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**TERTIARY EDUCATION LEADERSHIP PROGRAMMES IN
TANZANIA AND NEW ZEALAND: HIGHER EDUCATION FOR
SOCIAL DEVELOPMENT**

**BY
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**A THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENTS FOR THE
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Dedication

To my mother, Amina Shabani and the more than one thousand people, whose lives were cut short by the sinking of M. V. Bukoba in Lake Victoria on 21st May 1996. May their lives not be lost in vain.

Acknowledgements

In accomplishing this work I came into contact and got involved with many people to whom I am deeply grateful. In particular I would like to thank the various educators from both Tanzania and New Zealand who provided me with information and material without which this thesis would have remained a figment of imagination. For reasons of anonymity and confidentiality, these educators remain unnamed. Apart from these, I cannot mention by name, all the people who were part of the making of this thesis because of the limitation of space and human folly. However, I would like to single out a few people and some institutions whose special roles and influence enabled me to undertake and finalise this study.

My thanks to the New Zealand Government and its Commonwealth Scholarships and Fellowships Plan, Massey University, the Tanzanian Government and the University of Dar es Salaam for the financial support that enabled me to study in New Zealand. During my stay in New Zealand I was also a beneficiary of the Clem Hill Memorial Fund; to whose Trustees I would like to extend my gratitude.

Apart from the physical health, I would like to extend my deepest appreciation to those who contributed to my intellectual well-being during my studies. In many ways I am genuinely indebted and forever grateful to Professor Wayne Edwards, my chief supervisor, who believed in me beyond belief and worked with me, untiringly, to actualise and transform a dream into reality. I would also wish to extend my thanks and gratitude to Professor John Codd, who provided insight into my work not only as my second supervisor but also as my teacher in policy analysis. I would, particularly, want to mention the encouragement and support I received from him, as the Head of Department, to attend conferences and other intellectually nourishing engagements which made my studies all the more worthwhile.

Various groups, including the invigorating but short lived, Phenomenography Group spearheaded by Dr Janet Burns; the Reading Group and the Policy Response Group in the Department of Education Studies and Community Support at Massey University, provided valuable insight into my work and offered me non-threatening avenues to air my formative ideas and receive constructive and (although not always) amenable response.

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My parents taught me to understand that, as stumbling and falling is part of the process of learning to walk, so is standing up after every fall. To them I am eternally grateful, even though, regrettably, they didn't live long enough to see the completion of the journey for which they prepared me.

Abstract

This thesis, about educational leadership development, explores selected tertiary programmes of educational leadership in New Zealand and Tanzania. The aim of the study was to explore whether, and how, Tanzanian programme development could benefit from the experience of programme development which has been acquired by New Zealand's tertiary institutions. For the purpose of the study, five programmes offered by tertiary institutions in New Zealand and courses from the, then, only tertiary educational leadership programme in Tanzania, were selected for examination.

The study examined the context of educational leadership in both Tanzania and New Zealand, with particular reference to the contemporary reforms in education in the two countries and their influence on educational leadership development in recent years. The specific contents of the programmes were also examined in respect to their organisational, cognitive and affective aspects. Employing an eclectic qualitative research methodology, the study was underpinned by critical theory assumptions in advocating a framework for educational leadership programme development in the context of Tanzania, based on the concept of power diffusion, allowing for a more broad based democratic participation of teachers in leadership programmes.

Premised on the assumption that educational leadership is central to the success or failure of any educative process in its conception of leadership, the thesis advocates the development of democratic, dialogic, participative and reflective leadership as opposed to leadership based on autocratic and power-wielding authority. The main thrust of the arguments rest on the understanding that, without the teachers' enthusiasm to teach and the learners' willingness to learn, schools would be nothing but "a wilderness of wasted logic". It is argued that educational leadership can contribute significantly towards the realisation of the ideal, albeit not necessarily clinical, environment for the educative process to take place.

It is contended that, in the context of the contemporary social and political structures, especially in developing countries, such as Tanzania, educational leadership can either be for liberation or domination. Based on the findings from various New Zealand and Tanzanian programmes of educational leadership, examined in this study, it is underscored that, in order to be liberative, educational leadership requires the support of a socially critical philosophy.

The findings of the thesis highlight the centrality of the role of tertiary education institutions in the development of leadership in educational places. Thus, it is concluded that, for a developing nation, like Tanzania, the need for tertiary programmes for educational leadership cannot be overemphasised.

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Abbreviations and Glossary of Terms

Abbreviations

CIDA - Canadian International Development Agency
 DoDs - Developers of developers
 DANIDA - Danish International Development Agency
 DSE - Germany Foundation for International Development
 ERNESA - Educational Research Network for Eastern and Southern Africa
 ESR - Education for Self-Reliance
 IMF - International Monetary Fund
 MoEC - Ministry of Education and Culture (Tanzania)
 NZ - New Zealand
 NZARE - New Zealand Association of Research in Education
 OUT - Open University of Tanzania
 PMS - Performance Management Systems
 SIDA - Swedish International Development Agency
 ToTs - Trainers of trainers
 TZ - Tanzania
 UDSM - University of Dar es Salaam
 UNESCO - United Nations Education, Science and Cultural organisation
 UNICEF - United Nation International Children and Education Fund
 URT - United Republic of Tanzania
 WB - World Bank

Kiswahili Terms

Elimu - Education
 Jamhuri - Republic
 Kiongozi - Leader
 Mapendekezo - Recommendations
 Mfumo - System
 Mkutano - Conference/Meeting
 Mkuu - General
 Mtawala - Administrator
 Muungano - Union/United
 Mwaka - Year/Annual
 Na - and
 Raisi - President
 Ripoti - Report
 Taarifa - Report
 Tume - Commission
 Ujamaa - Communalism (Tanzanian brand of socialism)
 Wa/Ya - Of
 Waziri - Minister
 Wizara - Ministry

Maori Terms

Aotearoa - New Zealand
 Iwi - Tribe
 Hapu - Clan
 Hui - Meeting/gathering

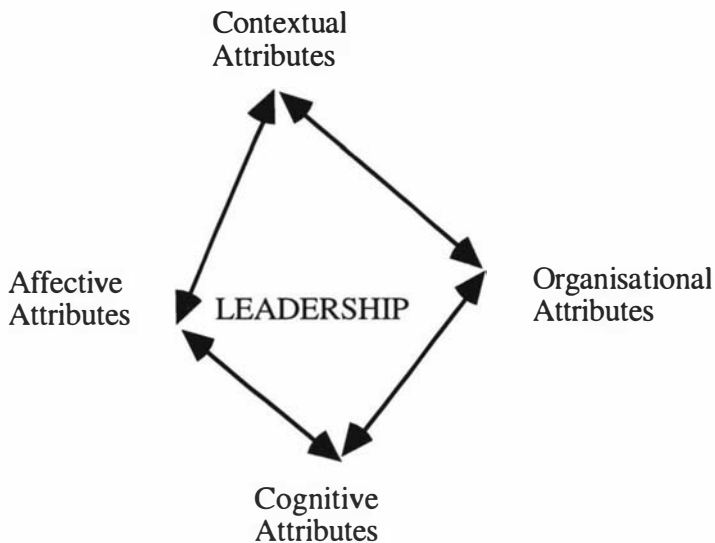
Kaumatua - Elders
Kohanga Reo - Total Maori immersion pre-school
Kura Kaupapa - Total Maori immersion primary school
Kura Tuarua - High School
Maoritanga - Maori culture
Marae - Meeting place (normally gathering place for Hapu (clan))
Matauranga - Philosophy
Noho - Period of residence
Pakeha - New Zealander of European descent
Reo - Language (used commonly for Maori language)
Tangata - People
Taonga - Treasure
Tapu - Holy
Tumuaki - Principal
Whakahaere - Manage/manager
Wananga - Maori institution of higher education
Whanau - Family
Whenua - Land
(Note that in Maori “wha” is pronounced “fa”)

Prologue

It is the position of the researcher that social development entails the evolution of social processes that ensures that people are happy, healthy and productive. It follows that exploited and dominated people cannot be happy; people without knowledge, skills and appropriate technology cannot be properly productive; likewise people lacking proper nutrition, adequate housing and security cannot be healthy. In this, it is argued that education has a significant role to play. However, for education to play its role, it needs to be nurtured, harnessed and organised in such a way that the necessary attributes for a healthy productive and happy society are reflected and accentuated. Such organisation of human intentionality, it is argued, may be achieved through the strength and position taken by the leadership of education in each and every society. The reader will find it postulated that leadership development is imperative for the leaders to achieve greater awareness and insight into their internal and external contexts, their organisational mainstay, their cognitive understanding as well as the norms and values espoused in their educational establishments.

Employing a qualitative critical theory approach in examining the notion of leadership, the researcher has, by design, refrained from offering, yet, another definition of the term, deciding instead, to describe and give attributes surrounding the notion. The reluctance to define the term, leadership, stems from the researcher's philosophical inclination that definitions are 'snapshots' that capture, consign and confine social phenomena in time and location, thus, effectively denying and ignoring the dynamism and flux that, invariably, attends to all human organisations and processes. The diagram below, call it a diamond if you will, indicates the researcher's notion of leadership in flux, it may be instructive for the reader to come back to it from time to time.

The interactive attributes through which leadership is conceived and described in this thesis.



It is the researcher's view that one would be hard pressed to find any fundamental human process that stands still, long enough, to warrant an accurate and valid definition. In the same vein, in grappling with the notion of the methods and approach to research, the researcher is of the view that the greater balance of human activity and intentionality is difficult to capture in numbers and models. Thus a choice for the qualitative approach was made. However, even within the qualitative approach one is confronted with a plethora of choices amongst opposing and counter-opposing methodologies and techniques. In the present case, the researcher was of the view that what is important is to tell one's story; rather than to haggle and despatch one's energy on deciding and claiming royalty to any one given approach. Thus, an eclectic approach of methods and techniques within the qualitative paradigm, was employed by the researcher in order to tell his story authentically and credibly. Since this is a comparative work, the researcher felt the need to include appendices which provide useful backgrounds for the understanding of Tanzania's educational history and New Zealand's educational setting, with specific reference to Maori education. It is the researcher's hope that this brief prologue would set the reader in the right direction to understand and place the thesis in its proper perspective.

