observation.

The word ideology has been used to refer to:

- (i) The ideal speculation or visionary theorizing as in such educational treatises as Plato's Republic, Rousseau's Emile or Well's the Dream, where it means the ideal scheme.....
- (ii) A science of ideas, the study of the origin of ideas.....
- (iii) A system of ideas concerning the events and institutions of social and cultural life and the manner of thinking characteristic of a social class, or group, having some special interest in these phenomenon.....
- (iv) The beliefs, including myths, or ascendant social groups who impute special powers and seek to use them for sustaining their prestige and position in society³.

These four examples are but a few of the different ways in which the concept of ideology is or can be used. They have been referred to here in order to illustrate the argument made above that the concept of ideology is used in different ways. So, when confronted with a concept like this one which has no clearly accepted meaning, one cannot do otherwise but

to take up Corbett's advice namely that:

When we are confronted, as in this case, by a wide variety of vaguely similar phenomenon which can properly be classified in different purposes, everybody must decide and explain how he will use the word.....within broad limits of what will be comprehensible and convenient to others and then stick to his proposals⁴.

Hence, in this Chapter, I am going to establish a stipulative definition of the concept of ideology which is relevant to the topic under discussion. Since my concern in this thesis is to find out the extent to which the ideology of Zambian humanism is the basis of the Zambian educational system, I will adopt a utilitarian position towards the concept of ideology. This position I take, will examine ideology and specifically the ideology of Zambian humanism from the point of view of the ideas or principles that are contained in it and also the functions for which they are intended to serve in society. This position towards ideology is being adopted here because I am of the view that to talk about ideology means talking about the establishment of new values, beliefs, ideals or principles which should govern the society. Furthermore, it also entails the changing of society because any ideology has its own conception of what society should be. Hence an analysis of the values, beliefs, ideals or principles of the ideology and also the purpose or

function they are intended to serve in society is central to any discussion of ideology. This analysis is very important because as I will show later in this section an ideology is but a system of values, beliefs or ideals whose function is to bring about a new society. —

The word ideology in this Chapter will carry a neutral definition, neutral in the sense that the definition to be adopted here will not be limited to any particular form of ideology. I hold a neutral position towards the word ideology in this Chapter because it is my contention here that the concept of ideology has emerged from varying value or belief systems and as Tembo points out:

It should not be looked at from the point of view of the values it embraces because all ideologies have certain values which they embrace and to define ideology from a value stance would be to look at the concept from the point of view of a particular value at the exclusion of others. Neither should the concept be looked at from the point of view of its subject matter because ideology can be Political, Religious or Moral in its subject matter and it cannot be defined from the point of view of its subject matter because that would be to try and take one ideological stance at the exclusion of others⁵.

Secondly, a neutral position towards the concept of ideology is adopted here because ideology is value laden. That is, each ideology perceives man and the society in which he lives differently depending upon the system of values, beliefs or principles upon

which it is based. This being the case therefore, there is no wrong or right ideology. In my view, each ideology is equally important for its own society because it is the conceptual frame for a way of life which has been or is to be established in that society.

Ideology, will therefore be taken here to mean, a system of beliefs, values, or ideals which any group of people articulates in order to bring about a new "way of life" in the society. The term way of life is taken here to mean a more or less authoritative and comprehensive frame by means of which members of a social group conceived as members, organize their major activities. These activities can be political, economic, or social. The means through which such activities are organized are the values or beliefs which form the basis for organizing such activities. Thus taken this way, ideology may be taken here to present whether in part or in whole, a social way of life.

This definition of ideology has been adopted here because all ideologies, especially what Mannheim⁶ calls total ideologies have as their major aim the transformation of the whole way of life of the society. This is however the case because:

All ideologies whether progressive or traditionalistic, revolutionary or reactionary entails an aggressive alienation from the existing society, they recommend the total transformation of the lives of their exponents in accordance with specific principles..... and they recommend either their adherent's complete dominion over the way in which they live.....thus ideologies and their exponents whether out of power or in central positions of power over society are..... relentlessly critical of the inconsistencies and shortcomings of conduct evaluated with rigorous principles of right and justice in sectors of the society over which they do not have total control⁷.

Ideologies therefore arise as positive alternative to the prevailing way of life in the society. No ideology has ever emerged without the presence of certain patterns of morals and cognitive judgements... that is an outlook and its subsidiary creeds..... against which it is a reaction and of which it is a variant. As Shils points out:

An ideology arises because there are strongly felt needs which are not satisfied by the prevailing outlook, for an explanation of important experiences, of the firm guidance of conduct, and for a fundamental vindication of, or legitimation of the value and the dignity of the persons who feel these needs⁸.

Ideologies therefore originate as antitheses to the prevailing cultural traditions in the society which the advocates of the ideology consider to be moribund, and from which they want to deviate. This is true of all ideologies, whether they be, Communism, Democracy, African Socialism and so on. The ideology of African Socialism which emerged from the nationalist movements,

originated as an opponent to the colonial legacies. The ideologies of Democracy and Communism, originated as opponents of the feudal and capitalist societies respectively. It is my contention here therefore that any ideology aims at rebuilding the society anew. This means a creation of new values or belief systems for the guidance of human conduct, changes in the functions and organization of the society's institutions and also the establishment of new institutions in the society, to serve new functions. Any ideology therefore strives to establish a new way of life in the society which is different from that to which it was a reaction.

In this section, I have tried to argue that the concept of ideology should be looked at in terms of a way of life. This way of defining ideology is being advocated here because any ideology whether it be Communism, Democracy, Socialism, Humanism, etc., has its own conception of human nature and society which is different from another. That is, any form of ideology aims at establishing its own code of human conduct and methods of organizing society and taken together, any ideology is therefore, established in order to transform the society in which it is established into a new one, based upon its own principles, values, beliefs or ideals.

To sum up the arguments in this section it can be pointed out that, in any society, ideology acts as a basis upon which the nature or form of organizing the society or its institutions is to be based. Secondly, ideology provides the moral principles, beliefs and values for guiding individual conduct. Taken this way, it can be argued that ideologies are what distinguish one society from another. That is, a society is what it is because of the ideology that has established it. Since there are no societies which are identical, it can be argued that there are no ideologies which are identical. Therefore, there are as many ideologies in the world as there are societies. This is generally so because:

In every society there is to be found an ideology..... which is the fundamental principles, beliefs about the nature of man, and the type of organization which the dominant segment uses. And the same principles give rise to a network of purposes, which fix what compromises are possible or not possible.

When it is being argued here that in every society there is at least a system of thought which can be called ideology, this is not to say that there is to be found only one ideology in every society. There are some societies where there are competing ideologies. But in such societies the dominant ideology is that of the ruling group. The ideology

of the ruling group is dominant because an ideology does not seek merely to unite a section of the people, it seeks to unite the whole of the society in which it finds itself. As Nkrumah points out, the ideology of the ruling group:

in its effect, it certainly reaches the whole society, when it is dominant. For besides seeking to establish common attitudes and purposes for the society, the dominant ideology is that which in the light of circumstances decides what forms institutions shall take, and what changes the common effort is to be directed¹⁰.

On the other hand, when I say that in every society there is to be found an ideology, I do not mean that in every society there is to be found clearly codified and articulated ideological statements. In the traditional African societies for example, there was a network of moral principles and rules or beliefs which could be properly described as ideologies, but there were no written statements defining these morals. This does not mean that the moral principles and rules never existed. Indeed they were fully established in these societies and they were the bases of moral decisions and opinions. Just as morality guides and seeks to connect the actions of persons, so an ideology aims at uniting the actions of millions of peoples towards specific and definite

goals, notwithstanding that an ideology can be largely implicit. The fact that an ideology is not explicit on paper does not make it not to be one. It is not the explicitness on paper which is important. Rather, it is the thought which is expressed in morals, principles, values and beliefs which a group of people adheres to which is crucial. Such morals, principles, rules or beliefs and values could have accumulated over a number of generations without somebody having had to put them on paper as guidelines for human conduct or re-organization of society. Ideology, therefore, does not have to be a body of writing of one individual or a small group of individuals, which is directed at fundamental change. It is a mistake to look at ideology only in terms of written statements.

In this section I have argued that the ideology of the society, seeks to establish a new way of life in the society. This view which I hold towards ideology is crucial because any ideology has a conception of a desirable society. It is not the conception of a desirable society which is nurtured by ideology only, but it also aims at controlling the different aspects of the society once it is made to be dominant. That is, it is the goal of any ideology to become entrenched

in the different spheres of the life of the society once it is made to be effective in that society.

Nkrumah makes this point clear when he argues that:

An ideology seeks to bring a specific order into the total life of its society by employing a number of instruments. The ideology of a society displays itself in political theory, social theory, and moral theory and uses these as instruments. It establishes a particular range of political, social and moral behaviour, such that unless behaviour of this sort fall within the established range, it would be incompatible with the ideology. Given a Socialist ideology for example, the political dictatorship of capital would be incompatible with it..... The ideology of a society is total, it embraces the whole life of a people and manifests itself in their class structure, history, literature, art, religion etc.

This characteristic of ideology which Nkrumah describes is what I have referred to in this section that ideology aims at establishing a new way of life in the society.

I hope I have thus far been able to establish the meaning and characteristic of ideology. I will now turn to the concept of education.

(b) EDUCATION

Like the concept of ideology which has been discussed in the last section, education is also another concept which does not easily lend itself to definition. It is difficult to put up a definition of education which can endure as unalterably true. One of the reasons why education does not easily lend itself to definition

is that education is not a thing which individuals can possess. One does not own education in the same way he would own a shirt or any personal belonging. Rather education is a process, that is, a kind of activity in relation, in this case, to human beings. To be educated therefore is to undergo a process. Like all other processes, the process of education is not an end in itself. That is, one cannot boast of being educated as a result of obtaining a primary, secondary, college or university education, because all these are just different stages of the educational process. At this juncture one could pose this question, what is to be educated then? In my view, the term educated involves certain criteria upon which the person who is called educated is evaluated. Here I will adopt Peters criteria of the term educated. According to Peters, the achievements or states of mind that give content to the notion of an educated man must be regarded as valuable¹². That is, to be educated is to have attained certain qualities which are considered valuable.

Peters is right in making such an observation because in any society, the state of being educated is generally attributed to those individuals whose states of mind is considered desirable by that society. For example,

there is no group of people or society which can call its lunatics or embiciles educated.

Since the process of education is concerned with developing desirable qualities in the individuals, education in my view is both universal and particular. It is universal because every society expects certain desirable qualities to be developed among its individual members. Hence, all societies have some form of education which helps to bring about such desirable qualities among its members. However, the form education takes varies from one society to another, and this is what makes it particular. There is a variation in education among different societies because there is no consesus as to what constitutes the desirable qualities that are to be developed in the individuals. The variation therefore is attributed to the fact that education is closely tied to values in the sense that education is all that a given society considers as valuable or desirable qualities which its individual members should receive.

The argument that I am making here, namely that education varies from one society to another as a result of the differences in the value systems among societies can be narrowed down to an individual

society. Values, in any one society, are not stagnant; they change according to changes which take place in the society. What a particular society may consider to be the desirable qualities that are to be developed in its members at one period therefore may not be considered so at another period. To illustrate such changes that have taken place in society, an example can be taken from Tanzania.

Tanzania provides us with a good example of an African country where a lot of efforts have been made in changing the inherited colonial educational system as a result of the creation of new values. Nyerere, who is the champion of educational change in his country, has argued at length in his writings why there is need to change the inherited colonial educational system in his country. Referring to the colonial educational system for example he points out that:

The educational system introduced into Tanzania by the colonialists was modelled on the British system, but with heavier emphasis on subservient attitudes and on white collar skills, inevitably too it was based on the assumption of a colonialist and capitalist society. It emphasized and encouraged the individualistic instincts of mankind, instead of his cooperative instincts¹³.

In his view, education, in post independence Tanzania,

is supposed to be different from the colonial education in the sense that its aim is to foster the quality of living together for the common good.

There is such a contrast in the aims of education in Tanzania due to changes in values after independence. For example, whereas the values of the colonial administrators were based on the assumptions of the capitalist society, as Nyerere pointed out, the new leadership and in particular Nyerere himself would like to model the Tanzanian society along socialist values. Because of the change in values, education also has taken on a different stance in the country. For example education is supposed to be based on the values which govern the Tanzanian society today namely:

Equality and respect for human dignity, sharing of resources which are produced and work by everyone and exploitation by none¹⁴.

This Tanzanian example illustrates the point I made earlier in this section namely that education can change at different periods in society if there are changes in the governing values of the society. Because education is a process which changes from society to society and also at different periods in one society as a result of changes in values in the society, one

can argue as Smith argued that.....

.....education, while it has permanent attributes is constantly changing, adapting itself to new demands and new circumstances. Education not only changes with years, it is as sensitive to place as it is to time. It bears a different meaning in different countries and it is never quite the same thing in the rural surrounding as it is in the crowded industrial areas¹⁵.

This is a legitimate argument to make about education because it is a process which is flexible in the sense that it changes according to changes in the circumstances and in this case values.