PART I

Chapter One

Introduction

Background to the Study

This study of educational leadership development in Tanzania and New Zealand is based on the assumption that the expansion of the provision of education and the changing environment for this provision, due to the reform processes which have engulfed educational systems around the world, signify considerable implications for the ability and capacity of educational leadership in many nations.

From the 1980s, a new wave for educational privatisation and parental choice, which has its beginning from the Western countries, has led to the introduction of educational reforms of unmatched proportions in most post-colonial nations, such as Tanzania (Mbilinyi 1992; Brock-Utne 1993, Muganda 1997). Schooling, as we know it, has come under pressure to change and give way not only to new forms of managing structures but also to different expectations and outcomes. Deregulation of direct state involvement in education provision and reorientation of education provision towards market economy principles, for example, have increasingly made provision of education dependent on private financial support and investment (Hargreaves and Reynolds 1989). Instead of helping to bridge the gap amongst different groups in the nation, schooling is promising to be the vessel through which social differentiation will be accomplished.

All these changes in orientation and expectations signify fundamentally different assumptions about content, about teaching and learning and about students and schools, yet the role of the educational leadership in the whole process of change cannot be overemphasised (Angus 1989, Duignan 1989, Cardno 1995 and URT 1993). Angus (1989) argues that even a cursory examination of the literature on school effectiveness reveals that, while there are some differences of approach, the active leadership of the principal is regarded as essential to school improvement. In this regard, characteristics thought to constitute effective leadership, include, setting an atmosphere of order, discipline and purpose; creating a climate of high expectations for staff and students; encouraging collegial and collaborative relationships and building commitment among staff and students to the school's

goals; facilitating teachers in spending maximum time on direct instruction, encouraging staff development and evaluation, and being a dynamic instructional leader (Duignan 1989, Angus 1989).

Cardno (1995:117) argues that school leaders now hold a multifaceted position in which they perform many roles: “as chief executive of a board of trustees, as the professional (or instructional) leader of the school, and as the linchpin between and within the school’s various stakeholder groups”.

Moreover, the increased inclination towards greater civic democratisation in society, at the political level, makes it imperative that educational systems need to follow suit not only by democratising their structures but also by facilitating more follower participation, collegiality and power sharing.

This calls for a shift of emphasis from the traditional notion of educational leadership training of skills and knowledge of specific individuals to the need for leadership capacity-building that allows for the shift of power and authority in the educational enterprise as well as personal and organisational learning and active participation of all - teachers, students and the community.

Thus, it is argued in this study that, even in post-colonial countries such as Tanzania, as the social and economic context within which the educational leadership operates is in constant flux and turmoil, it requires a set of skills and reflexivity above those acquired through intuition and experience.

It has been observed (Musaazi, 1982), however, that, in many post-colonial nations, the practice of educational leadership development has been accorded very low priority. In Tanzania, for example, it is noted by a Government Task Force (URT 1993) that the appointments of school heads, principals and other educational officers, quite often do not take into account the need for specific education or theoretical grounding in educational leadership. The Task Force (URT 1993: 95) urged the government that:

An efficient and effective management practice in education must evolve out of an established comprehensive national staff recruitment and development policy for all levels, on the basis of an assessment of training needs and the design of corresponding training modules.

On the other hand, in the face of the challenges accompanying the changing roles and functions of educational leadership, some countries, including New Zealand, have developed programmes for enhancing educational leadership capacity.

This study was conceived with the researcher's coming into contact with the New Zealand system of education and finding that New Zealand offers a variety of educational leadership programmes through its tertiary institutions. It was noted that the majority of the educational leadership programmes in New Zealand were developed after the 1989 *Tomorrow's Schools* educational policy reforms that sought to "devolve the management of all school operations to school level" (Cardno 1995:117).

Based on the knowledge of the education system in Tanzania, the researcher undertook this study in order to explore the nature of educational leadership programmes offered in New Zealand so as to determine whether, and how, New Zealand's experience could assist tertiary educational institutions in Tanzania to develop educational leadership programmes that are appropriate for their context.

Thus, this study, at both the conceptual and empirical levels, addresses the need for, and ways through which, educational leadership programmes in Tanzania may be developed to help educational leaders conceive and lead educational organisations in ways that focus on democratic ideals, shared responsibility, moral leadership and programmatic professional development.

Statement of the Problem

It has increasingly become widely acknowledged that the lack of adequate development of educational leadership has contributed to the crisis of education in Tanzania (URT 1993; URT 1995; Kiwira 1992). It was observed (URT 1993:95) that the expansion of education, which started with political independence in 1961 and culminated with the declaration of universal primary education in 1974, did not take into consideration the need for enhancement of the necessary leadership capacity in the schools and other educational institutions. The ministerial Task Force on The Tanzania Education System for the 21 Century (URT 1993:95) reveals that the lack of preparation of educational leaders has been noted to be a weakness of the Tanzanian system of education by both "internal as well as external evaluators". The Task Force (URT 1993:95) observes, *inter-alia*, that:

The education system in Tanzania is managed at all levels, by and large, by non-professional education administrators, using only their classroom teaching experience coupled with trial and error administrative experience. Consequently, there are serious deficiencies in the management of educational institutions.

Indicating similar concerns, the Tanzanian “*Education and Training Policy*” (URT 1995) argues that sound management and administration techniques are essential for effective functioning of education and training systems and institutions. The document insists that educational managers and administrators at national, regional, district and institutional levels should be experienced, highly qualified academically and with skills in educational management and administration. The policy (URT 1995: 29), thus, directs that:

All education managers at national, regional, district and post-primary formal education and training institutions shall have a university degree, professional training in education management, as well as appropriate experience. Education managers at ward and primary school levels shall have a certificate or diploma in education, as well as professional training in educational management and administration from a recognised institution.

The preceding observations and statements signify an urgent need for mounting educational leadership programmes that would develop the requisite leadership capacity in educational settings in Tanzania; which is the basis of the problem that is explored in this study.

This study, therefore, explores how tertiary institutions in Tanzania can develop viable educational leadership programmes that would go beyond the technical, instrumental requirements stated in the government policy, to embrace a transformative approach to educational leadership. Notably, the study focuses on the need for leadership programmes that encourage liberative, collegial, democratic ideals for shared responsibility in education places. The study, therefore, examines the possibility of Tanzania’s tertiary institutions learning from the ample experience of New Zealand tertiary institutions in developing educational leadership programmes. Aspects of the New Zealand experience are explored in the study.

The Purpose of the Study

The study aims at exploring “whether” and to identifying “what” Tanzania's tertiary education leadership programme developers can learn from tertiary educational

leadership programmes developed in New Zealand. It is important to emphasise here that the intention of the study is not to extrapolate and transplant the New Zealand model of programme development to Tanzania. Rather, the study seeks to learn from New Zealand's experience and, after taking contextual differences into account, to produce a framework that may utilise some of that experience in developing programmes appropriate for the Tanzanian context.

From this, the study suggests a framework through which tertiary educational institutions in Tanzania could develop educational leadership programmes which are not only responsive to current educational needs but also could form the basis for the development of liberative and democratic educational leadership in Tanzania.

Objectives

The objectives of this study are to:

- Examine a selection of theories of educational leadership and to establish their implications for the development of educational leadership;
- Explore the role of tertiary educational institutions in the development of educational leadership programmes;
- Identify and describe educational leadership programmes offered at tertiary institutions in Tanzania and New Zealand;
- Determine the programmes' potential for the development of liberative leadership in Tanzania;
- Suggest a framework for the development of educational leadership programmes in tertiary institutions in Tanzania.

Lines of Inquiry

In order to meet the purpose and objectives of the study outlined above, the study is guided by the following questions:

- What are the existing perspectives of educational leadership and their potential for the needs of social transformation?
- What should be the role of tertiary education institutions in educational leadership development in Tanzania and New Zealand?
- What are the contexts of educational leadership in Tanzania and New Zealand?

- What are the existing practices of educational leadership development in Tanzania and New Zealand?
- How is a sample of the existing tertiary education leadership programmes delivered in the two countries?
- What is the potential of tertiary education leadership programmes for the development of a liberative educational leadership?
- How would appropriate tertiary education leadership programmes be developed to meet the needs of educational leadership in Tanzania?

Rationale for Tertiary Education Leadership Programmes

Recent years have witnessed changes in the philosophical outlook towards educational leadership as well as the context in which educational organisations operate. In developed nations, the tendency has been towards more decentralisation and privatisation of the education process while, in the less developed countries, calls are being made for more decentralisation and empowerment of grass-root organisations, cost-sharing and equality in education. These changes not only presume but also require that leadership in educational institutions should be ready and prepared to carry out new responsibilities and to perform new tasks.

While cognisant that much learning takes place outside formal educational settings, this study stresses the need for formal leadership education because, through it, learners benefit by becoming aware and conscious of other education settings. Through formal educational programmes, experiences of other leaders, in different circumstances, time and places, are crystallised into theories and added to those of the learners.

In this thesis, therefore, the researcher argues for the development of tertiary education leadership programmes in Tanzania. This development includes leadership programmes that will contribute positively towards the preparation of educational leaders, not only to carry out new responsibilities and perform new tasks but also to anticipate and be ready for, and deal with, changes in the educational leadership context. The bases for this argument are:

- That tertiary institutions have the potential to contribute towards the freedom of the society from dependence on others for science and technology and to enhance research and communications to challenge, critique and support development;

- That tertiary education has a social responsibility to assist in the enhancement of freedom, democracy and development of the society; and
- That tertiary institutions are educational institutions in the sense that they are part of, and beneficiaries of, well prepared educational leadership.

The Capabilities and Potential of Tertiary Education

The capability and potential of tertiary education is based on the view of knowledge as a "common good" that can help to free society from dependence on others for science and technology and, through communication and research, to challenge, critique and support sustainable development. Omari (1991:45) argues that:

Besides the progressive egalitarian ideology which supports a government sponsored general subsidy for higher education, and the fear that without public support private resources may distort the central purpose and mission of higher education, there are innumerable external benefits that the state reaps from heavy investment in human resources, and especially, higher education.

Apart from direct economic benefits, universities produce what has been termed "merit goods" (Easton, 1997) which are essential in education because they set the shape of society. Such merit goods' benefits include higher education's contribution to democracy and enlightenment, initiative, originality and innovative capacity as well as the articulation and improvement of social and cultural services resulting from an educated and active society. Provision of tertiary educational leadership programmes is seen, in this study, as one of the avenues through which tertiary institutions can contribute positively towards merit goods. As Easton (1997) suggests, a community's pursuit of wealth and power should be accompanied by a moral refinement and an intellectual cultivation to enable the people to enjoy the former and to put into proper use the latter.

It is argued, however, that, in order for the society to reap such benefits, the provision of higher education has to be accompanied by an appropriate type of academic freedom. Appropriate academic freedom adheres to the ideals of greater social democracy and freedom. Such freedom is opposed to an elitist model of academic freedom that works towards maintaining the structures and institutions in which scientists and academics are allowed the "freedom" to work, reproduce and legitimise the structures which dominate and oppress the majority of the people.

According to Hopkins and Wallerstein (1996), structures promoted by the elitist model of academic freedom were developed, and have been getting steadily stronger,

for 500 hundred years during which states and their governments have sought to control and monopolise the means of violence, to control borders, to command resources through taxation, to put gate keeping personnel (the inevitable bureaucracy) in place and to elicit compliance to their rule through services rendered, like security, infrastructure and the expansion of welfare levels. Hopkins and Wallerstein (1996:6) argue, further, that:

In all of this, states have not of course been 'neutral' arbiters, far from it, ... they have acted as guarantors (along with the governments of other states) of long-term stability of the world-system and its overall capacity to ensure the endless accumulation of capital.

The elitist form of academic freedom works towards elaborating these structures and legitimising the system.

The academic freedom advocated in this thesis, therefore, is one that recognises the social responsibilities of higher education to enhance social justice, freedom and democracy in the society. In this case, the tertiary institutions, and the leadership that is developed through tertiary educational leadership programmes, have to be aware and sensitive to their social responsibility to their respective societies.

Tertiary Education and Social Responsibility

It is contended that science should aim at the betterment of all society and this cannot be done by the dominated acceding to the will of the dominant in return for a more efficient and modernised form of social assistance. The academician, in demanding freedom to teach and to research, has to be cognisant of the need for people's liberation. In his/her efforts to make what they do relevant, they have, at the same time, to give voice to the silent majority.

In advocating a radical practice of academic freedom, Ranger (1982) argues that one cannot defend academic freedom by resting content with the classical liberal definition of it, by stating it as a right, by guarding it purely negatively against the infringements of the state. Ranger, further, argues that it is too easy for one to feel virtuous by stating the case for academic freedom against a barbarian regime without really asking oneself whether one is, in fact, exercising academic independence of the mind. In arguing that academic freedom is quintessentially something to be exercised rather than something to be claimed, Ranger (1981:22), states that:

This exercise imposes upon us the heaviest possible demands. It demands the most rigorous searching of our own preconceptions, our

own class, and national, and race, and professional interests, so as to free ourselves as far as possible for objectivity. It demands from us the courage to see clearly and the courage to pronounce. It demands from us the courage not only to stand out against the vicious expression of our opponent's reactionary tradition but also to scrutinise our own liberal tradition and its area of false consciousness and self interest.

It is argued, in this regard, that tertiary institutions in Tanzania have to provide the opportunity for educational leaders to reflect on their roles and their contribution to the liberation of the Tanzanian society.

Along the same lines, and perhaps carrying the argument further, Freire (1985:146) argues that:

Academics have to elect to struggle side-by-side with those silenced, so that they can effectively speak the word by revolutionarily transforming society that reduces them to silence. To say the word is not ... just to follow the prescriptions of the powerful who command and exploit." Rather, to say the word is to make history which can be made and remade. The academic should be able to assist the dominated in furthering their historic struggles against the system that crushes and stifles them.

Similarly, indicating the need for radical academics to participate in the civic struggles of people against repression, Zinn (1982:16) asks, "How can one be neutral in a world which is already moving in a certain direction?" He further reiterates that the theorist of radical change, who does not act in the real world of social combat, is teaching by example the most sophisticated technique of safety. He ridicules the idea of some academics sticking to the last in their "fields and specialities" and leaving politics - problems of war and peace, racial oppression, class exploitation, sexual equality - to someone else, as a "neat formula for the continuation of things as they are". These observations indicate the need for academics of all specialities to go beyond the false consciousness and self-imposed restraints that limit their potential for participating in reshaping the direction of society. In this regard, Zinn (1982:18) argues that:

If enough of us broke through our own restraints, no outside force could suffice to deny our freedom. Modern systems of control still depend on force, in emergencies, but for day-to-day discipline they depend on the compliance of the vast numbers of people. When that compliance is withdrawn, en mass, even force is inadequate to hold back the impulse for justice.

It is clear, then, that the notion of academic freedom, advocated here, would be hard pressed to be realised under the market forces formula for higher education. The

choice would inevitably be whether the academics are going to utter the word or to keep silent and continue to demand academic freedom and protection to carry out services for and on behalf of capital accumulation and the preservation of the system which is becoming less and less accountable to the people.

One avenue through which the academics can "utter the word" is through participation in the development of "liberative educational leadership"¹: the leadership which recognises that the idea that education is all about what individuals want for themselves, which seems to be central to the market approach, threatens the possibility of social cohesion and does not encourage individuals to think about the wider society and their place in it.

The Role of Tertiary Teachers

Another important reason why tertiary institutions should get involved in the development of educational leadership is the recognition that tertiary institutions are, themselves, educational institutions with tertiary teachers (tutors, lecturers and professors) being part of educational leadership.

It is typical and common for most teachers in tertiary institutions to not consider their positions and demands as being associated to those of secondary and primary school teachers. As a case in point, when the teachers in Tanzania come "up in arms" against the government, university academic members of staff do not find it necessary to give them more than lip-service support, since the teachers' struggles are not considered as being part, or even related to, their own struggles with the state.

The researcher has observed elsewhere (Alphonse 1998:9) that:

The divide between teachers of tertiary education and teachers of other levels of education is as, if not more, damaging than the cleavage between secondary and primary school teachers in their negotiation with the state and other employment agencies. This cleavage creates an aloofness and a form of an unwitting intra-professional competitiveness which leads to an atomised and fragmented consciousness that makes the teachers' bargaining position palpably vulnerable.

As it is, academics, in clinging to their traditional academic freedom and institutional autonomy, cut themselves off from their natural allies - the teachers - and establish themselves as an exclusive elite (living in ivory towers) and, thus, being estranged

¹ In-depth discussion on the characteristics of liberative leadership is provided later in this thesis.

from the people who they are supposed to serve. It is argued that, in turn, this estrangement from the masses would have the effect of limiting the academics' demands and making their struggles weak and futile.

By utilising their elevated levels of knowledge, understanding and social connections, academics could render an invaluable impetus towards realising the ideals of the teaching profession in their struggles against marginalisation by the New Right initiated educational reforms. It has to be noted and emphasised that academics themselves are not insulated against the rightist advances as cases of university programmes being dropped, because they are not economically self-supporting, as well as other encroachments, are becoming increasingly apparent.² By identifying themselves and uniting with teachers against repression, academics would not only be defending their role as intellectuals (Bruce 1997: 14) but also they would be identifying themselves with the struggle against the effects of managerialism and the violation of the principles of participatory democracy embodied within the New Right initiatives.

In this thesis, it is argued that the contemporary educational reforms, evident in Tanzania and New Zealand, harbour malignancies which not only devalue teaching as a profession but also utilise technocratic techniques to control and manage teachers. It is also argued that the reforms promise not only further erosion of the practice of teaching but also the undermining of the capacity for teachers to exercise their right of participating in the educational policy making processes. In this regard, Carr and Hartnett (1996: 4) have argued that:

The difficulties now confronting education will not be resolved simply by introducing still more policies for improving the technical expertise of teachers, raising standards or increasing the effectiveness of schools. They will only be adequately resolved when fundamental moral and political questions about the role of education in promoting desirable forms of social life are openly acknowledged and more consciously addressed.

It is contended that the current reforms work not only towards demeaning and undermining teachers' respectability, credibility and self-worth but also that they deny the teaching profession the full force of negotiation and determination of their place in society.

²An example of this is the case of the Classics Department at Otago University in New Zealand which had to be closed in 1997 (Alphonse 1997) because their courses were not economically viable enough to warrant their continuation. Such programme closures invariably go with curtailment implications to personnel and professional development. This is indicative that, in future, employment of academic staff, taking into consideration possible programme closures, may have to be short term, erratic and intermittent.

Through development, provision and participation in educational leadership programmes, tertiary teachers will have an opportunity to contribute positively to the struggles of their fellow teachers and to uplift the status of the teaching profession. Following Giroux, Mbilinyi (1990: 23) observes that teachers need to be conceptualised as “reflective practitioners. with the potential to become transformative, critical, accommodating or hegemonic intellectuals”. Conceptualised in this sense, teachers should then be in a position to uphold their “citizenship rights” to examine public and private life and to contribute to policy development.

In this sense, teachers are conceived as bona fide educational leaders who have the capacity to participate fully in the affairs of schools and other educational settings, to make policy and to be part of its implementation. As leaders in the educative process, teachers would be professional owners of their work and, thus, would find it fulfilling³. Therefore, tertiary educational leadership programmes, that would enhance the educational professional leaders' capability to participate fully in decisions regarding education and other aspects of society, are significant in improving the teaching profession and educational leadership in general. It is within this insight on the nature and role of higher education in leadership development that the researcher advocates for tertiary education leadership programmes, even though contemporary conditions are making the provision of higher education difficult; especially, in developing countries such as Tanzania.

Since the 1980s, African governments have been urged to stop financing higher education as part of the implementation of structural adjustment programmes (SAPs) imposed by the World Bank and the International Monetary Fund (IMF) as conditionalities for getting more loans and aid. Premised on the assumption that higher education benefits the individual more than society, the World Bank proposed that fees should be charged to reduce higher education costs and also to recover investment into education and to share the burden with those who will benefit from it (URT 1993; Brock-Utne 1993; Mbilinyi 1990). The Bank also argues that it is more economical for the state to invest in basic education than in higher education.