Thus far the discussion has only focussed on the analysis of education as a process and no attempt has been made of defining the concept of education. Before a definition of education is given here, it should be pointed out that the desirable qualities which the process of education aims at producing, do not come about as a result of one educational process. Rather, they can be produced by both formal and informal educational processes. Formal education is taken here to refer to that education given by such agencies as schools and teachers expressly devised for educational purposes. Informal education on the other hand is the education acquired outside formal educational agencies such as, parental education, or

education by friendship, religion, press, radio, theatre, books and occupation. From these definitions given here, it is apparent that informal education can be said to be the greater part of the educational process because it preceeds, accompanies, permeates, and supersedes formal education¹⁶.

Because education is a process which is brought about by such varying agencies, education can be said to be a continuous process which is not confined to one stage of human development, but it continues from the cradle to the grave. This is the case because societies experience a lot of changes to which the individual members have to adapt to. Such adaptation to the changes can either take place through formal or informal means both of which are educational processes.

If education is taken here to be a continuous process which only ends when the individual ceases to live, it can be argued that the life experiences of the society as it is lived at a particular period in time, constitutes the bases of its education. Indeed, the life experiences of any society forms the bases of its education because if it is based on an obsolete life, that education is bound to be ineffective and

unreal. Furthermore, the society itself is destined for extinction if its educational system is not based upon its life experiences. This is so because if the upcoming generations in society are not socialized in the way of life of that society, the society is bound to loose its way of life, hence it is no longer what it is. That is, it ceases to be a society with its own way of life which is dinstinct from other societies.

Because there is no society in the world which has or can prepare itself for extinction, every society therefore takes upon itself to see to it that its young generation inherit the accumulated civilization so far acquired by it and that they participate in improving it for the better. This way, there is continuity in the society and it is through education that this continuity is maintained. From this analysis it can be stated that the cardinal function of education in society therefore is inheritance, participation and contribution. That is, through education men acquire the civilization of the past and are enabled to take part in the civilization of the present and make the civilization of the future¹⁷. This function of education which Perry describes implies a perception of education which:

rests upon the idea that human life is an ongoing concern into which successive generations of persons are initiated, and are enabled to play their roles and to which they give a fresh impulse of creative inventiveness¹⁸.

From this analysis, the concept of education will therefore be taken to mean a process of preparing individuals to effectively serve their society in accordance with the needs or demands of that society. This definition of education is adopted here because I consider education to be an instrument which is established in society in order to prepare the individuals to be members of that society. By this I mean that it is through education that Zambians, Tanzanians, Britons, Malawians etc., are made. Implied in this statement is that individuals are by nature the same but it is because of their exposure to various educational processes which make them different. What I mean here is that it is through different educational experiences that a Zambian is different from a Briton a Chinese is different from a Tanzanian and so on. Such differences among individuals belonging to different societies is what I mean here by education as playing the role of preparing individuals to become members of their own societies which is implied in my definition of education. Such differences among individuals which is brought

about by different educational processes implies differences in the ways of life among societies. That is individuals differ from each other because the educational processes they undergo expose them to different ways of life.

From what I have said so far, education can be said to be inseparable from the way of life of the society in which it is established. This entails that education draws its aims, contents and organization from the society. What I mean here is that any educational system is a reflection of the way of life of its society. Reflection is used here in its scientific sense to refer to the process which brings about identity between the image and the object. If education is a reflection of the way of life of the society, this means that all its attributes have to reflect the life of that society. By educational attributes I am referring to such aspects of the educational system as its aims, contents and organization which make it a system which is different from other systems. However, education draws its aims, contents and organization from the way of life prevailing in the society otherwise it cannot effectively act as an instrument for sustaining or continuing that life.

In the first section, of this Chapter, I have argued

that each society has a system of values, beliefs and ideals (that is its ideology) which determines its way of life. If education is a product of the way of life of any given society, it is therefore inseparable from ideology. Education is considered here to be inseparable from the prevailing ideology in the society because it is the ideology of the society which determines its way of life. If the way of life of a given society forms the basis of its educational system it therefore follows logically that the ideology of the society is the basis of its educational system because, after all, the way of life which forms the basis of the educational system is determined by the ruling ideology. The next section will try to analyse further this relationship.

(3) IDEOLOGY AND EDUCATION: THEIR RELATIONSHIP

In discussing the relationship between ideology and education, I will begin by looking at the function of education. For the purpose of this study, I will adopt Peters' view regarding the purpose of education in society. Peters considers the cardinal function of education as being:

the initiation of an individual into public traditions enshrined in the language of concepts beliefs and rules of society .

Implied in this statement are four assumptions, these are:

- (i) it is assumed in this statement that every society has its own established way of life which Peters calls public traditions;
- (ii) that, that way of life or public traditions is embodied within the society's system of beliefs, concepts or rules;
- (iii) it is also assumed that the individual members of the society cannot be considered members of the society unless they are acquainted with the way of life of that society;
- (iv) finally it is assumed by Peters that it is the function of education to make individuals members of the society by acquainting them with the way of life in the society.

Indeed it is the purpose of education to create or to make individuals members of their own societies. However, one question needs to be asked namely that, what is involved in the process of making individuals members of a given society which is implied in Peters statement?

It seems to me that making individuals members of their own society involves the process of acquainting the individuals with what Peters himself has called the concepts,

beliefs, rules and values of the society. These concepts, beliefs, values and rules constitute a system of thought which can be properly called ideology. Hence it can be concluded that making individuals members of a society which is one of the functions of education which has been identified here, involves the transmission of the society's ideology to such individuals. Transmitting the ideology to individuals entails transmitting the beliefs, values and ideals or principles that are embodied in the ideology to those individuals. It is important that individuals are exposed to the ruling ideology in their society because as Tembo points out, nobody can consider himself a member of his society if he has not explicitly or implicitly accepted the social, political and economic values of that society²⁰. To be a member of a society is therefore to have undergone through a process of initiation in the values, beliefs, and ideals of the society.

As far as it is the business of education to transmit the values, beliefs and ideals of the society (ie. its ideology) to its members, there is, in my view, a logical relationship between education and ideology. This relationship is not only due to the fact that education transmits the tenets of the ideology but even the aims, contents and organization of the educational system have to be based on the principles of the ideology.

Furthermore, ideology forms the basis of the aims, contents and organization of the educational system because, education, as I have tried to show in the last section, is closely tied to the values of the society. I have already argued that education varies from one society to another due to the differences in the value systems (ie. ideologies) among societies. This argument can be extended further to say that such differences in education among societies imply some differences in the aims, contents and organization of the educational systems. This is logically true because how can educational systems be different if such differences do not accompany some differences in the aims, contents and organization of the educational systems?

From this analysis, it is my contention here that the relationship between education and ideology is a very significant one and it cannot be relegated into a position of insignificance. This is the case because I consider ideology to be a SINE QUA NON of any educational system. In my view, no educational system can be established without relating its aims, contents and organization to the ideology of the society. On the other hand, there is a major relationship between ideology and education because to me education is also a SINE QUA NON of any ideological system. This is so because ideology is

worthless unless it is transmitted to the individual members of the society and it is the business of education in any society to transmit the tenets of the ideology of that society to its members.

Therefore, any empirical study of the relationship between ideology and education has to fall into two parts. Firstly, one can study this relationship from the point of view of the various aspects of the educational system. That is, whether the aims, contents and organization of the educational system reflect the principles, values or beliefs of the ideology. Alternatively, one can also try to find out whether the educational system is transmitting the basic tenets of the ideology to the learners. That is, whether in the actual teaching process in the classroom the teachers do acquaint the pupils with the values, beliefs and ideals of their own society.

The argument which I have made above that ideology has a significant influence on education can be illustrated with an example from Tanzania. The educational thoughts of Nyerere have been directed at changing the aims, contents and organization of the inherited educational system in Tanzania so that they are compatible with the Tanzanian ideology of socialism. For example the colonial education practice of providing different schools for different

racism is viewed by Nyerere as contradicting the principles of equality in independent Tanzania. To correct this inequality in line with the new ideology:

a child in Tanzania can secure attendance to any government or government aided school.....without regard to his race or religion and without fear that he will be subjected to religious indoctrination as the practice of learning²¹.

In the area of curriculum, the curriculum contents have been attuned to Tanzanian subjects. Tanzanian traditional songs and dances which were neglected during the colonial period are now part of the Curriculum in schools. The changes in the organization of the educational system have even affected the location of educational institutions. For example, the government policy has been to locate schools within the local communities so that those who go to school are not divorced from their own communities and become elites.....a move which is not in line with the new ideology²².

These efforts which have been made in Tanzania of changing the educational system so that it reflects the new values of the society have also been made in other countries where there have been major changes in the value systems of the society²³. Since there is now an official ideology in Zambia, this study will try to

find out whether the ideology of Zambian Humanism has had any impact on the inherited educational system. Before this analysis is made, I will begin by identifying the basic tenets of the ideology of Humanism upon which changes in the society should be based. In dealing with the tenets of the ideology I will mainly concentrate on identifying the principles of Zambian Humanism and, this will be the basis of my analysis in the next Chapter.

FOOTNOTES

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23. For example in Mozambique where Education is directed at producing a new man, colonial education is seen as unfit for this purpose because it was based on racism, individualism, selfish ambition, elitism, contempt for women and generally the dehumanization of the Mozambican people. See for example The Struggle continues: Mozambique's Revolutionary experience in Education in Development Dialogue: A Journal of Development Cooperation, Volume 2, Dag Hammarskjöld Foundation, Uppsala, 1978, pages 25-37.

C H A P T E R T H R E E

THE IDEOLOGY OF ZAMBIAN HUMANISM

(1) INTRODUCTION

In Section (a) of Chapter Two, four propositions were put forward about the general nature of ideologies. These were that:

- (i) Ideology, arises as a reaction to the prevailing way of life in society.
- (ii) An ideology does not necessarily have to be a set of codified statements. Rather, ideology can be codified or uncoded. That is, in ideological considerations, it is not the fact that an ideology is written or not written which is important. What are important in ideological considerations, are the underlying principles, values or beliefs which any group of people articulates or adheres to.
- (iii) Any ideology has its own set of principles, values or beliefs, which are embodied in it and which constitute the bases for changing the society.
- (iv) Ideology, when it is dominant, permeates the various sectors of the society be they political, economic, social and so on.

Since my concern in this Chapter is to discuss the ideology

of Zambian Humanism, these propositions are considered here to be of cardinal importance to this discussion. I consider them important because the views which I hold towards the ideology of Zambian Humanism are that:

- (i) The ideology of Zambian Humanism arose as a reaction to the inherited colonial society.
- (ii) As a reaction ideology, its principles, values or beliefs go back to the pre-independence days. Such principles, values or beliefs may not have been spelt out on paper but they were professed by the nationalist leaders who were concerned with changing the colonial society.
- (iii) Since the ideology of Zambian Humanism is now the ruling ideology, its principles, values or beliefs have permeated or they are envisaged to permeate the various aspects of the Zambian society.
- (iv) In order to understand the changes that have taken place in the Zambian society in various sectors be they in education, economy, political organization and so on, it is important that one understands what is entailed in the principles of the ruling ideology because these are the bases of any such changes in the society.

In order to illustrate these views, this Chapter will focus its attention on the analysis of the principles of Zambian Humanism. Particular reference will be made to the background of these principles and the meanings which are entailed in them. This analysis, will hopefully result in an understanding of the educational changes that have taken place in Zambia which will be discussed in the fourth Chapter.

(2) THE BACKGROUND TO THE IDEOLOGY OF ZAMBIAN HUMANISM

Several writers on Zambian Humanism, have described the ideology as Kaunda's own creation. Richard Hall for example points out that early in 1967 Kaunda began to codify his ideas of man's rights and duties in society into a system of ideological thought¹. Shaw writes that humanism has been developed largely by Kaunda, and that it is a reflection of his christian education and pacifist preference². Soremekun has described the ideology as Kaunda's cosmic neo-humanism³. It is not objected here that Kaunda has been instrumental in the formulation of the ideology of Zambian Humanism. In fact from the point of view of what he has written and talked about on humanism in Zambia, he can be said to be its principle architect. Furthermore, he has been occupied with ideological thinking himself for a long time. For example in his address to the members of Fordham

University before Zambia became independent, he remarked that:

We believe that both the East and West are failing mankind. We see far too much emphasis being placed on material development, which is very quickly leading to the eclipse of man as the centre of all human activity. Can they recover from this or is there going to come out of Africa a new ideology to help our fellow man in these two camps?⁴

The sentiment which Kaunda expressed here, indicate that he was occupied with what type of ideology he was to follow when the country became independent. However, the point I want to make here is that the principles of humanism as they have been articulated by Kaunda, have their origin in the general values which the nationalist leaders professed before the ideology of humanism was established in Zambia. The fact that there was a nationalist movement in Zambia in my opinion means that the nationalist leaders had certain values which they held in common. These values were, in my view, opposed to those of the colonial administrators. I contend that the nationalist leaders in Zambia had certain values which they adhered to because if value is taken to mean a statement of legitimate end which guide social action⁵, the nationalist movement, as a change oriented movement, could not have emerged if those who organized it had no values which they articulated and on which they wanted to change the colonial society. Indeed, this argument

I am making is correct because the results of some of the studies that have been carried out on the political elites both before and after independence indicate that there were certain values or beliefs which the political elites adhered to. For example, Mitchell⁶, in 1956 found out that the urban African elites he studied had a belief in racial equality, political equality and equality as human beings. These African elites also expressed the view that the great gap which existed between the rich and the poor should be narrowed by bringing up the bottom and that millionaires should not be encouraged.