The implementation of such conditionalities, however, is having considerable deleterious effects on higher educational institutions and their respective societies. It has been observed in reference to Africa (Mbilinyi 1992:17), for example, that:

³More about teachers' professionalism is discussed in Chapter Two.

The development of exceptional, high quality teaching, research, writing and debate after independence and especially in the 1970s in many universities and other tertiary institutions was undermined and largely reversed by the steady erosion of financial and other resource supports by donors and national states in the 1980s.

In similar vein, Woodhouse (1985) argues that cutbacks in education result in the uneven development of scientific research and the suppression of the kind of valuable work that could stimulate liberation of humankind. With cutbacks, especially in higher education, high quality scientific work goes unrewarded and often "comes under the axe". Woodhouse argues (1985: 4) that:

Wherever cuts occur, they produce an atmosphere of mistrust and suspicion that hardly engenders the ethos of inquiry necessary for the open and un-distorted communication of ideas within a community of scholars.

Education cutbacks mean that research funds and facilities are reduced, conference funds are no longer available, postgraduate programmes are curtailed - all of which limit the opportunities of academic members of staff to communicate their research interests and result in the university ceasing to be a place where intellectual nurturing and development occurs. This limits the capacity for higher education to critically analyse the society's structural and organisational impediments to progress so as to change them for the better. It is important, therefore, for educational leadership programmes to assist educational leaders to explore, understand and find ways around these limitations on education's capacity to contribute towards the development of society.

Justification for the Study

This study is deemed significant to countries like Tanzania that are aiming at developing their educational leadership capacity which, at the moment, is very low. Because of its comparative nature, the findings of the study should make it possible for Tanzania to avoid some of the problems encountered by New Zealand in developing its programmes.

Likewise, practitioners who are involved in day to day educational leadership processes at various levels, and in different capacities, would find this study useful in that it provides the opportunity for them to reflect on their own practices and on the adequacy of their preparation to undertake leadership responsibilities.

The study also has canonical value and significance in so far as it addresses questions which are central and perennial in academic inquiries, discussions and controversies by scholars and students of educational leadership and administration. In this regard, the study may be breaking new grounds through an 'uncharted territory' in post-colonial nations where not only is the study of educational leadership quite new but also it is often under-prioritised in comparison with other aspects of education. While expanding the discourse on educational leadership is, by itself, not sufficient for the perfection of the art or science of leadership in education, it gives hope of uncovering new possibilities and avenues for greater democratic participation and progress in matters affecting people's lives and well-being in educational places.

Limitations to the Study

This study has a number of easily discernible limitations; primary amongst which is the lack of opportunity for face to face interviews with Tanzania educationists because of the researcher's resource constraints. However, the responses to the open-ended questionnaires were found to offer a viable alternative and the researcher's own personal experience with the system of education in Tanzania proved to be of assistance in gaining insight and in interpreting the data gathered from documents.

Another limitation to the study is posed by the contextual differences between Tanzania and New Zealand, especially in the process of cross case comparative analysis. For example, whereas the New Zealand programmes in the study are full fledged programmes leading to recognisable educational leadership qualifications, the Tanzanian programme consists of courses (papers) offered to either undergraduate or graduate students as part of another qualification. Thus, in cross-case analysis, the data that are deemed important but different from each case are treated separately without recourse to cross comparison. However, as the primary aim of the study is not to establish comparable criteria across the nations, but rather an examination of each system with a hope of one learning from the other, this limitation is not deemed fatally constraining to the realisation of the objectives of the study. Another limitation to the study is its inability to benefit from observation and collection of longitudinal data, as these would have required more time and resources than the present study had at its disposal.

Thesis Organisation

The thesis is organised in five parts. Part I includes the introduction and background to the study; the statement of the problem as well as the purpose and objectives of the

study. The rationale for examination of tertiary education programmes, the justification of the study and its limitations are also discussed in this part.

Part II presents the review of literature for this study. The part comprises two chapters which focus on conceptual issues in educational leadership and programme development, including the role of higher education in Tanzania and New Zealand, the practice of educational leadership development in other countries as well as a presentation on competing paradigms for understanding leadership, in general, and educational leadership, in particular.

Part III discusses the methodological aspects of the study in two chapters. While Chapter Four discusses the theoretical underpinnings of the approach to the study, Chapter Five focuses on the practical aspects. The use of an 'eclectic qualitative approach' to the study of educational leadership programmes in Tanzania and New Zealand is also presented and justified in this part.

Part IV constitutes the presentation and discussion of the data collected on educational leadership contexts in Tanzania and New Zealand as well as selected educational leadership programmes in the two countries; indicating, amongst other things, the nature of the programmes, their aims and objectives, mode of programme delivery, courses of study and evaluation procedures. The perceptions of various Tanzanian and New Zealand educators on educational leadership development are also presented in this part of the study. The part comprises five chapters. Chapter Six presents and discusses data on selected courses of educational leadership in Tanzania and the perceptions of Tanzanian educators on educational leadership development. Chapters Seven, Eight, Nine and Ten present and discuss data from selected tertiary programmes of educational leadership in New Zealand and the viability of their experience for tertiary educational leadership programmes development in the context of Tanzania.

Part V, which comprises one chapter, Chapter Eleven, summarises and re-conceptualises the major aspects of the study by linking the presentation and discussion of the findings to the objectives and the research questions which the study addresses. In this part, the study is concluded by the proposal of a framework that may guide the development of educational leadership programmes, in Tanzania, which are committed to democratic, collaborative, dialogic and participatory ideals in educational processes.

PART II

Literature Review

This part which reviews literature on various aspects of educational leadership development of relevance to the present study, is divided into two chapters. Chapter Two examines conceptual issues in educational leadership and educational leadership development, including various approaches to leadership development, values in educational leadership and issues of teachers' professionalism. The Chapter also outlines some practices of educational leadership development in other countries apart from New Zealand and Tanzania. In Chapter Three, competing approaches and paradigms for understanding leadership, in general, and educational leadership, in particular, are analysed. Implications of the different paradigms for educational leadership development in the context of a developing country, such as Tanzania, are also discussed in this chapter.

Chapter Two

Educational Leadership Development: Some Conceptual Considerations

Introduction

This section discusses some conceptual issues surrounding educational leadership practice and development. Some of the relevant concepts which are discussed include the cognitive consideration about the processes through which people gain knowledge that transforms them from being novices to becoming experts in their fields. The merits and limitations of these notions, as they apply to educational leadership, are examined and analysed. The concept of values, as well as moral and ethical aspects of educational leadership are also discussed, albeit briefly. The final sections of the discussion considers teachers as educational leaders with the stress being put on a concept of leadership education as a process of teachers' professional development with specific reference of how this applies to practice in Tanzania and New Zealand.

Expertise in Educational Leadership

In this section, focus is on the literature around the development of expertise in educational leadership, especially as it is portrayed in cognitive psychological perspectives on educational leadership (Hallinger et al. 1993). It has been argued (Ohde and Murphy 1993:76) that: "One necessary characteristic of expertise is the acquisition of an extensive knowledge-base that pertains to the area of competence". Ohde and Murphy argue further that, just as we cannot have psychologists without teaching psychology, we would be hard pressed to have expertise in leadership without teaching it. Ohde and Murphy (1993:76) indicate that:

For expertise to develop within a domain or field of study, a certain amount of knowledge about that area is needed. For example, how can we begin to solve a physics problem, debug a computer program, play a chess tournament, or diagnose a disease, without some knowledge of physics, computer programming, chess or medicine?

This observation is important in consideration of educational leadership development, especially in developing countries where, as stated in the data presentation section of

this study, leadership in education is treated as almost an instinctive response which everyone with basic education can acquire without need for further education.

Development of Expertise

It has been contended (Yekovich 1993:147) that the development of expertise is a process of acquiring cognitive skills; that is, the ability to think and reason effectively in a given domain. In this regard, it is argued that cognitive characteristics exist that distinguish experts from non-experts or novices. Yekovich (1993) evokes Glasser and Chi's (1988) model of the characteristics of experts as opposed to non-experts.

According to Glasser and Chi (1988 in Yekovich 1993) and Yekovich (1993), the characteristics which distinguish experts from non-experts in their domain include the experts' ability to perceive their domain in large and meaningful patterns and possession of high long and short term memory. Experts are also pictured as being able to represent problems in their domain at deeper and more principle levels than their non-expert counterparts. Experts, according to Glasser and Chi (1988), are also perceived to spend more time evaluating a problem than novices who are likely to launch quickly into trying to solve the problem before they have all the necessary angles and possible difficulties. Experts are deemed to be more goal directed when they attempt a solution, thus, minimising the likeliness of committing errors. Finally, experts are seen to possess the capability of self-monitoring as opposed to novices who, more often than not, lack an understanding of their progress in problem solving, which entails that, when the novices encounter failure they do not know what to do to overcome the difficulty. Figure 2.1 embodies the researchers' graphic adaptation of the notion of expert, as opposed to novice performance as portrayed by Glasser and Chi (1988) and cited in Yekovich (1993:148).

Based on characteristics of expert performance identified above, Yekovich (1993) argues that what these represent is the understanding that experts possess extensive knowledge about the domain (declarative knowledge); that is, they possess knowledge in their field of expertise and also how to operate within the domain (procedural knowledge). Yekovich (1993:149) states that:

The declarative knowledge of experts is both vast and well organised, thereby allowing them to be very familiar with most of the domain-related information with which they come in contact. Knowledge about how to operate in the domain is called procedural knowledge. (again cf. Anderson, especially 1983, 1987). *Procedural* knowledge provides experts with specialised

mental algorithms and heuristics for dealing with domain-related information in efficient and effective ways (emphasis in original).