Mitchell's findings is supported by the studies of other researchers. Scarrit, for example, carried out a similar study between 1965 and 1966 soon after the country became independent and before the ideology of Zambian Humanism was established in 1967. From his survey of one hundred and twenty elites, Scarrit found out that during this period, the elites adhered very strongly to the values of:

Nationalism, democracy, freedom, African Socialism and development, equality, efficiency, traditionalism and change.....these values tended to be held by Africans more than by Europeans, by Politicians more than by civil servants, and by UNIP members more than by those belonging to other Parties'.

From what I have discussed in Chapter Two, these values which the political elites held both before and after independence, can be said to be ideological principles. I refer to them as being ideological because as I have showed in Chapter Two, any system of thought which expresses a desirable way of life that should be established in society is in my view, an ideological view point. This is the case because the primary function of an ideology is to establish a new way of life in the society which is considered by those who articulate a particular ideological view point as being desirable (see Chapter Two Section A). The principle of equality which the Africans adhered to which Mitchell reported was an ideological principle because its aim was, in my opinion, to change the social order of the colonial society which was based on European dominance and African subordination. This argument applies to the values that the elites expressed after independence. The fact that the principles of nationalism, democracy, freedom, African Socialism, development, equality, traditionalism and so on were mainly held by UNIP members indicate that these members of the ruling party were at this time concerned with identifying certain values or principles upon which they could mould or change the inherited colonial society. These values or beliefs were in my view not expressed for the sake of it but

they were articulated by the political elites because they thought that they were the desirable values which should guide them in changing the society. As such therefore, they are in my view, ideological principles or values.

The argument which I have made so far, namely that the values or beliefs which the political elites adhered to both before and immediately after independence were ideological, is supported by the fact that when the ideology of *Zambian Humanism* was established in 1967, a lot of these values were incorporated in the ideology. For example, in his first document on humanism, Kaunda made much reference to nationalism, equality, democracy, cooperation development, hardwork, traditionalism and so on as being the foundation of the ideology of *Zambian Humanism*⁸. These values which Kaunda articulated were, as I have discussed above expressed by the political elites before the establishment of the ideology of *Zambian Humanism*. It is therefore correct for one to argue that the principles of *Zambian Humanism* can be traced back to the period before the establishment of the ideology. This is so because the ideology has, to a large extent been a codification of the values that were held earlier by the elites in the country. Scarrit is therefore correct when he argued that:

the elite values have had a great influence on the ideology of Zambian humanism. The ideology parallels with the progressive elite values. It is a pragmatic, nationalistic, populist, development oriented, and optimistic ideology.....the ideology is primarily an attempt to institutionalize the progressive values, making them completely dominant at the expense of conservative ones.

I hope I have thus far been able to establish the background to the ideology of Zambian Humanism. At this juncture therefore, I will turn to a discussion of what is entailed in the principles of the ideology of Zambian Humanism.

(3) THE PRINCIPLES OF ZAMBIAN HUMANISM

The proposition which I made in Chapter Two and which I have reiterated at the beginning of this Chapter, namely that any ideology has a set of principles upon which those who adhere to it would like to change the society, squarely applies to the ideology of Zambian Humanism.

For example, Kaunda has remarked that:

if the principles of Humanism cannot be made to permeate our policy-making and planning at every level, if the implication of humanism cannot be realised universally at the level of meeting peoples basic needs, then we may as well discard it as worthless.

The principles of humanism which are envisaged to permeate the various aspects of the Zambian society are :

Man Centredness, Communalism and Mutual aid, Non Exploitation of Man by Man, Respect for human dignity, Respect for the

aged and the infirm, Respect for authority, Self reliance, Hardwork, Cooperative effort, inclusiveness (egalitarianism), The extended family system, patriotism and Reciprocal obligations.¹¹

Since these principles of humanism are envisaged to permeate the various aspects of the Zambian society, I will in this section, analyse what is entailed in these principles. This analysis will hopefully result in an understanding of the implication of these principles on the educational system in Zambia. However, before I delve into the discussion of what is entailed in the ideological principles of Zambian Humanism, I should point out that the ideology is still subject to further analysis or clarifications. This assertion I am making is apparent from the remarks which Kaunda made, namely that:

Zambian Humanism must be the people's own philosophy and must evolve from them, otherwise, it would become another - ism imposed on the people. This evolution would come about through popular discussion and writing¹².

Kaunda was right when he made this remark because humanism as a philosophy is not unique to Zambia alone. The philosophy of humanism for example originated in the classical civilizations of China, Greece and Rome¹³. In Western philosophical thought for example, the word humanism came into circulation during the Renaissance in the fourteenth century and it was used to describe a movement which

concerned itself with human creations of art, learning and literature. A Humanist at that time was a person who showed interest in the creative endeavour of man on earth. From the Renaissance, there developed various strands of thought which finally made up the twentieth century European humanism such as:

- (i) Positivism: a belief in what is observed, concrete facts.
- (ii) Empiricism: reliance on observation and experimentation not theory.
- (iii) Rationalism: belief in reason as the only and ultimate source of authority.

These strands of thought were developed over a long time by scientists and philosophers in the various areas of knowledge like biology, economics, mathematics etc. The discoveries, experimentations and writings of the various scientists, economists and philosophers of the nineteenth century and thereafter formed a vital part of the process that led to the emergence of humanism as a doctrine.

The general result was that man became more aware of and interested in the world in which he lived - he began looking inward on himself instead of outward to the authority of the mysterious unknown. Twentieth century western humanism preaches that the sole purpose of

human society and social organization is the promotion of human welfare - all other considerations, like the life hereafter, are irrelevant. Western humanism for instance regards belief in God as one of those irrelevant considerations against which the primacy of man is to be enforced. Belief in God and the life hereafter is considered as being unable to improve man's conditions here on earth. Blackman for example writing on western humanism says that:

Humanism proceeds from the assumption that man is on his own and this life is all and the assumption of responsibility for one's own life and the life of mankind.¹⁴

Huxley on the other hand defined a humanist as:

Someone who believes that man is just a natural phenomenon as an animal or a plant, that is, his body, his mind and his soul were not supernaturally created but all products of evolution, and that he is not under the control or guidance of any supernatural being, or beings but has to rely on himself and his own powers.¹⁵

These points have been put forward here in order to show that humanism is not a recent philosophy. This being the case therefore, anybody writing on Zambian Humanism can draw a lot of ideas from the earlier thoughts on humanism. Kaunda himself has remarked that the basic tenets of Zambian Humanism are not new, but that they can be found in many systems of thought throughout the recorded history

of the world¹⁶. This being the case therefore, the ideas of what is entailed in the philosophy of humanism which have been put forward by other scholars in different parts of the world can be made use of in order to clarify the views of humanism in Zambia.

From what I have discussed above, the principles of Zambian Humanism will be taken here to be four in number, namely, Man Centredness, Equality, Respect for Persons and Reciprocal Obligations. I consider the principles of Zambian Humanism to be four instead of twelve as laid down in the ideology of humanism because most of the principles of the ideology can be subdivided into any of these principles. For example, in my view, what is entailed in the principle of non exploitation of man by man, cooperative effort, inclusiveness, or egalitarianism and the extended family system, is the ideological principle of Equality. Taking the principle of cooperative effort for example, the assumption underlying this principle in my opinion, is that the individual members of the society are equal to each other. This is so because unless individuals are equal, they cannot be expected to work together cooperatively and freely. For example a slave never worked cooperatively and freely with his master because he was an instrument of labour who expended his labour for the benefit of his master. On the other hand,

the extended family system as it is practiced in Africa, is based on the principle of equality whereby the members of the extended family system treat each other as equals. The principle of inclusiveness presupposes egalitarianism under the ideology of Zambian Humanism and it need not be elaborated here because egalitarianism can be taken to mean equality. Non exploitation of man by man in my view, is an ethic which arises from the principle of equality. This is so because an individual who is exploited is considered unequal to the exploiter.

Slaves for example were exploited of their labour because their masters regarded them to be subhumans who did not deserve any form of decent treatment. Aristotle for example, defined a slave as a living instrument distinguished from a spade or axe by the fact that he was alive and on par with domestic animals like an ox or ass¹⁷. This definition of a slave presupposes that a person who is labelled to be a slave is unequal to his master or a free person.

On the other hand, respect for the aged and the infirm and respect for authority entails respect for persons. This is the case because if an individual abides by the principle of respect for persons, he will be obliged to respect every individual irrespective of his status or

condition. That is, if my principle in life is to respect all persons, I need not be informed or reminded that I should respect the infirm, the aged or those in authority because these respects that I am called upon to observe are already assumed in my principle of respect for persons.

Communalism and mutual aid in my view, presuppose reciprocal obligations. That is, individuals who adhere to the principles of Communalism or mutual aid consider themselves to have certain duties or obligations towards each other and this is what reciprocal obligations is all about.

On the basis of this analysis therefore, I will here discuss the principles of Zambian Humanism under four headings namely, Man Centeredness, Equality, Respect for Persons and Reciprocal Obligations.

(a) THE PRINCIPLE OF MAN CENTREDNESS

Man Centredness can be described as being the central principle of Zambian Humanism because, the goal of the ideology is to establish a Man Centered society in Zambia. As a goal of the ideology, Man Centredness can be described as an ideal and not a principle. That is, if the aim of the ideology is to establish

a Man Centred society, then, Man Centredness, only describes what is ideal which those who articulate the ideology aspire to achieve. However, although Man Centredness describes what is ideal, the position which is taken here is that Man Centredness is a principle. It is considered to be a principle because the exponents of the ideology of Zambian Humanism expect the principle of Man Centredness to guide human conduct in the society. For example in 1967, Kaunda stated that:

Whatever changes take place in our society, whatever sacrifices are urged on individuals to make by the party and government, we must remember that it is people above ideology, Man above institutions. We must continuously refuse to slavishly tie men to anything, society is there because of man..... In other words, whatever we undertake to do we have got to remember that it is man that is the centre of all human activity¹⁸.

It is because individuals are urged to abide by the principle of Man Centredness as in the quotation above, that I consider Man Centredness a principle. This is not to say that it is not an ideal which the exponents of the ideology would like to achieve. If this view is correct, the question which can be posed here is that what does Man Centredness mean as a principle? In my opinion, what Man Centredness means is not clear from all that has been written and talked

on Zambian Humanism. The meaning of Man Centredness therefore can only be deduced from what has been written by asking these questions:

- (i) Who is this man to which the principle refers to?
That is, does the principle refer to any special category of men or does it refer to man in general irrespective of any attributes he may have?
- (ii) Is Man Centredness to be regarded as an abstract, that is, as a mere recognition of the primacy of man in society simply because he is man? Or is Man Centredness to be taken to refer to the need to care for the welfare of man in society?

To answer the first question, it can be pointed out that the man who is referred to in the principle of Man Centredness, according to Kaunda, is any living human being. In his view, this man who is to be the centre in society is not to be judged by his rank, colour, ethnic group, religion or creed because all human beings belong to one group - the human race¹⁹. The principle of Man Centredness therefore does not refer to any category of human beings.

In order to answer the second question, I will refer to Kaunda's remarks which have been quoted above namely that, whatever we undertake to do we have to remember

that it is man that is the centre of all human activity. From this remark, - it is apparent to me that the principle of Man Centredness is to be viewed in relation to human activities. If man is the centre of all human activity, the principle of Man Centredness therefore appeals to the individuals to take into account the welfare of other individuals in society. That is, the principle of Man Centredness abrogates rugged individualism. Its aim is to make individuals to realize the need to care for the welfare of other people in the society first and foremost before their own interests. This view which I am expressing here is, I think, what is entailed in Kaunda's remarks namely that:

Before we do anything we must ask ourselves whether, as individuals or as a Party, or as a worker's group or as any group at all, what we are about to do will not further our personal interests to the detriment of those of our fellow men.....²⁰.

In short therefore, entailed in the principle of Man Centredness, is a creation of a society in which the supreme creterion for social action is human welfare. This definition of the principle of Man Centredness is supported by the remarks of Kaunda on the expectations of Man in society namely that:

.....Man wants to love, to be loved, to seek

truth and to create - he also wants peace, stability and progress, which translated in reality means among other things, good food, good shelter, clean clothes and clean water..... It therefore becomes vital that whatever is being performed be it in the political, economic, social, cultural, religious, scientific or technological fields, man must be central in all that we decide to do in both word and deed²¹.

From these remarks of Kaunda it is apparent that the principle of Man Centredness implies the concern for the welfare of man. This concern for the welfare of man applies to all individuals, and the government in the society as a whole.

(b) THE PRINCIPLE OF EQUALITY

The principle of Equality has not been clearly defined by most of the writers on Zambian Humanism. The context in which Equality will be used here, will be deduced from what I have already discussed on the principle of Man Centredness.

From what I have discussed in the last section, the goal of Zambian Humanism has been referred to as being the promotion of human welfare. On the basis of this goal of the ideology, several questions can be posed here. For example, is the welfare of all the individual members of the Zambian society the same? That is, in what context do such categories of people as, the

insane, the physically defective, the mentally retarded, the wealthy, the poor, workers, peasants, the unemployed and so on stand in relation to this goal? Are the mentally defective children, for example, to be given the same type of education as the mentally normal children? Or should peasants pay the same amount of tax as the workers? Or is a worker earning K1,000 to pay the same amount of tax as a worker earning K100?