Figure 2.1: Experts and non-expert performance characteristics

Characteristics	Expert	Non-expert
Domain knowledge	Excels in their domain	Uncertain of domain
Patterns of perception	large and meaningful	Piecemeal approach
Short and Long Term Memory	Superior	Low
Problem Representation	Deeper (more principled) levels	Superficial levels
Problem Evaluation	Spends a lot of time	Attempts solution too quickly
Self monitoring skills	High	Low

Source: Based on Yekovich, F. R. (1993:148) "A Theoretical View of the Development of Expertise in Credit Administration" in P. Hallinger, K. Leithwood and J. Murphy (1993) *Cognitive Perspectives on Educational Leadership*, (PP. 146-166) New York: Teachers College Columbia.

Secondly, Yekovich (1993:149) argues that the six expert performance characteristics also indicate that the "cognitive processes that underlie performance operate more effectively for experts than for novices". Using the theory of skills, proposed by Anderson (1983)⁴, Yekovich (1993) argues that cognitive process are modelled as pieces of procedural knowledge, known as production sets or production systems, which produce overt or cognitive actions through a series of mental steps or operations. However, in order to produce action, cognitive processes require knowledge. In explaining this process further, Yekovich (1993:150) states that:

One cannot do any mental work if does not have the knowledge with which to do the work. One consequence is that having a large amount of domain-related knowledge may actually facilitate the way cognitive processes do their work. ... Thus, in some sense the

⁴Anderson (1983) is cited in Yekovich (1993:149).

cognitive processes themselves benefit from one's knowledge of the domain.

Following Anderson's (1987, 1990 in Yekovich 1993:150) theory, known as ACT*⁵, Yekovich (1993) argues that acquisition of cognitive skills occurs in three stages; namely the declarative, the associative and the autonomous stages.

Educational Leadership Knowledge Acquisition

Leithwood, Hallinger and Murphy (1993) advocate a fresh look at the world of educational leaders in order to discover what knowledge is actually useful to them in expertly solving the problems they face. These writers (Leithwood, et al. 1993:277) argue that defining the problem-relevant knowledge required by educational leaders involves:

Identifying the streams of problems or challenges with which they are faced over the course of a large cycle of their work: searching for ways of classifying these streams of problems so as to reflect the underlying procedural and propositional knowledge required to solve them expertly; enquiring about the nature of knowledge used by experts in solving each of these categories of problems; and reconstructing at least part of the curriculum for the preparation of educational leaders in order to provide such knowledge.

Citing Murphy (1992), Leithwood et al. (1993) argue further that much of the knowledge provided by current curricula has marginal, instrumental value in solving the problems of educational leaders. Ohde and Murphy (1993) indicate that domain specific propositional or declarative knowledge includes definitions of concepts, specific factual information and generalisations about a given field. Procedural knowledge, on the other hand, is described as the knowledge of 'how to'. Thus, the level of expertise would be determined by the ability for one to transform declarative knowledge into procedural knowledge.

From a cognitive perspective, two components are deemed essential in the process of developing domain specific knowledge; the first of which is the acquisition of facts, rules and definitions about a domain by the learner through both formal instruction as well as everyday real life experiences. Practice is put forward as the second component which is necessary in the acquisition of domain specific knowledge from a cognitive perspective. Citing Glasser (1984), Ohde and Murphy (1993:77) contend that:

⁵ACT* (read Act Star) is an acronym for Adaptive Control of Thought (Yekovich 1993:150).

A significant focus for understanding expert thinking and problem solving and its development is investigation of the characteristics and influence of organised knowledge structures that are acquired over long periods of time.

Cross reference with bibliography

Experience not only defines and expands the knowledge base but also it allows acquired knowledge to be applied; thus, permitting improvement in both accuracy and the qualitative nature of performance. When this happens, according to Feltovich and Patel, (in Ohde and Murphy 1993:77): “the expert seldom has to deal with novelty, having brought much of his [or her] work-world in the realm of the familiar”.

Anderson (1982) defined the process of knowledge acquisition into three stages, namely: the declarative stage, the knowledge compilation stage and the procedural stage, each of which builds on the previous one. As a learner moves from one stage to the next, the types of knowledge and the concomitant skills that are acquired are transformed and redefined. Whereas the declarative stage denotes the learning of facts and concepts, the knowledge compilation stage transforms the concepts into routines and procedures that can be applied to perform specific tasks. In the third stage of Anderson's (1982) knowledge acquisition model, the procedural stage, problem-solving procedures become refined and tuned. Ohde and Murphy (1993:78) argue that:

This refinement process, allows the experts to judiciously choose the path to a problem's solution, thereby replacing trial-and-error exploration with insight and selectivity. At this stage in the skills acquisition process, domain specific knowledge becomes directly embedded within the procedures for performing the skill.

In a similar thrust, Dreyfus and Dreyfus (1986) categorised the process of knowledge acquisition and development into five levels which include: novice, advanced beginner, competence, proficiency and expertise. In this context, the process of transformation from the novice to the expertise level is seen as a journey along a continuum which may serve to clarify what happens in the process of transformation and also to explain why not all novices become experts in their fields or domains.

Ohde and Murphy (1993:85) suggest that the conceptualisation of domain specific and strategic knowledge (that is, the knowledge “about” and the “how to” knowledge) has powerful implications for the development and organisation of learning experiences in educational leadership programmes, in order to engender and maximise expertise in administrative knowledge, thinking and actions.

Prestine (1993) refers to educational leadership as an ill-structured domain which is characterised by a context that is ambiguous, complex and constantly in flux; where achievement of expertise is difficult to ascertain and its development remains relatively uncharted, with the examination of the route to success in one problem-solving activity not necessarily providing markers applicable to attaining success in the next.

Putting forward the case for a problem-solving framework in educational leadership development, Prestine (1993) argues for the appropriateness of multidimensional, multifaceted approaches that emphasise the interconnectedness between different aspects of domain knowledge, rather than formalised, didactic approaches that emphasise one best way or one perspective which would, at best, provide insufficient coverage in developing educational leadership programmes. Prestine (1993) states that the use of a multidimensional approach allows students to gain a diversified repertoire of ways of thinking about an abstract conceptual topic. Case-based instruction is seen as being particularly amenable to a multiple-perspective approach, especially when student scaffolding is instructor designed rather than text-dependent. Prestine (1993:203) notes, after Friedson (1986), that:

To assume that textbooks and other publications of academics and researchers reflect in consistent and predictable ways the knowledge that is actually exercised in concrete human settings is either wishful or naïve.

In this regard, it argued that student-generated case studies encourage them to articulate their own practice-based knowledge and problem-solving efforts in the process of generating a dialogue between theory and practice.

It has been argued that knowledge acquisition should not be separated from the context of its intended use (Prestine 1993; Vygotsky 1978). Prestine (1993:196) argues that:

Cognitive development... is characterised by the learner's active involvement in a social, process of appropriating the necessary intellectual tools, social skills, and cultural understanding that will later become internalised. Such appropriations occur in problem-solving activities, because problem-solving activities occur in what Vygotsky (1978) terms the learner's zone of proximal development.

Cognitive apprenticeship has been suggested as the way through which the process of knowledge acquisition and the context of use in educational leadership can be

established. The apprenticeship model allows learners to interact with the active situations in constantly changing conditions and circumstances. Further, Prestine (1993:208) argues that: “Emphasis on an apprenticeship in problem-solving approach removes the dominant role of the isolated, passive, and sterile knowledge acquisition as the primary activity of preparation programmes”.

What seems to be suggested here is the necessity to conceptualise educational leadership preparation from a holistic approach which recognises that participants in the programme will not practice in a vacuum but rather in an active social context with other players.

Bridges and Hallinger (1993) have argued that the problem-based learning (PBL) approach, which is used by medical educators, could be of use in the preparation of educational leaders. They argue that, like medical students, educational leaders do not retain much formal learning after they complete their studies; neither do they use much of what they learn in their basic studies in solving the problems which they encounter in the field. Under the PBL, prior knowledge is activated; that is, students use the knowledge they already have in order to understand the new information. The context in which the information is learnt resembles the context in which it will later be applied; and students have the opportunity to elaborate on the information provided; thus, creating a redundancy which in turn reduces forgetting and abets retrieval. Bridges and Hallinger (1993:258) identify at least four major goals for PBL in educational leadership programmes: “acquisition of usable and retrieval knowledge; problem solving skills; administrative skills; and self-direct learning skills”.

On the need for continued links between the institutions for leadership development and the practitioners, Prestine (1993:206) makes an interesting observation: that it is self-defeating and misguided to assume that the conferring of the degree or certification signifies total mastery or competency beyond which further development toward expertise is not necessary or important. She argues that:

Worse yet, it betrays a callous indifference to practitioners once they are beyond the walls of the academy. Yet the current system encourages the rigid separation of professional preparation from continuing professional development. At best tenuous and limited linkages between professor and practitioner are maintained primarily through consultancy services and research activities.

Prestine (1993) puts forward several models for collaborative linkages through which continuing dialogue can be established and sustained between the institutions offering

leadership programmes with practitioners. She argues that such a continued dialogue not only would be beneficial to all parties involved but also would be a relationship between equals. Through such collaboration, an extended apprenticeship model could be developed, where educational leadership programmes work to enhance the knowledge creation capabilities of practitioners in the professional community .

Options in such ventures could include: joint ventures like collaborative action-research projects, problem oriented seminars and collaboratively planned reflective opportunities or retreats designed exclusively for professionals to share, interpret, and learn from practice experiences. It can be argued that, with the support and guidance of professors and peers, such reflections could allow practitioners to escape from their experience, leading them to challenge traditional assumptions and to acquire new perspectives.

Leadership as Moral Fiction

The following account largely points to the limitations of some of the cognitive approaches to educational leadership development. To begin with, it needs to be pointed out that the inclination towards expertise and skills of effectiveness, envisaged by the cognitive approaches to educational leadership development, implies that only a few people can have the requisite skills or vision to be leaders. It has been argued (Angus 1989; Mitchell and Scott 1987) that expertise in leadership is difficult to determine, let alone to predict, as traditional administrative sciences would seem to suggest. After an extensive review of literature, Mitchell and Scott (1987) concluded that there is little evidence to support the view that leadership can be based on claims to expert authority. Mitchell and Scott (1987:447) state that:

The literature on leadership suggests that there is simply no consensus about what attributes make an administrator an expert or effective.... Factors such as internal organisational design, the external economic and competitive environment, and other chance events are often as important as anything that is done by the organisation or its leaders.