These questions are asked here because it is recognized as a fact that there are different categories of people in Zambia. The issue therefore is whether all these people should be treated equally because they fall under the general category of man? In my opinion to treat all individuals as similar is to go against the principle of Equality. That is, it is not an adherence to the principle of Equality if the government formulates a policy which makes all people pay the same tax because individuals in society have different incomes. To make all individuals pay the same amount of tax therefore does not give equal treatment to all the people. In this example, individuals will be considered to be equally treated if they were made to pay taxes which were commensurate with their income levels.

Just as it is not an adherence to the principle of Equality if all people are to pay the same amount of taxes, it would not be a promotion of Equality if the government was to provide the same type of education or health services to all the people. To provide the same type of education for all people would mean that other categories of people will not receive education at all. That is if the education system that is established only caters for the mentally normal children, the mentally defective will not receive any education. On the other hand if the government was to establish conventional types of hospitals such as the University Teaching Hospital, this would not be in accordance with the principle of Equality because the health welfare of other people such as the mentally abnormal, the lepers and so on would not be catered for. In our examples here, it would be in line with the principle of Equality if the government established educational or health services, in which the interests of all the different types of people are met. This means an educational system in which the deaf, the mentally defective, the dull and brilliant children can receive some form of education. It also means a health policy in which all types of people such as the lepers, the mentally abnormal and so on can receive some medical treatment.

From what I have discussed above, it might have become apparent that the principle of Equality parallels with matters of justice or fairness. That is, Equality is executed if a given action is just or fair.

Taking our example above, it would not be fair or just (hence not equality) if all the people in the society were made to pay the same tax. Neither would it be fair or just if education or health services were provided only to certain categories of people because justice or fairness (hence equality) entails that all people should be subject to similar services depending upon their requirements.

The principle of Equality therefore means treating people differently if there are relevant grounds for so treating them. This means treating equals equally and unequals unequally. What I mean here is that it would be an execution of equality if people earning different incomes were made to pay taxes which were commensurate with their incomes. Or that different types of schools were built for different children depending upon their mental abilities or physical conditions. From these remarks, it can be argued that the statement which states that all men are equal is a statement whose function is to lay down a rule rather than a generalization. As Peters points out:

It amounts to saying that men ought to be treated equally. It surely cannot mean that all men ought always to be literally treated the same²².

Indeed Equality as I have analysed it here does not mean sameness or giving same treatment to all people because people are not the same.

In short therefore, it can be argued that the view of Equality which has been outlined here is in line with the description of the ideology of Zambian Humanism as an all inclusive ideology. Humanism in Zambia aims at promoting the welfare of all people in the society, the principle of Equality when it is applied to the ideology entails treating all people differently depending upon their needs, abilities and so on. This way of defining Equality means that all the people in the society are taken into account when welfare policies are formulated because if this is not done then it would not be in accordance with the principle of Equality.

This view of equality which entails treating people differently if there are relevant grounds for so treating them is I think what is implied in the statement that:

Humanism seeks to create an egalitarian society - that is, a society in which there is equal opportunity for self development for all²³.

Equal opportunity for self development for all, in my opinion, implies a recognition of differences among individuals. That is, since individuals have different interests or abilities, these different interests or abilities which individuals possess cannot be enhanced if they were treated the same. For example it would not be in accordance with the principle of self development for all if the government only established grammar schools for all children in the society, because there are different talents or abilities or interests among children. A child who has an interest or a talent in technical subjects will not develop his potential in a grammar school for example. By the principle of self development for all any educational policy has to cater for different talents, abilities or interests and this means providing grammar schools, technical schools, commercial schools and so on which will cater for the different abilities, talents or interests of children.

The principle of equality as I have defined it in this section is in line with the view of Equality under Zambian Humanism which means equal opportunity for self development for all. As I have explained it here, equal opportunity for self development for all entails treating individuals

differently if there are relevant grounds for so treating them which in short means equality as I have defined it here.

(c) THE PRINCIPLE OF RESPECT FOR PERSONS

The principle of Respect for Persons as I have argued at the beginning of this Chapter, embodies the principles of Respect for the infirm and the aged and Respect for authority which are outlined in the ideology of Zambian Humanism. I have combined these principles under the principle of respect for persons because I feel that as a man centred ideology, Zambian Humanism aims at making individuals have Respect for man or person irrespective of what type of man or person he or she may be. If the principle of respect for persons is taken in this way to mean Respect for any person irrespective of his status or condition, several issues can be raised about this principle namely:

1. Why should persons be respected?
2. What is the ground for justifying the assertion that persons should be respected?
3. What do we mean by respect?
4. Why should persons be accorded the same respect without distinction?

Questions such as these require explanations in order to justify any assertion to the principle of Respect for Persons. At this juncture I should point out that the principle of Respect for Persons has been central to many moral problems and political issues in other societies²⁴. The questions that I have raised here have been asked by other people as well. Philosophers have, for example asked the following questions with regard to this principle namely:

1. If there is a duty to Respect Persons as such and without reference to any special social or ethnic group to which they belong, what is the source and ground for this obligation? Why should every person, equally with every other, be entitled to any sympathetic consideration?
2. If the source of the duty is the intrinsic worth or value of persons as such, what is this intrinsic value and on what grounds is it, ascribed to all persons without distinction?
3. If we do recognize such an obligation, how do we identify its object? What qualifies a living being as a person? How is personality defined²⁵?

These are some of the issues that have been raised on the principle of Respect for Persons. Since it is

not the first time that the principle of Respect for Persons has appeared in moral and political issues, I will here make reference to the definitions of this principle which have been given by other scholars which, I think, is relevant to the way in which it could be used in the ideology of Zambian Humanism. Here I will refer to the work of MacLagan and Harris.

According to MacLagan:

Respect for a person implies a positive concern for his welfare independent of the kind of person he may be. It is, more than mere justice, which treats all persons impartially, but is compatible with an equal indifference to all of them, it is simply not friendship for that depends on liking, and the sort of person who is its object; it is not love in the romantic sense; for though that may be blind to faith, it is nevertheless dependent on a particular preference as between individuals.....it is active sympathy coupled with a sense of moral obligation, a duty to be concerned about the welfare of any and every person, for no other reason than that he or she is a person and thus has intrinsic worth²⁶.

Harris on the other hand points out that Respect for Persons:

Simply means that any person as such, has intrinsic worth or value irrespective of his achievements, which in dealings of other persons with him, maybe neither ignored, nor discounted²⁷.

From these quotations Respect for Persons, entails

respect for the intrinsic worthiness of a person per se. That is, people are to be respected simply because they are human beings irrespective of what type of persons they maybe. Since the ideology of Zambian Humanism, as I have argued in the principle of man centredness, only considers the criterion of being human, as the only relevant criterion that individuals should hold when dealing with other people, the definition of Respect for Persons that has been referred to here, is in my view, relevant to the ideology of Zambian Humanism.

In my opinion therefore, the principle of Respect for Persons which is, implied in the ideology of Zambian Humanism, entails Respect for any individual simply because he or she is a person. The source of justifying this Respect is simply on the fact that the individual is a human being who has intrinsic value because he or she is a human being. That is, the worthiness of the individual is not judged by his or her skin colour, status, wealth, or any other characteristic rather, it is based on the fact that the individual is a human being (that is a person or man).

When seen in the context of human welfare which is the primary concern of the ideology of Zambian Humanism, the principle of Respect for Persons entails

a concern for the welfare of every person. That is, the attachment to the intrinsic worthiness of persons which is entailed in the principle of Respect for Persons implies a concern for the welfare of individuals simply because each individual person has intrinsic worthiness or value. By virtue of this principle, an individual may be so seriously sick that he is at the brink of death but doctors may be obliged to take all measures to ^{save?} serve his life because as a person, he has intrinsic value or worthiness.

(d) THE PRINCIPLE OF RECIPROCAL OBLIGATIONS

The dictionary definition of reciprocity is that it is a principle or practice of give and take, of making mutual concessions, the granting of privileges in return for similar privileges²⁸. Obligation on the other hand is defined as a duty or promise which indicates what action ought to be taken²⁹. From the point of view of these definitions, Reciprocal Obligation when it is used as a principle, in my opinion, entails interdependence. That is, individuals who abide by the principle of reciprocal obligation live a mutual type of life whereby each one of them is mutually dependent on the other. This mutual life involves having certain obligations or duties towards each other. For example if X is sick, it becomes the duty or obligation of Y to nurse X. By the principle

of reciprocal obligation this duty which Y renders to X does not come out of compulsion but it is considered as the moral duty of Y to X. By the same token also X will be obliged to perform the same type of duty to Y in case Y falls sick. This kind of obligation which X and Y have towards each other will similarly apply to all the different aspects of their life if they adhere to the principle of reciprocal obligations.

This description of Reciprocal Obligation is in my view what is entailed by this principle in the ideology of Zambian Humanism because the way of life which is envisaged to be established through the ideology of humanism is one which is based on mutual interdependence. For example the way of life of the extended family system which is described as an all inclusive life whereby members used to share their wealth, sorrows, afflictions, successes and joys and each one used to care for everybody else, is expected to be adopted under the ideology of Zambian Humanism³⁰. Furthermore, whenever Kaunda for example, makes reference to the way of life that is to be established in Zambia under the ideology of humanism he usually talks of a way of life where people do unto others as they would like them do unto them³¹. That is, a humanist in Zambia

should always consider the welfare of the other fellow in whatever he says and does³².

This way of life which is envisaged to be established in Zambia entails reciprocal obligations, because an individual cannot do unto others as he would like them do unto him, or to consider the welfare of the other fellow in whatever he says and does, unless he abides by the principle of Reciprocal Obligations. Even the mode of life of the extended family system can only be adopted by individuals if they abide by the principle of Reciprocal Obligations. This is so because the way of life of the extended family system as it has been described above, entails mutual interdependence among the members of this family system and this is what reciprocal obligations is all about.

From what has been said thus far, the principle of Reciprocal Obligations if it is envisaged to be adopted in Zambia, has several implications for the society as a whole. It entails that the web of relationships in the society has to be based on the principle of Reciprocal Obligations. That is, according to this principle, all the various aspects of the society whether they be the particular individuals, the various institutions or the government itself, will be obliged

to have certain obligations towards each other. That is in this type of relationship the government, for example, will be expected to have certain duties towards the members of the society. If the people in the society feel they need certain services be they education, health, transport, security and so on it is the duty of the government to provide these services to the people. The people on the other hand are expected to have certain obligations towards their government such as for example paying taxes or carrying out such duties as may be requested for by the government. This system of obligations applies to other institutions as well. For example the University as an institution is expected to have certain obligations towards those people who are under its responsibility. For example it is expected to house its workers and students, pay the monthly incomes of its workers, provide books and other learning aids to the students and so on. On the other hand it expects, the students or the workers to have certain obligations towards it such as the payment of tuition fees in the case of students, lecturing or carrying out researches in the case of the academic members of staff and so on. As an institution, the University is also expected to have certain obligations towards other institutions just as it also expects other institutions to have

certain obligations towards it.

For example in the case of Zambia, the University is expected to produce the skilled manpower for other sectors of the society. On the other hand its teaching staff is expected to render professional advice or carry out research for other institutions if ever they are called upon to do so. The other institutions are also expected to have certain duties or obligations towards the University. For example the University expects the government and all the other institutions, which sponsor the students to pay for their tuition fees and so on.

These examples, illustrate the implications of the principle of Reciprocal Obligations on the society in general. Before I finish the discussion of this principle, I should point out that like the other principles that I have already discussed, the principle of Reciprocal Obligations does not descriminate among individuals. The only criteria for obligation is simply the fact that the individual is a person who requires certain help. It does not matter whether this person is black, white, brown, blind, deaf, rich or poor, but as long as he is man that is a person, other individuals in society have the obligation to help him or her whenever that individual needs their

help. This type of mutual interdependence among persons is I think what is entailed in the principle of non exploitation of man by man and also mutual aid, whereby each individual regardless of who he or she maybe is expected to contribute in one way or another towards the welfare of the other people.

I hope I have thus far been able to explain what I think is entailed in the principle of Zambian Humanism. On the basis of what has been discussed so far, I will conclude this Chapter by looking at what I think is entailed in the general ideology of Zambian Humanism.

To begin with, I should state that one of the possible functions of an ideology is to offer an organizing principle for human society; that is, a central idea around which social affairs are to be regulated. For instance communism's central organising principle is, in my opinion, the establishment of a classless society. On the other hand, I consider the central organising principle of Apartheid as the domination of a chosen race (white) over all the other races (non whites). Zambian Humanism being the official ruling ideology in Zambia does, in my view, offer an organising principle for regulating the Zambian society. On the basis of what I have discussed in this Chapter, I consider the central organizing principle of Zambian

Humanism as being the welfare of human beings. That is its aim is to create a society in which the supreme criterion for social action is human welfare. This organising principle of the ideology of *Zambian Humanism* is what I consider to be entailed in the principles of the ideology of humanism in Zambia. That is, Man Centredness, Equality, Respect for Persons and Reciprocal Obligations are considered to be the ideological principles of *Zambian Humanism* because the ideology believes in the primacy of man in society. By implication the Primacy of man in society entails a concern for his welfare as a human being without any regard as to what type of person he may be, because all human beings have intrinsic value by virtue of being persons. If this is the context in which the ideology of *Zambian Humanism* is to be understood, the question to be asked therefore is: have the principles of *Zambian Humanism* influenced the educational policies in Zambia? That is have the principles of *Zambian Humanism* permeated the educational policies in Zambia, since this is the function of the ideology when it is dominant?