In the same vein, Angus (1989) observes that the use of the term "entrepreneurial leadership" in educational settings calls upon the leaders to improve school enrolments, attend to the schools' public image, take charge and lead with skill and vision. This elitist notion of leadership elevates the leaders to levels where they are conceived, and probably convinced, to be skilled visionaries, with the capacity to innovate, invent and successfully exploit ideas in the market to produce new and

valued goods and services. Angus (1989:73), like Mitchell and Scott (1987), Ramos (1981) and Kent, Sexton and Vesper (1980), argues, however, that:

There is simply no empirical support for the idea that certain traits (such as a vision or risk taking) lead to either innovation or success.... Where success can be identified it is usually associated with chance events such as being in the right place at the right time. when this happens, the leader is able to appear expert and visionary.

It is worth emphasising that the notion of leadership, associated with the vision, skills and expertise, invariably refers to formal appointed positions that are part of organisational structures. It is through this kind of formal positioning that the leader is expected to exercise clear and unambiguous leadership rather than being a person who may have emerged in an informal sense from within the group and achieved some influence over colleagues. Arguing after Bates (1987), Angus (1989:75) states that, under this kind of leadership conceptualisation:

Other organisation participants, such as teachers in schools, are generally viewed as essentially passive recipients of the leader's vision or purpose. It is assumed that they can be drawn into a covenant which embodies shared goals and a common value system that is shaped by the leader's management of the organisation's culture.

The implication of this "expertise view" to educational leadership is to legitimise the bureaucratic thinking which encourages compliance with established interests and structural expectations. Thus, organisations are seen as structures to be led by experts whose task is to apply instrumental solutions to practical problems.

For this reason, it has been argued by critical theorists, (e.g. Bates 1987, Angus 1989) that, for leadership to contribute to educational reform beyond offering more of the same in disguise, it is necessary to conceive of leadership as something other than part of the top-down hierarchy . Angus (1989:86) states explicitly that: "Leaders are not necessarily those in 'position of leadership', and people may exercise leadership or perform an act of leadership on some occasions but not on others".

These observations indicate that the conceptualisation of educational leadership development has to be guided by the purpose which education is seen to serve in society. If the interest is to develop expertise for purposes of control and subjugation, then the traditional consideration of leadership may serve the intended purpose. However, if the intent of developing educational leadership involves consideration for democratising the educational structures and processes, then a re-examination of the

present practices is considered to be in order. In the latter case, it is argued (Angus 1989:86) that leaders who find the need to further the democratic ideals of their staff would feel less need to defend their own expertise and would be prepared, instead, to canvas considerable input from all quarters in open discourse in which the aim would be to assist all participants - teachers, parents, administrators and others - to regain power over their lives and schooling processes.

Values and Ethics in Educational leadership

As the involvement of teachers in educational leadership is considered to be of importance in collaborative and participatory leadership in education, so are the issues surrounding the values, ethical and moral aspects of educational leadership. It has been argued by Sergiovanni (1992:9) that: "values play an important part in constructing leaders' mind-scapes and determining leadership practice". Mind-scapes are described as one's understanding of how the world works. Leadership, according to Sergiovanni (1992:15), is a practice in which there are moral dimensions to every action taken, whether or not leaders are aware of these dimensions.

The Managerial Mystique

Following Abraham Zaleznik (1989), Sergiovanni (1992:4-5) describes the 'managerial mystique', as:

The dominant "world view" of management theory and practice which is reflected in the curricula of most university preparation programmes, in the mainstream literature of the field, in the rules and regulations of the governing bodies that certify administrators, and in the management-appraisal systems of our schools and other institutions.

This view is argued to have emerged with the professionalisation of management and it is now popularly accepted as the image of what good management is and how leadership is best expressed. Of significance to educational leadership, Zaleznik (1989:2) argues that:

As it evolved into practice the management mystique required managers to dedicate themselves to processes, structures, roles, and indirect forms of communication and to ignore ideas, people, emotions, and direct talk. It deflected attention from the realities of business [*and schools*], while it reassured and rewarded those who believed in the mystique (emphasis in the original)

Sergiovanni (1992) argues that, under the management mystique, the emphasis becomes that of doing things right, rather than doing the right things. He explains that, in schools, improvement plans are substituted for improvement outcomes and scores on teacher-appraisal systems are substituted for good teaching. The researcher’s graphic adaptation in Figure 2.3 shows the extent to which, according to Sergiovanni (1992), the managerial mystique can substitute sterile packages in the place of dynamic and ethical leadership.

Figure 2.3: Substituting ethical leadership to managerial mystique.

Managerial Mystique	Ethical Leadership
Doing things right	Doing the right things
School improvement plans	School improvement outcomes
Systems for scores on teacher appraisal	Good teaching
Change and improved practice in teaching	Accumulation of credits on courses and in-service workshops
Discipline plans	Students control (sic)
Leadership styles	Purpose and substance
Congeniality	Collegiality
Co-operation	Commitment
Compliance	Results

Adapted by the researcher from Sergiovanni (1992:4) *Moral Leadership: Getting to the Heart of the Matter*, San Francisco: Jossey-Bass Publishers.

Sergiovanni, thus, surmises that, where the management mystique rules, educational leaders are seen to “do” rather than to “decide” and to “implement” rather than to “lead”. This process culminates in what is considered (ibid.) as “trained incapacity” and “goal displacement”. Trained incapacity, according to Sergiovanni (1992:5), is the tendency of focusing “knowledge, attention and skills so narrowly that principals and teachers become incapable of thinking and acting beyond their prescribed roles”. Goal displacement, on the other hand, is described as the process whereby the schools lose sight of their purposes, allowing instrumental processes and procedures to become ends in themselves. According to Sergiovanni (ibid.), this kind of malfunctioning results in:

Rules are enforced because they exist; the motions of the classroom supervision and evaluation are repeated in thousands of classroom everyday, with little effect. School based management, becomes an end , rather than a means of restructuring. School improvement plans are considered to the same thing as school improvement.

It is the contention in this thesis that educational leadership programmes need to help the participants not fall in the trap of the “trained incapacity” syndrome or to become locked into “goal displacement” engagements in their institutions. The programmes need to assist the participants to develop the capacity to transcend the management mystique; to enable them to evolve leadership frameworks in their institutions that would allow for collaborative decision-making which values the contribution all the members of the community.

Leaders as Educators

In the never ending process of trying to define leadership, it has indeed been argued that to lead is to educate. Pajak (1993:165), citing the 1943 Yearbook, *Leadership at Work*, contends that:

Leadership in a democracy is not a characteristic possessed by a few, but a responsibility of many. The Yearbook distinguished and contrasted educational leadership with totalitarianism and “old authoritarian” conceptions of supervision, as well as with leadership in military, business and industrial settings. Educational leader, according to this view do not treat people as means to accomplish an end. An educational leader whether an administrator or a teacher, “tries to educate the person he is leading”, the authors maintained, to the point that leading comes to be educating.

In this notion, leadership was conceived to be synonymous with stimulating people to participate in planning, executing and evaluating the experiences through which they learn and work together (ibid.). Similarly, Lashway (in Edwards 1999:8) states that, “great leaders embody the message they advocate; they teach, not just through words, but through actions”.

It may also be pointed out that, even in the corporate world, it is increasingly being acknowledged that there is something educational in the whole process of democratic and non-authoritarian leadership. Writing in *Fortune* magazine, Dumaine (in Pajak 1993:173) argued that, “the most successful corporations of the 1990s, will be something called a learning organisation, that is capable of adapting quickly in rapidly

changing environment". Senge (1990) proposes that leaders in learning organisations will need to recognise that they are part of a highly interrelated and interactive system, devoting their time and energies to the less glamorous roles of designer, steward and teacher. According to Senge (1990:12), it is the leadership role of teacher which is central to the learning organisation. He states that:

Leaders as teachers help people restructure their views of reality to see beyond the superficial conditions and events into the underlying causes of problems - and therefore, to see new possibilities for shaping the future.

Pajak (1993), also points out that Burns' (1978) notion of transformational leaders comes very close to being "great teachers". In this regard, Giroux (1988), as noted earlier, ventures the notion of teachers as transformative intellectuals which, in effect, combines teaching with leadership. Teachers as transformative intellectuals are seen to exercise leadership by thinking about and acting on powerful ideas rather than as pedagogical technicians who do as they are told.

Leadership Development as Teachers' Professional Development

Educational leadership is assumed, in this study, to be expanded to include such activities pertaining to teachers' professional development; sometimes called, staff development, in-service training or teachers' continuing education. In this regard, terms, like "instructional leadership" which confine the privilege of guiding teachers' development into a handful of administrators, are found to be inadequate as metaphors for the explication and understanding of leadership in education.

Sergiovanni (in Brandt 1992:48) argues that instructional leadership, as applied to hierarchical heads of schools and other learning places, has been captured and spoiled. He elaborates that:

The legitimate instructional leaders, if we have to have them, ought to be teachers. And principals ought to be leaders of leaders: people who develop the instructional leadership in their teachers.

Sergiovanni (ibid.) observes further that, by focusing on teachers' professionalism in educational leadership, it would be found that:

Schools are special places where people care about teaching and learning. They are not like most organisations; you can't apply organisational principles to places characterised by sandboxes, books and children. Schools are more like families

and small communities, where if you develop the right substitutes you can throw the traditional leadership away.

The statement above is based on Sergiovanni's belief that the more professionalism is encouraged and developed, the less there is the need for traditional leadership of control and direction. In further explication, Sergiovanni (in Brandt 1992:46) argues that there is more to professionalism than mere competence and skills. He states in this regard that: "Professionalism has a virtuous aspect. For example, there is a commitment to exemplary practice. Professionals don't need anybody to check on them, to push them, to lead them. They are compelled from within".