The extent to which the principles of *Zambian Humanism* have influenced the educational policies in Zambia will be the subject of discussion in the next Chapter.

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CHAPTER FOUR

THE IDEOLOGY OF ZAMBIAN HUMANISM & EDUCATION POLICY IN ZAMBIA

(1) INTRODUCTION

This Chapter takes a look at the relationship between
Zambian educational policy and the ideology of Zambian
Humanism. The reason for examining this relationship is
to illustrate the assumptions made in Chapters One and
Two namely that the educational system of any given
society is determined by the governing ideological
principles, values and beliefs in that society. In
Chapter Three, I have discussed the ideological principles
of Zambian Humanism which are envisaged to be the bases
for transforming the various aspects of the Zambian
society, education being one of them. In this Chapter,
the extent to which the principles of Zambian Humanism
have been the bases of education in Zambia will be
explored.

I will analyse the impact or influence of humanism on the
educational system by looking at the prevailing educational
policies. The reason for doing this is that Zambian
Humanism does not at present exist as a subject in schools.
It's impact or influence on the educational system therefore
has to be analysed from the point of view of the prevailing
educational policies. Furthermore, educational policies
in my view, are statements of intentions which refer to

what type of education the society desires to establish.

As statements of intentions, educational policies can not be separable from the values, beliefs or ideals of the people who formulate such policies. That is, it would be a contradiction for people who adhere to a given system of values, beliefs or ideals to formulate educational policies which contradict the values they profess. This is the case because, as I have argued in Chapter Two, the function of any educational system is to enhance the prevailing values, beliefs or ideals in the society. For any educational system to be meaningful in any society, that is, for it to serve as a basis for initiating the individual members in the public traditions (ie. way of life), which is enshrined in the concepts, beliefs and rules of the society (ie. its ideology) the contents, aims and organization of that educational system has to be based on the prevailing values, beliefs or rules (ie. ideology) in the society.

Since educational policies are about the aims, objectives, contents, organization and administration of education in society, they are ideologically determined. That is, the views which people hold about what type of education they would like to have, namely their intentions or policies stem from the values, beliefs and ideals which

they hold about what society ought to be in general. As the values, beliefs and ideals of the people change, there are bound to be formulations of new educational policies which are consonant with the changed values, beliefs or ideals.

From the discussion so far, it should have become apparent that the influence of ideology on education should be analysed from the point of view of the educational policies. That is, to study the relationship between ideology and education from the point of view of the subjects of the educational system namely, the pupils, would only be an indicator of the extent to which the pupils comprehend the ideology. Such a study would not give proper indication of the extent to which the underlying principles of the educational system have been determined by the governing ideology. If ideology is to be the basis of the educational system its principles have to be the bases of the aims, objectives, contents, organization and administration of the educational system.

It is because of this connection between educational policy and ideology that in this Chapter, I will try and examine the education policies in Zambia in order to find out the extent to which the ideology of Zambian Humanism has been the basis of the Zambian educational system.

However, educational system, will be used to refer to the formal education sector with particular reference to the primary and secondary education sectors.

(2) EDUCATIONAL POLICIES IN ZAMBIA

In the last section, I have pointed out that educational policies are statements of intentions which express a desirable type of education which a particular group of people would like to establish. It has also been stated that being statements of intentions which express what is desirable, educational policies are inseparable from the ideological principles of the people who formulate them because what is desirable is generally tied to value which is what ideology is all about. That is, ideology, generally express what is desirable or valuable for society by a group of people who articulate that ideology.

On the basis of these arguments it should follow logically that the educational policies in Zambia have been influenced by the ideological principles of the ruling elites. This is so because as I have argued in the last Chapter, the ruling elite in Zambia had formulated certain ideological principles which they envisaged to be the bases of transforming the inherited colonial society.

If the function of the ideological principles of the ruling elites in Zambia, is to transform or change the inherited

colonial society, this entails the transformation of the various sectors of this society including the educational system. The transformation of the educational system in my opinion means that the ruling elites are not satisfied with the inherited colonial educational system. Hence they have formulated new educational policies which are consonant with their ideological principles in order to establish what they consider to be a desirable educational system. Since the ideological principles of the ruling elites in Zambia go back to the pre-independence period (see Chapter Three), it can be argued that policy statements on education in Zambia can be traced back to the period of the freedom struggle. This is the case because it is in this period that the ruling elites were defining what type of society they wanted to establish after they had gained their independence. This argument I am making here is supported by Kaunda's remarks namely that:

The Zambian government has had to widen the scope of educational programme in fulfilment of election promises and also in accordance with the principles of UNIP.

In order to analyse the extent to which the ideological principles of UNIP have influenced the educational system in Zambia, I will begin by looking at the educational policies of the nationalist leaders before independence.

(a) UNIP POLICIES ON EDUCATION

Before an attempt is made to discuss the policies of UNIP on education, it should be pointed out that the nationalist leaders had a broad view of education. To them, education was understood to be a preparation for life, as such, it was more than schooling or an acquisition of a paper qualification. For example, in their manifesto of 1962 it is stated that:

Effective education is not primarily the transmission of information, it is rather, a valid introduction to a manner of life, and is indeed, a preparation for life. Children are human beings.....ends in themselves, and their individual and social value must be developed to the fullest extent possible².

The role of the school and the educational system as a whole was conceived of as the furthering of this view of education, namely that:

The school must assume responsibility for the social and cultural conditioning of the children..... An educational system should cultivate conceptual thinking and feeling.....develop character and educate for responsibility.....recognition of the individual's responsibility to the members of its group, nation and the world are the concepts which must be inculcated both within and outside the school system. The school must be and must feel itself to₃ be in direct contact with the wider community.

The views which are expressed about children in both of these statements quoted above presuppose

the principle of Respect for Persons. This is so because to regard children as ends in themselves is, as I have discussed In Chapter Three, an expression of Respect for Persons which treats individuals as human beings who have intrinsic value or worthiness for being human. Secondly, to inculcate the virtue of being responsible to the members of a group, nation and the world in children presuppose an adherence to the principle of Reciprocal Obligations which appeals to individuals in society to have certain obligations or duties towards each other. On the other hand, the view of education which the nationalists had, namely that, it is an introduction to a manner of life or a preparation for life, is consonant with my view of education which I put forward in Chapter Two. Namely that education as a value concept necessitates the preparation of individuals to suit in the way of life of the society. Thus education is inseparable from the life of the society as it is lived by the members of that society at a particular period in time.

After looking at the way the nationalist conceived the meaning of education, we can now turn to the policies which they put forward in order to clarify their view of education.

The policies of UNIP on education were spelt out in its manifesto of 1962. The manifesto touched on a wide variety of issues concerning the organization of education in the country after independence. For example, it was the aim of the leaders of UNIP that primary education in the country should not only be made universal but that it should also be compulsory. The argument which was put forward for this objective was that:

In all progressive countries education is compulsory. It must be made so here. Full compulsory is a sine qua non for any modern country. The starting age should be five; to enable the scholar to complete a full preliminary academic course by the age of fifteen and sixteen. Education must continue at least to the age of fifteen and sixteen years⁴.

Their general policy towards formal education was stated as being an establishment of:

A complete system of education being with optional attendance at nursery (or pre-primary) school; compulsory education throughout primary school; compulsory attendance at an institute giving some form of secondary instruction and, for those who are best fitted to continue, attendance at centres of higher education such as colleges of technology, teacher training colleges and so on⁵.

What was implied in the policy of compulsory education up to the age of fifteen or sixteen referred to primary education and some form of post primary education which,

included some form of training after primary school for those children who could not afford to proceed beyond the primary level to the secondary education level⁶. The concept of compulsory education for all children between five and sixteen years, in my opinion, can be interpreted to mean free education for all children in this age group because the corollary of compulsory education is that it should be free. Since the policy of UNIP was to provide compulsory education for all children, it follows logically that the goal of UNIP towards secondary and other tertiary levels of the education system was to expand the facilities at these levels because with large numbers of children coming out of the primary sector, there would consequently be large numbers of them looking for further education, that is secondary education.

The other objective of the nationalists was to provide education which was independent of the individual's colour, creed and sex. That is, their aim was to establish a system of education in which there would be equal opportunities and facilities for all regardless of their colour, sex or religious affiliations⁷. This policy implies the removal of discrimination in educational opportunities and facilities. That is, to establish an educational system which is independent

of sex or colour implies the removal of discrimination ^{2p} on the basis of the individual's sex or colour. This means equal education opportunities for boys and girls, men and women. On the other hand, it presupposes integration of all schools so that all races can go to the same type of schools in the country. Furthermore freedom from discrimination on the grounds of creed implies the right of the individual to withdraw from a religious institution which is not consonant with his beliefs. All these educational principles implies the ideological principle of equality among all the different individuals in the society.

The nationalists wanted to have integration of schools because to maintain segregation would be to foster inequality of educational opportunities for all races, race prejudice and indeed race hatred⁸. Since their general aim was to establish a colour-blind society, anything that militated against the achievement of this goal, racial discrimination in schools being one of them, was an anathema to them. Integration of schools was also sought for economic reasons. The situation where one highly specialist taught a certain subject to two or three white students, while a few kilometers away another highly specialized teacher taught exactly the same subject for exactly

the same examination to two or three African students was seen as ridiculous, and it was in fact a waste of resources and finance in their view⁹.

Apart from providing compulsory free primary and post primary education, and the removal of segregation in schools, the policy of the nationalists also took into account the need to expand the educational system so that professional and technical education could generally be made available and higher education equally accessible to all on the basis of merit. It was also their objective to restructure the grammar school system which neglected technical education, so that those whose inclinations were less academic could be given technical education and a wide variety of commercial courses¹⁰.

Briefly, these were the policies of UNIP on education prior to independence. In short, the UNIP policy on education was aimed at making education accessible to all people of different races and abilities under the principle of equal opportunities and facilities for all. This principle was to be realized through an accelerated expansion of the educational system at all levels so that all children could have the opportunity to receive a compulsory free primary

education and for those who could afford would be able to proceed to the secondary and other tertiary levels of the educational system.

From this discussion, the policy of UNIP on education, could be described as having been based on four educational principles namely:

- (1) compulsory universal primary education;
- (2) quantitative expansion of the education system at all levels;
- (3) removal of colour bar in educational facilities and opportunities;
- (4) development of technical and other forms of education.

All these educational principles were in my opinion, established as a reaction and correction of the educational policy of the colonial government. Secondly, these educational principles reflected the ideological principles which the nationalist leaders expressed at this time. I regard the UNIP policy on education as having been a reaction and correction of the colonial government's policy on education because the educational policy of the colonial government was based on racial segregation. Mwanakatwe's description of the colonial educational system illustrates this point. Namely that the system of

education under colonial rule was based on a:

Rigid separation of the races..... There were separate schools for Africans, separate schools for Asians and coloured and segregated schools for Europeans. All these schools formed water-tight racial compartments of education with very few exceptions. European schools were generally superior to schools built for other races in terms of staff qualifications, school buildings, equipment and facilities for sport and the welfare of pupils¹¹.

Implied in this description of the educational system under colonial rule, in my view, is that the policy of the colonial government on education was based on inequality in educational facilities and opportunities among the races. As it is apparent from Mwanakatwe's description, the European children were given special treatment in educational opportunities and facilities than the other races. In fact, under colonial rule, European scholars were assured of free education from primary to the end of the secondary course¹². Contrary to this treatment which the European children were given, African education, on the other hand was regarded as a favour and not a birth right¹³. The education of coloured and Asian children was in the middle because the schools which were established for them were much superior to the type of schools provided for Africans in both the urban and the rural areas¹⁴.

The policy of the nationalist leaders on education which has been discussed above, was therefore a reaction and correction of the colonial government's educational practice. Whereas the colonial government practiced racial inequality in education with all races in the country being segregated in educational services, the aim of the nationalist leaders was to promote equality in educational services. That is, all races were to be subjected to the same treatment in the educational system, with all races going to similar schools.

It is because the educational policy of the nationalist leaders was based on equality of educational provision and opportunity for all races, that I have described the educational policy of UNIP as having been influenced by the ideological principles which the UNIP leaders adhered to. In Chapter Three I have argued that the nationalist leaders before independence adhered very strongly to the principle of equality among all races. This principle which these leaders adhered to can be said to have permeated their policy on education. That is, the fact that the leaders of UNIP, wanted to establish an educational system in which there would be no discrimination on the grounds of race, sex or creed, means that they wanted to execute the

principle of equality which they professed in the educational system. The ideological principle of the leaders of UNIP (ie. equality) influenced their thinking on what type of education they would like to establish after independence. Hence the principle of equality which these leaders held, resulted in a lot of changes in the educational system after independence. These changes are discussed in the section below.

(b) EDUCATIONAL POLICY IN ZAMBIA SINCE 1964

It has been remarked that vigorous political change led to the formulation of new policies, to the rethinking of new educational objectives and, in consequence, to some rapid adjustments to existing educational thought and practice in Zambia¹⁵. Indeed the new leaders instituted new changes in the educational system because the educational practice of the colonial government was not consonant with their values. For example in the last section, I have shown that because the nationalist leaders adhered very strongly to the principle of equality, they formulated certain policies which were directed at making educational services and provisions equitable among all races prior to independence. It would have been a failure on the part of these leaders not to

institute their proposed changes in the educational system because the educational practice of the colonial administrators, as I have shown in the last section, was not based on the principle of equality which the nationalist leaders professed.

The principle of equality which was held by the leaders of UNIP, permeated most of the changes that were proposed in the educational system after independence in 1964. I will outline some of these changes in the educational system in order to illustrate this point.

Soon after independence, the new government proposed certain measures which were directed at eradicating the educational practices of the colonial government. For example, the policy of a competitive selection examination system for African children at the end of the primary level, and that of an automatic entry into form I for non African children was abolished in 1964. In 1964, the new government decided to impose a secondary selection examination for pupils of all races who completed primary education in order for them to proceed to secondary schools¹⁶.

In 1963 measures were taken to integrate all schools into one school system. However, the integration of

schools into one school system was delayed. It was not until 1971 that the scheduled schools and the non scheduled primary and secondary schools were integrated into one school system which has been known since then as government primary or secondary schools¹⁷.

In 1965 tuition fees were set at K24 per annum for one child for all children enrolled in fee paying schools. This reduction in tuition fees was undertaken in order that more African children could enroll in these schools whose parents could not afford to pay the high fees that were imposed in these schools. With effect from January 1965, no tuition fees were demanded from children entering form I. This policy was expected to continue as the pupils concerned moved up the school. This implies that tuition fees in secondary schools were abolished in 1965 in all non scheduled secondary schools. However, at the end of 1969, all former scheduled secondary schools became absorbed in the stream of existing predominantly African Secondary schools. This integration meant that the students that were enrolled in Form V in scheduled government secondary schools in 1969 were the last to pay tuition fees¹⁸.

The measures which were proposed by the new government transcended beyond the abolition of fees in schools and the integration of schools. Rather, they were directed at changing every education practice of the colonial government which was not appealing to the new government. For example, the age entry into first year of the primary course which was fixed at five to six and half years for non African children and seven to nine years for African children by the colonial administrators was changed by the new government. Soon after independence, the entry age to primary school was fixed at between five to seven years in the fee paying schools and the official entry age into grade I is now seven years for all Zambian children. It is only the expatriate children who can legally retain the entry age that is current in their own countries¹⁹.

The terms used in schools such as 'reception' and 'sub standard A' for European and African primary schools respectively were abolished. New terms were instituted namely grade I for the first year of schooling and grade VII for the final year of primary education. In secondary schools the terms high school or college were abolished and all secondary schools were to be known as such²⁰.

The proposed changes also affected the subjects that were taught in schools. For example, it was proposed in 1966 that all children in scheduled schools be they Africans, Europeans or Asians, were to learn a vernacular language which was spoken in the area in which their school was located²¹.

All these changes in the educational system have been described by Mwanakatwe as having been directed at desegregation of schools to form one school system in the country. However, in my opinion, all these changes that have been made in the educational system since independence were directed at establishing an equitable educational system for the children of all races. In Chapter Three, I have shown that the nationalist leaders believed in racial equality and equality as human beings. It would have been a contradiction in principle if the new leaders who adhered to such principles could not make changes in the educational system which reflected their principle. This is so because, as I have argued in the last section of this Chapter, the educational practice of the colonial government was based on the principle inequality among all races with Europeans occupying a privileged position in educational opportunities and services. This inequality was reflected in their policy of segregated school system. To perpetuate the policy

of segregated schools would have been to continue with the policy of educational apartheid which Mwanakatwe describes as being intolerable to the new government because it fosters inequality²². The policy of desegregation of schools was therefore carried out because of the influence of the principle of equality which the new leaders adhered to. All these policies or changes in the educational system, which I have outlined here, were in my view influenced by the principle of equality.

Furthermore, it has been argued that multiracial schools provide an opportunity for mutual understanding and respect among children of all races²³. To me entailed in this argument for multiracial schools is the principle of respect for persons which I have discussed in Chapter Three. As I have already argued, respect for persons means respect for the dignity or intrinsic worthiness of an individual for no other reason than that he is a person, that is a living human being. To me this principle cannot be promoted among individuals especially among school children who go to different racial schools (ie. segregated schools). Segregated schools, in my opinion, only promote mutual understanding or respect among the children or parents of the race for which the school

is established because this policy is based on the principle of racial discrimination. Racial discrimination in my view is not consonant with the principle of respect for persons because the race which is discriminated against is considered unequal, to the other races. Hence the dignity or intrinsic worth of the people in that race is not respected by the other races. This argument can be illustrated by an example from Grace Keith's description of the reaction of European parents at the prospect of multiracial education:

The very mention of the subject conjured up in their minds all sorts of ghastly prospects: educational standards would drop, classes would be too big; bright pupils would be held back by duller black ones; dull white children would be surpassed by clever black pupils - an unthinkable situation; good European teachers would leave and be replaced by inefficient black ones (would you like your child to be taught by a native?) African children would pass to European children all kinds of unpleasant habits, not to mention fleas, bugs, lice and other unhygienic horrors. Another and more terrifying thought exercised the minds of these, white parents. This was that their own well brought up children might have to share accommodation with African boys and girls, who were well known to be sexually precocious.....²⁴

This description from Keith indicates that the Africans were not respected as persons who were capable of sharing classrooms with Europeans; or surpassing the European children in class. To me, the fact that these European parents had all these nasty feelings about

the Africans was because they did not have any respect for them. If the Europeans had respect for Africans, they could have welcomed multiracial schools on the grounds that the Africans, who were discriminated against were also human beings who had the dignity or intrinsic worth like them. Hence by virtue of being human, the African was also similar to the European and both should be accorded the same treatment.

Implicitly speaking therefore, the principle of respect for persons which is based on respect for the person's intrinsic worth as a person, permeated the educational policies of the new government that I have outlined above. This is the case because the policy of multiracial schools cannot be expected to promote respect among the children of all races, unless those who formulate the policy had a belief in the principle of respect for persons which they wanted to promote in the society in general among all races.

Thus far, I have managed, I hope, to outline some of the policies of the new government on education. I hope I have also been able to show how the ideological principles of the new leaders have permeated their

policies on education. However, I should point out here that the policies of the new government on education have been much wider than I have described them above. I will in the next sections try to discuss some of the policies that have been proposed in the primary and secondary sectors of the educational system.

(c) GOVERNMENT POLICY ON PRIMARY EDUCATION

A five-year plan for primary education in Zambia was formulated in 1965. In this plan, the government's policy was to provide universal primary education and this policy was envisaged to be achieved through a process of increasing facilities so that:

- (i) All seven year old children estimated to be 160,000 could enter grade I in 1970;
- (ii) In urban areas all the children at the time in school and children entering grade I in 1966 and subsequent years could complete full primary course;
- (iii) In rural areas about seventy five percent of grade IV pupils could proceed to grade V;
- (iv) About one third of all grade ²⁵~~VI~~^{VII} primary school leavers could enter form I.

Further policies on primary education were put forward in the transitional development plan. In this plan, the government policy on primary education, namely

a movement towards a system of universal primary education remained unaltered. However, the intention of the government as it was stated in the plan was to reduce the eight year primary course to one of seven years; and to improve, wherever possible the quality of the education provided. Furthermore, the plan put down as its goal, the provision of primary education to all seven year old children by 1970. In addition the plan suggested that the selection points at grades IV and VI be discontinued, instead, one selection point at grade VII was suggested. On the whole, the objective of the plan was that all children should enter school by 1970 and, that three out of every four of them were to complete the full primary course²⁶.

Since independence, the government's effort has been directed towards meeting its objective of universal primary education for all children by expanding the primary education sector through building more schools and increasing enrolments in schools (see graph in appendix A). The only change to primary education has been in the curriculum where there has been a shift from a concentration on general education to skills training for the primary pupils. This change in the primary curriculum is reflected in the goal

for primary education, namely that:

The primary school must help children to prepare themselves for a productive life in their communities, whether rural or urban. It should foster childrens' self reliance, by arousing vocational interests and teaching practical skills, and by helping to make intelligible the social and economic changes which the communities are undergoing²⁷.

It has been remarked that by the end of the projected period for achieving universal primary education (ie. 1970), it became apparent that the goal of universal primary education was much more difficult to achieve than was expected²⁸. This observation is correct and it can be stated further that even eight years after the projected period for universal primary education in Zambia the goal had not been achieved. For example out of a total of one million one hundred and sixteen thousand children between the ages of seven and fourteen (ie. the primary school age group)²⁹, only nine hundred and forty-four thousand were estimated to be enrolled in primary schools in 1978 (see graph in appendix A). These figures show that a total of one hundred and seventy-two thousand children of the primary school age group were not in school in 1978.

The problem of achieving universal primary education has been attributed to a number of factors such as,

population increase and the drift to urban centres by large numbers of people. Both of these problems, it has been argued, have resulted in an excellarated demand for school places in the society and in urban centres in particular, beyond the government's financial capacity to meet the demands³⁰. However, in spite of the fact that universal primary education has not been achieved, the government has made a great effort in the primary education sector. For example the children enrolment figures in 1978 almost trebled those of the children enrolled in primary schools in 1964 (see graph in appendix A). The increase in pupil enrolment in primary schools indicate that there has been an effort to expand the primary education sector since independence. Hence in spite of the fact that the goal of universal primary education has not been achieved, at least a considerable large number of children are capable of entering the primary education sector now than was the case during the colonial period.

(d) THE GOVERNMENT POLICY ON SECONDARY EDUCATION

Quantitative expansion at secondary levels with a view to prepare the manpower Zambia will need for economic, social and political development was the most important government policy on secondary education. To effect this policy, the government put forward the following

objectives to be achieved by 1969:

- (i) Completion of the secondary schools undertaken during the Transitional development plan and to expand others to the standard size of 840.
- (ii) Relating secondary education to the needs of the country by diversifying the secondary school syllabus into technical and commercial fields, and giving a new place to agriculture by starting young farmers clubs in every school and introducing agricultural science as an 'O' level subject.
- (iii) Strengthening the teaching of science and mathematics so that large proportion of secondary school graduates are thoroughly prepared for university and professional training in technical subjects especially engineering and medicine.
- (iv) Extending the system of exchange of primary students across the provincial boarders in order to strengthen national unity and understanding.
- (v) Full integration of fee paying and non fee paying government schools so that by 1969 there is a unified government secondary school³¹.

All these objectives were directed at alleviating the problem of skilled manpower, this was summarized in the following words:

The result of this enormous expansion will be that at last, reasonable numbers of Zambians will start coming out of the schools at both Form II and 'O' levels ready to start jobs, course of specialized training or further education. The number coming out of the system between 1966 - 1970 will go far to easing the immediate shortage of skilled manpower³².

The need to produce skilled manpower as a basis of education policy was not only confined to the secondary

education sector alone. It also permeated all government policies on tertiary level of the education system. For example, the goal of technical and further education was to provide the skilled manpower needed to increase the production of the country's natural resources and to expand new industries. University education was looked at in terms of meeting the needs of Zambianization in both the public and private sectors of the economy and to provide the needs for manpower for further expansion of the economy and replacement. Even in the informal education sector, the concern of the government for expanding facilities such as classes for women, regional libraries, education broadcasting and adult education was directed at making people literate as well as enhancing their professional education and skills so that they could actively take part in the process of social, economic and political development of the country³³.

From what I have said thus far, the policy of the Zambian government on education since independence can be described as having been based on the principle of quantitative expansion of all the education sectors. By quantitative expansion, I am specifically referring to the physical expansion of educational facilities such as schools and colleges so that they can

accommodate large numbers of students. This observation which I am making here is supported by the remarks of the Ministry of Education which is contained in the report of the first national education conference, where it is stated that:

In 1964, there was no real problem of priorities in education. True enough the country was short of high level manpower of all types without which true national development could not move forward. This required that the provision of secondary and university education should be expanded as rapidly as possible. It also required the development of specialized institutions concerned with professional and technical training. But none of these urgently needed developments could take place without a considerable expansion of the base of the educational pyramid, the primary school system. And all these developments in turn required a massive expansion of teacher training facilities and vigorously stepped up recruitment drive outside the country to meet the short fall of teachers. Thus in this situation it was almost meaningless to think in terms of priorities. Expansion, if it was to take place at all, had to go forward on a broad front³⁴.

Indeed, the policy of expanding the educational facilities in Zambia has gone forward on a broad front. This is reflected in the large enrolment figures of pupils and students in all sectors of the educational system. For example the student population in Secondary schools has risen from fourteen thousand to an estimated figure of sixty-five thousand between 1964 to 1978 (see appendix A graph). The student population in various technical and vocational institutions has risen from three thousand six hundred

and fifty-six in 1971 to a total of five thousand six hundred and ninety-two in 1977. Furthermore, the total number of enrolled full-time students at the University has increased from one thousand two hundred and thirty-one in 1970 to three thousand one hundred and eleven in 1978. (see tables 1 and 2 in appendix B). These large numbers of students enrolled in the various sectors of the educational system indicate that there has been a quantitative expansion of educational facilities in Zambia since independence. Furthermore, these figures show that the main concern of the government (ie. its policy) on education has been on expanding the educational system at all levels, primary, secondary and tertiary. The expansion of the educational system as I have already shown, has been accompanied with the abolition of some of educational practices of the colonial government such as, the charging of school fees and racial segregation in schools.