The same sentiment is also echoed by Poplin (1992:10) who argues that today teachers are not only encouraged to go beyond the old transmission models of instruction but "they are also encouraged to participate in school management, develop their own visions and decide how time and money are spent". Poplin, further, states that the teaching profession now calls on administrators to be the servants of collective vision, editors, cheerleaders, problem solvers and resource finders who must not only be self-conscious about change but also must encourage it in others. Leadership in education should be able to protect teachers from the problems of limited time and excessive paper work and demands from higher agencies and offices.

In the same vein, Leithwood (1992) states that, "instructional leadership no longer appears to capture the heart of what school leadership will have to become". He notes that, with the restructuring of education, there is a need for altering existing power relationships amongst various players in schools - relationships among teachers and administrators, parents and school staff, students and teachers. Leithwood (1992:8) describes the traditional conception of leadership as largely resting on what he calls "competitive" or "top-down power" relations. He states that:

This is the power to control - to control the selection of new employees. The allocation of resources, and the focus of professional development. One cannot do away with this form of power without losing one's share. It is a zero-sum game.

In contrast to this form of power relations, Leithwood (1992) advocates for what he calls "consensual" and "facilitative" forms of power. Under such relations, power is manifested through other people. Leithwood (1992:9) argues, specifically in relation to educational leadership, that: "such power arises, for example, when teachers are helped to find greater meaning in their work, to meet high level needs through their work, and to develop enhanced instructional capacities".

Leithwood (1992) also argues that the term “instructional leadership” gives the connotation of dealing with ‘first order’ changes that concern themselves with “improving the technical, instructional activities of the school through the close monitoring of teachers’ and students’ classroom work”. This connotation tends to disregard ‘second order’ changes that include building a shared vision, improving communication and developing collaborative decision-making processes.

It is worthwhile to note that the advocacy for facilitative power in educational leadership is similar to the argument which has been offered (Aviolo, et al. 1991, Klenke 1996, Leithwood 1992, Sergiovanni 1992) for transformational leadership as opposed to transactional leadership. It is explained (Roberts 1985 in Leithwood 1992:9) that:

The collective action that transforming leadership generates empowers those who participate in the process. There is hope, there is optimism, there is energy. In essence, transforming leadership is leadership that facilitates the redefinition of a people’s mission, and vision, a renewal of their commitment, and the restructuring of their systems for goal accomplishment.

Identifying transactional and transformative leadership as distinct types of political leadership is credited to Thomas Burns (1978:4) who argues that:

Transactional leaders approach followers with an eye toward exchanging one thing for another: jobs for votes, or subsidies for campaign distributions. Such transactions comprise the bulk of the relationship among leaders and followers, especially in groups, legislatures and parties.

It is argued (Klenke 1996) that transactional leaders motivate their followers by appealing to their self-interest while transformative leaders motivate their followers by appealing to their collective interests. Transactional leaders seek to satisfy the followers’ psychological and material needs while transformative leaders work with the followers to create new visions; transactional leaders live in existing cultures, while transformative leaders strive to create new cultures. Klenke (1996:81) further postulates, therefore, that:

Transactional leaders engage their followers in a relationship of mutual dependence, in which the contributions of both sides are acknowledged and rewarded. Transformational leaders, on the other hand, achieve more than obtaining compliance of their followers; they are able to shift the needs, values and beliefs of their followers.

It has been further argued (Aviolo et al. 1991) that transformational leadership is achieved by employing one or more of the "Four I's" which include: *individualised attention*, that refers to the developmental orientation which the leader has towards his or her followers; and *intellectual stimulation*, where the leader suggests novel ideas, different ways of looking at things and creative solutions, instead of reliance on what has worked previously in similar situations. The other two "I's" refer to *inspirational motivation* and *idealised influence*. Inspirational motivation involves motivation of followers by providing meaning and challenge to their work; while idealised motivation connotes leader behaviour which motivates and inspires the followers' desire to emulate.

Leithwood (1992:9-10) argues that, in educational settings, transformational leaders are found to be involved in a continuous pursuit of three fundamental goals:

- 1) helping staff members develop and maintain a collaborative, professional school culture; 2) fostering teacher development; and 3) helping them solve problems together more effectively.

Thus, it can be argued that transformative educational leadership programmes need to enable participants to develop, in their institutions, norms of collective responsibility that would encourage school people to teach one another how to teach and lead their institutions better; to encourage teachers to develop professionally by engaging them in stimulating experiences beyond the classroom; developing missions and visions for the school as well as in solving non-routine problems of school improvement.

These postulations on transformative leadership and facilitative power indicate that, increasingly, teachers are called upon to function in a leadership capacity over and above that dictated by the classroom. They have responsibility for school wide and community leadership. The need to creatively engage teachers in the transformational processes in schools calls for greater understanding, on their part, of the basis upon which decisions are made and through which they can own the change process, exercise greater participation and offer meaningful contribution.

Teachers' Professional Development in Tanzania and New Zealand

In the cases of the two countries in this study, Tanzania and New Zealand, teachers' professional development is found until recently, to have occupied a space that was

not too clearly defined in terms of policy and government commitment. It is argued (Cardno 1990:49), for example, in the case of New Zealand that:

From an historical perspective, the issue of professional development has received very little attention as an educational priority in New Zealand. as a concept professional development has been narrowed down to a commonly held perception that it begins and ends with 'in-service-training'. Jean Herbison, reviewing this field in 1975 drew attention to the need for a clear statement of Government policy on the issue as one of the means of establishing both systemic and practitioner commitment to continuing teacher education.

However, interest in this field seems to have been rekindled after the reform processes which have seen that issues of teachers' professional development are enshrined in education policy documents which direct that the goal of professional development is built into the school charters. It is stated in *Tomorrow's Schools* (1988, in Cardno 1990: 50), for example, that:

The Board will be responsible for approving a staff development programme on the advice of the principal. The funding for staff development programmes will come from the institution's bulk grant.

Accordingly, Cardno (1990) argues that the policy requires principals to approve and support a staff development programme to enhance the educational opportunities of students and to improve the capabilities of all staff. Cardno (1990:49-50), however, stresses the need for more involvement and recognition of the value of teachers' professional development and that:

The problem of failure to understand and develop a shared meaning of the concept of professional development within schools and the system, has been identified as a factor which has contributed to the low profile this issue appears to retain at system, school and individual levels.

Cardno argues that a school professional development programme can provide the basis for collaboration and, by the same token, the values of collaboration could underpin the programme. In this regard, collaborative processes may be viewed (Cardno 1990:51), "as a means of achieving real and meaningful staff participation in managing the school, and contributing to learning, growth and development of staff". It needs to be pointed out (PMS 4, 1997) that recent government decrees in New Zealand, with regard to conditions for teachers periodic re-registration as well as renewable contracts for principalships, would seem to work towards creating more

impetus for professional development efforts; at least at individual levels in order to retain their positions of employment.

In Tanzania, professional development was also found to be an area which, although available, was neither a product of coherent and consistent policy nor was it systematically integrated within institutional and government priorities for educational and curriculum improvement. Noting this deficiency in Tanzania, the government sponsored report, *Teachers and the Financing of Education* (URT 1991:20), stated that:

At present there is no staff development plan for teachers, and in-service training is developed haphazardly by numerous institutions whose activities are uncoordinated and limited by lack of financial and human resources.

The report shows that, of many of the sources for professional development which are promised to the teachers in Tanzania, very few can provide the requisite professional assistance to the teachers. They point to the inadequacies of the Inspectorate, the Ministry of Education, the Tanzania Institute of Education, the Teachers' Services Commission as well as the district educational offices, all of which are noted to have some responsibilities for teachers' professional development. The Report (URT 1991:21) states further that: "Many head teachers of primary schools are ill-prepared to supervise and advise teachers and, given their own teaching load, they have little time to organise such activities". Thus, they recommend (ibid.) that:

Considerable improvements, therefore, could be made in the area of teachers' professional development. The MEC [Ministry of Education and Culture] needs to organise and ensure funding for a systematic professional development program for teachers. The programme could be co-ordinated by an apex body so that the activities of all groups involved in training and supervising teachers are aimed at clear goals and objectives, and so that courses and workshops are properly co-ordinated and sequenced.

The foregoing observations on teachers' professional development are indicative of the uncoordinated and limited nature with which teachers professional development is treated. It is the position in this thesis that the processes of teachers' professional development should be linked to the overall leadership education in schools so that teachers would not only be able to participate in educational decisions in the schools but also that they would be able to do so from the position of confidence born of knowledge, competence and skills.

Increased Responsibility and Diminished Authority

It has been found that, of late, there have been moves, especially in New Zealand, along the trend in most western countries, to extend more educational responsibility towards the schools and their communities. This has resulted in a wide range of terminologies, (Smyth 1993:1) ranging from school based management, self-managing schools, devolution, site based decision-making and school centred forms of education - "all of which are occurring in contexts in which the impression is being given of increased participation and democracy". It appears as though the exercise is to dismantle centralised educational systems and replace them with decentralised systems which would promote grassroots democracy, parental participation and choice.

Smyth (1993) argues further that, while it is true that educational systems are shrinking and that some of their functions have been pushed from the centre, this is happening in ways by which the central residue is becoming even more powerful. What seems to be happening, therefore, is the increased separation between the elite and interest groups who conceptualise and make policy and those who are charged with its implementation, particularly teachers. As Smyth (1993:4) is apt to argue:

The process is about tightening central controls through national curricula and frameworks; national and state-wide testing; national standards and competencies; teacher appraisal and curriculum audit - while in the same breath talking about empowering schools and their local communities. But there is no shift at all of central power. ... What we have instead of genuine school-based forms of participation are increasing forms of managerialism, hierarchy, individual competitiveness and task orientation.

It is appropriate, at this juncture, for the presentation to explore the conception of managerialism as it applies to educational organisations, with particular emphasis on the teachers' professional management and development.

Managerialism and Education

Managerialism has been described (Carr and Hartnett 1996:179) in Foucaultian terms as a "moral technology" or a "technology of power"; a modern all-purpose equivalent of Bentham's Panopticon - i.e. that, which sees and controls all.

It works through surveillance, and 'the personal file and the personnel manager are the key mechanisms in the moral and the technology of management'. Individuals are monitored via such

processes as appraisal and promotion, and schools by 'school effectiveness research' and performance indicators.