In short, these were the policies of the independent government on education in Zambia. These policies have been described as having been directed at one objective namely:

.....to correct the situation which developed between 1953 and 1964 namely:- a concentration in

the field of education on providing for European education, secondary education for Africans being held at a level far below requirements, while higher education for Africans was consciously impeded.....by raising the general levels of education as well as developing a wide range of specific technical, administrative, extensive professional and management skills in the population³⁵.

After having outlined the policies of the Zambian government on education, I will at this juncture try to answer the questions that I have raised in Chapter One namely:

- (i) What are principles of the Zambian educational system?
- (ii) On what ideological principles are these educational principles based?

From what I have discussed so far on the educational policies of the Zambian government, it is apparent to me that the principles of the educational system in Zambia are not different from those educational principles which I have identified as having been the bases of UNIP prior to independence. To me, the educational principles of the educational system in Zambia can be described as being:

- (i) compulsory universal primary education;
- (ii) quantitative expansion of the educational system at all levels;

- (iii) promotion of educational opportunities and facilities on the basis of equality of opportunity and provision;
- (iv) development of technical and other forms of education to meet the needs or interests of different people in the society;
- (v) the production of manpower for the needs of the society.

It appears to me that these are the educational principles upon which the Zambian educational system is based.

In the last sections of this Chapter, I have argued that the educational policies of the nationalist leaders of UNIP prior to the attainment of independence, were influenced by the ideological principles of equality and respect for persons which these leaders adhered to. I have also argued that the changes which the new government instituted in the educational system immediately after independence were influenced by the need to make education equitable among all the races in the country. In spite of the fact that there is no profound statement on education in all the documents on Zambian Humanism, the influence of the ideology on the educational system has been very

significant. All changes that have been made in the educational system can be interpreted as having been influenced by the central principle of the ideology of Zambian Humanism, namely, the welfare of man. I will illustrate this point by referring to what I have discussed in Chapter Three.

In the third Chapter of this thesis, I have argued that the concern for the welfare of man or service to man, is what is implied in the ideological principles of the ideology of Zambian Humanism. The welfare of the individual as I have argued, is tied to the needs of the individual. Individual needs are many and these include the need for education. Since education is one of the basic needs of each individual in society, to promote this need among all the people in the society necessitates the expansion of the educational system so that most people can have access to it. I refer to educational expansion as being fundamental in order to realize the educational needs of the individuals in Zambia because the inherited educational system was not intended to accommodate large numbers of pupils. The projections for African education below testifies this point.

For children aged 8 years in 1961, out of every 1,000 of them 920 would be able to enter primary schools in 1961; of these 305 would be able to enter middle

primary schools in 1965; 118 would be able to enter upper primary schools in 1967; 22 would be able to enter junior secondary school in 1969; 5 would be able to enter senior secondary in 1971, and in the due course sit for cambridge school certificate in 1973. One would be able to enter the sixth form and sit for the cambridge higher school certificate in 1975.³⁶

These projections indicate that the inherited educational system was not devised in order to give the African members of the society an opportunity to satisfy their educational needs. For example, according to these projections eighty African children would grow without education out of every one thousand. Furthermore, education for Africans meant elementary or lower primary education because the majority of the Africans would end their schooling in the lower stages of the primary schools.

The inherited colonial educational system therefore was not consonant with the principles of Man Centredness, Equality, Respect for Persons and Reciprocal Obligations whose goal is to promote the welfare of the individual. The principles of universal primary education and quantitative expansion of the educational system in my view were formulated in order to meet the educational needs of the individuals in the society. It might be argued to the contrary that the ideological principles which I consider as having influenced the educational

policies were formulated later after independence. Indeed, the ideological principles were codified much later as a system of thought or ideology but as I have argued in Chapter Three, these ideological principles were professed by the nationalist leaders of UNIP before independence. For example, the principles of Man Centredness, Equality, Development and so on were articulated by Kaunda and his fellow nationalist leaders before independence. Because the principles of the ideology of Zambian Humanism were professed before independence by the ruling leaders today, I consider the policies of the independent government in education as having been influenced by these values or principles which these leaders held. In my view therefore, the concern for the welfare of the individual which is entailed in the principles of the ideology of Zambian Humanism has had an impact on the policies of educational expansion and universal primary education which the independent government formulated.

On the other hand, it may be argued that the policy of education expansion was prompted by the shortage of skilled manpower in the country rather than by any ideological considerations. This might be a valid counter argument to make because at the time of independence Zambia had a shortage of skilled manpower

of all types. For example it is stated that at the time of independence, there were only two medical doctors, one engineer, no graduate teachers, no town planner, no economist serving either the government or private enterprises in any capacity among the two and half million Africans³⁷. This is an absurd situation because no society can be managed without the services of educated and skilled manpower of all categories.

However, the principle of manpower production, cannot be divorced from the general ideological principles of the society. Any society, in my view, requires the services of different categories of manpower because it wants to execute its ideological principles. In Zambia the principle of service to man which is the central organizing principle of the ideology of Zambian Humanism cannot be realized without the services of all categories of skilled personnel. For example, the principle of equality in services such as schools, health, roads, housing and so on cannot be realized if there are no people that are trained in running these services. In other words, manpower production is a corollary of ideological principles because the type and quantity of manpower required by a group of people, is dependent on the type of society which

that group would like to create. The type of society which is desired by any group of people as I have argued in Chapter Two is a product of their ideological principles, values or beliefs. This argument I am making is, I think, what is entailed in Kaunda's remarks namely that:

We say a nation is what people make it. But, quite frankly, we can only make Zambia what we want it to be if we have the adequate manpower, with the right type of education and skills, with the right attitude, and who are committed to the future of Zambia. Such manpower must be the product of our educational system. The power to make Zambia what we desire it to be lies in our education and educators³⁰.

Implied in Kaunda's statement is the primacy of ideology over manpower production. That is manpower production is adhered to as an educational principle because it is recognized that the manpower so produced will help to achieve the ideals or goals that have been set for the society in general and in this case these ideals or goals are equality, man centredness, respect for persons and reciprocal obligations which entails service to man. In my view therefore, manpower production as an educational principle is determined by ideological principles. For example, the development of technical education as an educational principle was formulated because the principles of Equality, Man Centredness, Reciprocal Obligations and Respect for Persons which

entails service to man, could not be realized without people with technical skills to carry out certain services which may be provided to the people. For example, much as the government may want to extend electricity supply to different parts of the country in conformity with its principle of Equality, this cannot be realized if there are no trained personnel in electrification who can carry out this task.

Similarly the provision of such services as schools, hospitals, roads, water supply and so on to people, require the services of technicians with the skills of bricklaying, surveying, architecture and so on.

From the discussion above, it can be concluded that the principle of service to man, that is the concern for the welfare of man in society, which is considered to be the central organizing principle of the ideology of *Zambian Humanism*, which is entailed in its principles of Man Centredness, Equality, Respect for Persons and Reciprocal Obligations, has had an influence on the educational policies which have been formulated in Zambia. This argument is adduced here because the provision of services to man as I have shown, require the services of the products of the educational system namely, the manpower produced in the educational system. But as I have tried to show

in this Chapter, the inherited educational system was not devised in order to produce enough skilled manpower which could provide the services that man requires in Zambia. Hence in order to achieve the ideal of service to man, the government had to expand the educational system at all levels and also to introduce new courses so that people with different types of skills could be produced to carry out the task of service to man.

Furthermore, education is on its own, an important service required by man. But, as I have shown in this Chapter, the inherited educational system was not broad enough to accommodate large numbers of people (Africans in this case). In order for educational services to be extended to large numbers of people on the basis of equality of opportunity, it was enavitable that the educational system had to be expanded.

Ideological principles therefore, as I have argued in Chapters One and Two have a significant impact or influence on the nature or form the educational system takes. The nature or form which the educational system has taken in Zambia since independence has been influenced by the ideological principles of the

ruling leaders. That is, the principles of Man Centredness, Equality, Respect for Persons and Reciprocal Obligations all of which entails a concern for the welfare of the individual in society irrespective of the type of individual he or she may be, have had an influence on the educational policies that I have outlined in this Chapter.

FOOTNOTES

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CHAPTER FIVE

1. CONCLUSIONS

My assumption in this thesis has been that ideology is an important instrument for understanding educational thought and practice in any society. I have tried to examine this assumption by analysing the influence the ideology of Zambian Humanism has had on the educational system in Zambia by looking at the educational changes and policies that have been formulated in Zambia. In analysing the relationship between Zambian Humanism and the educational system, it has been established that the main goals of the government in education in Zambia, reflects the ideological principles of Zambian Humanism. That is, all the changes that the government has instituted in the educational system have been influenced by the principles of Zambian Humanism.

From the analysis I have made on the influence of Humanism on the educational system in Zambia, the argument which has been adduced by some scholars that Zambian Humanism is an inaccurate theory of human nature which can hardly be expected to be a guiding principle in solving social and political problems is erroneous¹. Such a view is erroneous because it has been shown in this thesis that the ideology of Zambian Humanism has been a guiding principle

for changing the inherited colonial educational system. For example, I have argued that the fact that education being free from primary to university level in Zambia reflects the influence of the ideological principle of service to man which is entailed in the ideology of Zambian Humanism. I have also shown that the policies of educational expansion, universal primary education, manpower production and other policies on education in Zambia have been influenced by the ideological principles of the ruling leaders.

In fact, the influence of the ideological principles of Zambian Humanism is seen in many areas of education, and other scholars have identified this impact of the ideology on the educational system in their work. For example, Tembo² points out that the ideological principle of national integration, has influenced the choice of the medium of instruction in schools. He points out that because Zambia is made up of different tribal groups the choice of one tribal language as a medium of instruction would be politically disastrous. The ideological principle of national integration, in his opinion, has influenced the government in choosing English as a medium of instruction because it is perceived to have an advantage of putting every Zambian at an equal disadvantage in education so far as language is concerned.

Furthermore, Tembo considers the principle of national integration as having had an impact on the policy of free education from the primary school through to the university level because it ensures that a child will not be precluded from attending school because of the background of his parents in either tribal or social class terms³.

From the point of view of the educational system therefore, the impact of the ideology of Zambian Humanism on education has been very significant. In fact, it can be contended that since independence, the new leaders have been working towards changing the colonial educational system which was based on colonial values so that it is in line with their values or principles. This argument is evident from the remarks of Kapwepwe namely that:

education is an important instrument in any society but while this is true you cannot leave education without any guideline or direction, this would be no doubt dangerous to the whole society.....the education that was good for the colonial powers here or at home in Europe will not necessarily be good for us here in Zambia or in Africa. If this is true the education that was good for the colonial powers in Zambia must be out of date, it needs a great renovation in order to meet the present problems and national demands. Apart from this, how could a system of education be good that was planned with different intentions and goals? Above all, education has never been stagnant, it always grows with the demands of the nation. In short, transfer of traditional methods that are failing Europe and America cannot be accepted by Africa in its present acute demand for the realities of education. Education in Zambia must interpret what colonialism meant to us, what were the objectives. When these questions are answered

clearly and faithfully - then we must start designing our education that will aim at building our African personality sufficiently to be proud of ourselves again and move forward with confidence and pride to design a future of our own. To be ourselves is to design an education which will face the problems of political growth, economic advancement and cultural development, aimed at providing good welfare to all the people of Zambia and not some.

What is entailed in this argument is the view that education is generally tied to the principles, values, goals or aspirations of those people who formulate it. It is in this respect that colonial education, as in the quotation above, has been rejected as being out of date for Zambia. The rejection of the colonial educational system can be interpreted to have been influenced by the new values or principles of the new leaders which are, as I argued in Chapter Three, aimed at replacing the values of the colonial administrators. The new leaders in Zambia have therefore been trying to make their values or principles permeate the educational system as Kapwepwe furthermore argued:

.....it is not a question of hating colonial education or the main objects that were behind colonialism but it is a question of reality and necessity, if at all Zambia has to provide a fuller meaningful life. What I mean in short is that the colonial education is to be reformed to suit the present requirements of the nation. The 1800 to 1963 education is almost out of date. We must, therefore.....think of new ways of reforming our education in order to answer some of our immediate problems as well as long term problems. We all know that a blunt axe cannot produce the same results as a sharp axe. The present education must be sharpened in order to produce productive men and women who will be responsible to the

demands that the nation will make on her society.....
 The education that I have in mind is an education that
 will make our children proud of being Zambians and Africans,
 it must be an education that will give the answer to
 many of our problems like poverty, ignorance and disease.
 It must be that education which will build a solid
 community with the body and soul of humanism⁵.

The advent of independence in Zambia therefore has resulted
 in the need to make the values and principles of Zambian
 Humanism dominant. The principles of the ideology of
 Zambian Humanism have, as I have tried to show in Chapter
 Four, influenced the government's policies on educational
 expansion, universal primary education, free educational
 services and manpower production. However, it should
 be pointed out further that the ideological principles
 and values of the new leaders have influenced a lot of
 changes in the subjects taught in schools. For example,
 in 1969, proposals directed at changing the school
 curriculum were made namely that:

- (1) African languages should be taught from elementary
 and to some extent in secondary schools. A radical
 view towards the teaching of English in schools was
 expressed in defence of African languages, namely
 that the teaching of English from the start is the
 surest way of imparting inferiority complex in the
 children and society.

- (2) History should be taught in much more detail so as to give light to the children and enable them to understand themselves where their forefathers came from. And that Geography and other arts should have a leaning to the local environment.
- (3) Science subjects should occupy more time and that Greek and Latin should be eliminated in the school curriculum because they are inconsistent with contemporary life.
- (4) Technical education should receive great emphasis in the schools and that it should suit the local requirements.
- (5) Cultural subjects like dancing and music should be taught in schools so that they should cultivate African personality and identity⁶.

These proposed changes in the school subjects have to a certain extent been made. History and Geography syllabuses in schools have been attuned to the local environment and new textbooks with a local bias have been produced⁷.

Latin, which used to be taught in schools during the colonial period, no longer occupies a place in the school time-table. Technical subjects such as woodwork, mechanical and technical drawing are now taught in most schools.

A technical college which prepares teachers to teach technical subjects in schools has been established by the government in Luanshya. At the secondary level, two

technical secondary schools, namely, David Kaunda Technical Secondary School and Hillcrest Secondary School have been established in order to teach among others, technical subjects. Furthermore, several technical colleges and trades training institutes have been established to train students in technical subjects (see table I in appendix B). The emphasis on cultural subjects has not only resulted in the introduction of cultural activities in schools such as dancing and so on but the Ministry responsible for education which used to be known as the Ministry of Education has changed its name to the Ministry of Education and Culture and teachers are being trained at the Evelyn Hone College to teach music in schools.

All the changes which have been made in the educational system that I have discussed in this dissertation, are in my view, a reflection of the values and principles of the new leaders which I discussed in Chapter Three. That is, the changes in the structure, contents and objectives of education in Zambia which have been discussed here have been brought about by the influence of the ideological principles and values of the new leaders, and these ideological principles or values are embodied within the ideology of Zambian Humanism. For example the proposed changes in the school subjects which I have just outlined here reflect the values of traditionalism, nationalism and

development. This is so because, to put emphasis on African languages and cultural subjects in schools is, in my view, to emphasize on the prevailing traditions in society. On the other hand, to emphasize on the need to study the local environment in school subjects is to try and make the pupils appreciate the importance of their own society and, to take an interest or pride in one's own society is what nationalism is all about. Furthermore, to put an emphasis on science and technical subjects in schools presuppose the need to produce skilled manpower to carry out the tasks of development which the society demands. The proposals for changing the subjects taught in schools which were made in 1969, which I have outlined here, reflect the values or principles of the new leaders which have been discussed in Chapter Three.

In conclusion therefore, it can be stated that the ideology of Zambian Humanism has determined the direction and the practice in the educational system. All the changes that have been made in the educational system have been due to the influence of the principles and values of the ideology of Zambian Humanism.

2. RECOMMENDATIONS FOR FURTHER RESEARCH

In writing this thesis, I have trampled on a virgin area as far as the problem of education and ideology in Zambia

is concerned. I call it virgin because there is no research so far which has been devoted at analysing the relationship between the ideology of Zambian Humanism and the educational system in Zambia. The work of Roy Clarke⁸ on Policy and Ideology in Educational Reform in Zambia, has only been directed at identifying the ideological differences between the draft statement on educational reforms of 1976 and the adopted government policy on educational reforms of 1978. Clarke's study has not touched on the problem of the impact or influence of Zambian Humanism on the educational system.

Ideology, as I have argued in this thesis has an important function in society: it is the basis of all that a society aspires to achieve. The ideology of Humanism is the official ideology in Zambia because it has been adopted by the Party (ie. UNIP) as a basis of all its policies be they economic, social, political, education and so on. As such therefore, the ideology of Zambian Humanism will have a significant influence on the lives of the Zambian people. This being the case, the influence of the ideology on the various aspects of the life of the Zambian society should receive great attention from scholars and researchers alike from different disciplines - education, psychology, sociology, political science, economics, history and so on.

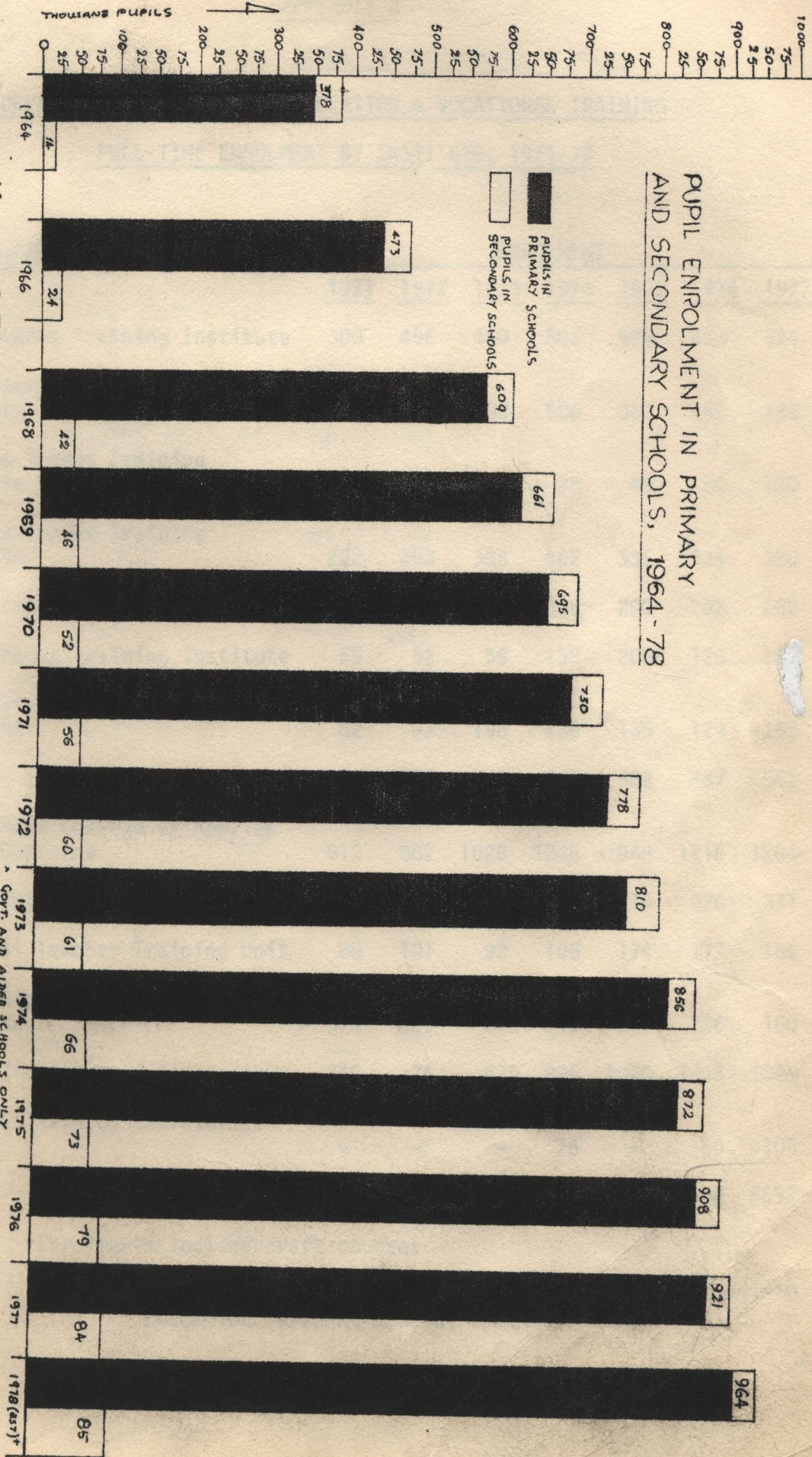
For educationists, the relationship between the ideology and such aspects of the educational system as the, curriculum, administration, teaching methods, and so on can be investigated. On the other hand, it is the duty of educationists to try and find out whether the principles of Zambian Humanism can feasibly be transmitted in the educational process in Zambia. Studies into the relationship between the ideology of Zambian Humanism and education, are considered important here because those who formulated the ideology of humanism look forward to education as being the only institution in the country which possesses the possibilities of shaping the future of Zambia in the direction in which they desire it to go⁹. With this expectation from the formulators of the ideology, it would be a remiss for educationists not to study the relationship which the ideology of Zambian Humanism has with the educational system. Furthermore, the principles or values of the ideology should be analysed in order to clarify what they mean. I consider this clarification of the ideological principles of humanism important because Zambia like all other third world countries is occupied with identifying and defining the ideological principles upon which they can conduct their own affairs. The identification and definition of ideological principles should not be the occupation of politicians alone. Rather, politicians should be supplied with suggestions or ideas founded on

research investigations about what their principles mean and what they entail when they are applied to the various aspects of the life of the society. This study, I hope, will stimulate the thoughts of other people into thinking more about the impact of Zambian Humanism on other aspects of the Zambian society.

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2. Tembo, Lyson P. Education and Ideology: A Philosophical Investigation. Ph.D.Thesis presented at Columbia University, 1976, page 141.
3. Tembo, Lyson P. Education and Ideology. Page 140.
4. Kapwepwe, Simon. Closing address in the Report on First National Education Conference held at Evelyn Hone College, 30th September to 2nd October, 1969, by Ministry of Education, Lusaka, 1970, page 67.
5. Kapwepwe, Simon. in Report on First National Education Conference. 1969, page 68.
6. Kapwepwe, Simon. in Report on First National Education Conference. 1969, pages 68-69.
7. See for example Naidoo, M.R. and Mumbwe, M. A Secondary Geography of Zambia (New Edition). Longman, Lusaka, 1969.
8. Clarke, Roy. Policy and Ideology on Educational Reform in Zambia. M.A. Thesis, University of Lancaster, 1978.
9. Kaunda, D.K. Opening address in Report on First National Education Conference. 1969, page 13.

PUPIL ENROLMENT IN PRIMARY AND SECONDARY SCHOOLS, 1964-78



Source: Ministry of Education, Statistical Profile of Zambian Education, 1977/78, Lusaka, December 1978.

APPENDIX BTABLE IDEPARTMENT OF TECHNICAL EDUCATION & VOCATIONAL TRAININGFULL-TIME ENROLMENT BY INSTITUTE, 1971-77

<u>INSTITUTE</u>	<u>ENROLMENT</u>						
	<u>1971</u>	<u>1972</u>	<u>1973</u>	<u>1974</u>	<u>1975</u>	<u>1976</u>	<u>1977</u>
Kabwe Trades Training Institute	300	496	440	502	559	453	524
Livingstone Trades Training Institute	168	234	380	506	387	482	498
Luanshya Trades Training Institute	32	28	26	25	49	80	120
Luanshya Trades Training Institute	262	393	388	402	335	334	320
Lusaka Trades Training Institute	204	290	339	336	290	203	262
Mansa Trades Training Institute	59	52	59	138	209	126	160
Mawaggali Trades Training Institute	82	97	198	139	135	124	153
Northern Technical College*	795	719	748	765	682	487	561
Evelyn Hone College of Applied Arts & Commerce	812	882	1026	1046	948	1216	1204
Nkumbi International College	119	90	124	416	215	326	371
Technical Teacher Training Unit	88	101	92	106	114	177	186
Zambia Air Services Training Institute	375	265	310	213	267	256	160
Zambia Institute of Technology	360	476	479	896	1026	1245	1068
Kasiya College of Secretarial Science	-	-	-	76	-	60	105
TOTAL	3656	4123	4609	5666	5216	5569	5692

*Enrolments include craft courses

Source: Ministry of Education Statistical Profile of **Zambian** Education 1977/78, Lusaka, December 1978.

TABLE II

UNIVERSITY OF ZAMBIA FULL-TIME STUDENTS, 1970-78

<u>SCHOOL/COURSE</u>	<u>1970</u>	<u>1971</u>	<u>1972</u>	<u>1973</u>	<u>1974/75*</u>	<u>1975/76</u>	<u>1976/77</u>	<u>1977/78</u>
Humanities & Social Sciences	454	664	736	921	623	538	677	730
Natural Sciences	366	518	498	790	820	782	742	565
Engineering	70	93	144	148	165	149	145	159
Agricultural Science	52	25	42	56	87	82	84	59
Medicine	56	84	147	54	131	161	130	197
Mining	-	-	-	81	73	74	87	109
Law	89	59	79	104	117	123	184	221
Education	-	-	-	-	491	395	457	924
Diploma in Teacher Education	-	-	-	30	27	24	23	60
Diploma in Social Work	48	35	32	31	38	26	22	20
Postgraduate Cert. in Education	47	42	25	-	-	-	-	-
Diploma in Library Studies	-	-	13	15	-	-	-	10
Diploma in Business Admin. & Planning	-	-	-	-	-	-	4	-
Associateship Cert. in Education	39	36	37	-	-	-	14	-
Cert. in Adult Education	10	10	12	14	18	-	-	18
Cert. in Library Studies	-	-	-	-	22	-	-	-
Diploma in Nursing Education	-	-	-	-	-	-	-	-

Cert. in Public Health Nursing	-	-	-	-	-	-	-	14
TOTAL	1231	1566	1765	2244	2612	2354	2569	3111

*The University of Zambia Calendar was changed in this year.

Note: Before 1974-75 undergraduate students in Education were registered in the School of Humanities and Social Sciences and the School of Natural Sciences for the B.A. with Education and B.Sc. with Education respectively.

Source: Ministry of Education Statistical Profile of
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