It has been noted (Pollitt 1990: 48) that:

Managerialism, in contrast to the traditional bureaucratic ideal of administration, has developed in the public sector for the same reasons it has emerged in the private sector, namely an increased concern with 'results', 'performance' and 'outcomes'. Hence, higher priority is given to the 'management' of people, resources and programmes as compared to the administration of activities, procedures and regulations.

In the process, managerialism takes political and moral issues from organisational discourses and recasts them in the neutral language of science, technology and bureaucracy. This not only breeds a technocratic rationality (Aronowitz and Giroux 1985:27) which stands at odds with the notion of decentralised control and participatory democracy but also it presents an ahistorical and depoliticised view of educational governance and policy. Further, technocratic rationality encourages the rise of hierarchical and authoritarian lines of governance that do not promote or tolerate an environment in which democratic and participative culture can flourish and it also leads to an education system that accords a low status to teachers and the teaching profession.

The dictates of the market forces and economic rationalism, which have enveloped many nations, have unleashed a myriad of structural and institutional adjustments and reforms which have impacted on the nature, content and possible outcomes of education and educational processes. It has been argued (Carr and Hartnett 1996) that the ensuing reforms are promising the return of pre-democratic, prescriptive and authoritarian orientation to teacher control as well as the inclination to devalue the teachers' professional standing and to erode their collaborative base and belief amongst each other. Under the reforms, teachers are made to compete for differential pay, based on skills and competencies and assessed only on quantifiable and measurable attributes of their work.

It is argued that contractual career arrangements, that are likely to be the outcomes of the managerialist reforms in education, will erode teachers' morale, commitment and dedication to the teaching process (Smyth 1996) and, contrary to the thinking of the partisans of economic rationalism, will work towards producing inefficient and insufficient educational outcomes.

Consultation and Teachers' Participation

Under the managerialist agenda, teachers' participation in educational reforms and policy formulation processes is kept to the very minimum. This denies them the opportunity to have in-put into (let alone initiate) the policies that govern and dictate their day to day conduct, their professional development and their contractual obligations. It also denies them, as a body of professionals, their civic and democratic right to offer an informed, reasoned and expert opinion in the production and evaluation of curricula and other educative processes.

The writer has argued (Alphonse 1993:13) that:

Teachers in Tanzania lack fora to enable them to inject inputs into the policies that govern their lives and professional development. Major policies are often drawn top-down by bureaucrats and/or politicians. Presently academicians and bureaucrats are out-competing each other on promulgating missions and visions of education for the 21st century. A question to be simply asked is how much and to what extent is the ordinary classroom teacher being involved in the exercise of drawing policies that will not only govern and direct his/her life, but also which he/she will be prevailed upon to implement?"

In this regard, Muganda (1996) observes that the integrated *Education and Training Policy* for Tanzania, which was formulated in 1995, was accorded low profile with minimum public debate or teacher's participation. Furthermore, the policy was formulated, written and produced in the English language, which is understood by very few people in Tanzania, instead of Kiswahili - the national language which is spoken and understood by all Tanzanians. This entailed the exclusion for the possibility of any critical and meaningful contribution by teachers, most of whom do not speak enough English to enable them to participate fully, even if they were availed of the opportunity.

The speed with which reforms and policies are formulated and presented to the public for comments and input is another instance of the inhibition and preclusion of meaningful teachers' participation. Reviews, which take months to construct under a great amount of bureaucratic secrecy, are often whisked through with the public in general, and teachers, in particular, getting no chance to dispute or contribute ideas. It has been observed in the UK, for example, (Carr and Hartnett 1996) that, when the 1992 publication of the White paper, *Choice and Diversity*, appeared in July, people

were expected to comment on it by September. This was a clear indication that the government neither expected, nor wished to learn, a great deal from the consultation.

Another case in point is the recent Tertiary and Teacher Education Review processes in New Zealand where the Green Papers came out at the beginning of September 1997 and the consultation processes were closed by December. Further, even when participation is attempted, the mode of submission of inputs often entails 'straight-jacketed' responses, offering choices among equally disagreeable alternatives. Being so rushed and circumscribed, the consultation processes give little or no opportunity for reflective input from those involved in the day to day offerings of education. This *modus vivendi* cannot but lead one towards the conclusion that the consultative processes are initiated only as legitimating exercises for already pre-determined outcomes.

Furthermore, it has been argued (Carr and Hartnett 1996) that, under the current reforms, educational policy changes are proposed and executed by people who feel no need to develop consensus, use arguments or supply evidence. Presentation replaces debate, assertion replaces argument and consultation becomes merely a cosmetic exercise. Lamentably, Carr and Hartnett (1996) observe that, "education, it seems, is no longer regarded as an intellectually, morally and politically important subject worthy of serious, open and public discussion".

The cases of Tanzania and New Zealand indicate that teachers and schools are prevailed upon by the central state agencies which are not only limiting the professionalism with which teachers uphold themselves but are also making demands on teachers' time which threatens to take them out of the classroom and away from the work which teachers regard as essential.

It has been observed (Alcorn 1992) that school-based management has forced many principals in New Zealand to focus almost exclusively on management aspects of their roles and the implementation of changing policies determined by central organisations such as the Ministry and the New Zealand Qualifications Authority (NZQA). It is argued (Alcorn 1992) that, as the result of this, in New Zealand, the stress of leadership practices does not encourage community interaction and input in educational processes in realistic and meaningful ways. Alcorn (1992:15) states that:

The official rhetoric has changed considerably, reflecting an external climate in which key values are commercialism, labour market flexibility, dismantling of the welfare state alleged to cause

dependency, and a distrust of professionals which has both populist and official backing.

The main thrust of reforms and restructuring in New Zealand education, since the late 1980, has been to reduce the size of central bureaucracy, to abolish regional educational boards and to turn each educational institution into a crown agency (i.e. a self-managing unit with its own board of trustees). It is observed (Codd 1993:156) that:

The new educational structure entails a devolution of decision-making in a wide range of administrative area, including resource allocation, staff appointments, support staff and staff development. Boards of Trustees are given some discretion in these areas, but control is firmly invested in central state agencies including the Ministry of Education, the Education Review Office and the Qualifications Authority. This control is maintained through tightly circumscribed limits on local autonomy and contractual forms of accountability.

In line with the changing roles and functions of school leadership following the ideological and socio-political changes, school leaders found themselves in need of more education, training and support in order to function effectively in the new environment. Alcorn (1992:16) observed that:

Since October 1, 1989 in New Zealand there has been a proliferation of management training programmes at varying levels, the formation of new principals' organisations, and the establishment of a variety of support groups for school leadership.

It is argued, therefore, that the changes introduced into schools could lead to more alienation of teachers from the whole process of decision making in education. On this point, Alcorn (1992:14), observes that:

Whereas educational leadership theories have moved towards a goal of schools as communities of reflective practitioners, working collaboratively in partnership with parents where appropriate, official policies increasingly appear to regard teachers as human resources to be managed, and controlled. The logic of this position is that self-managing schools could exclude teachers from participating in policy formation.

These observations are important in the present study which aims not only at the enhancement of educational leadership in Tanzania but also at the development of democratic educational leadership that recognises teachers as educational leaders.

Development of Pedagogic Technicians

Under the new reforms, teachers are increasingly becoming 'pedagogic technicians', not unlike the vision envisaged for them in late nineteenth century Britain where the Revised Code of 1862, in an attempt to reduce the power and status of elementary school teachers, suggested a vigorous application of market principles to elementary schooling. Quoting from the 1862 Code, Carr and Hartnett (1996: 116) write:

The mechanism would be the Code and the agents of assessment would be the Inspectorate ... Teacher competency would be a matter of mechanical efficiency - of meeting the requirements of the Code. ... The dominant principle ... to be that of efficient pedagogic work production with an emphasis upon the basics".

Similarly, Datta (1984:135) quotes from a nineteenth century code of conduct for female primary school teachers in the USA which reads, in part, as follows:

I promise to take a vital interest in all phases of Sunday-school work, donating of my time, service and money without stint for uplift and benefit of the community. I promise to abstain from all dancing, immodest dressing, and any other conduct unbecoming to a teacher and a lady. I promise not to go out with any young man, except in so far as it may be necessary to stimulate Sunday-school work. I promise not to fall in love, to become engaged or secretly married. I promise not to encourage or tolerate the least familiarity on the part of any of my boy pupils. I promise to sleep at least eight hours a night, to eat carefully, and to take every precaution to keep in the best of health and spirits, in order that I may be better able to render efficient service to my pupils. I promise to remember that I owe a duty to the towns-people who are paying me wages, that I owe respect to the school board and the superintendent that hired me, and that I shall consider myself at all times the willing servant of the school board and the towns people, and that I shall co-operate with them to the limit of my ability in any movement aimed at the betterment of the town, the pupils or the school.

The two codes above not only indicate the authoritarian relationship that existed between the teacher and the employment agencies but also they dwell on the teacher's duties and obligations without reference to his/her rights and contribution as an employee. Not being self imposed, the codes can only be seen as the employers' 'conditions of service', the effects to which, on the teacher's conscience, are that responsibility and devotion is weaker than a code of professional ethics established by a professional body of teachers (Datta *ibid.*).

Carr and Hartnett (1996: 181) look upon the contemporary New Right inspired reforms in education not only as being about the neo-liberal role of 'rolling back the

state' but also as an "attempt to re-impose on the educational system the neo-conservative cultural role of reproducing the traditional, pre-democratic and hierarchical systems of social roles and relationships".

It has been observed (Muganda 1997: 9) that, rather than empowering the community, decentralisation and school site management policies advocated under the reforms, "simply move the power of the state closer to the community while eroding the mechanisms through which the communities would contradict state control". The pre-occupation with contractual and audit matters is embellished in the provision for the institution's charter in the *Tomorrow's Schools* policy document, New Zealand's blue print for educational reforms. The Charter, which has been described as the most obvious managerial accountability technique in New Zealand's educational reform process (Muganda 1997; Dale 1989), espouses practices and outlooks similar to those of production site management where, unlike in education, outcomes are readily quantifiable and measurable.

Aronowitz and Giroux (1985: 26) observe that one area in which the dominance of technocratic rationalism, the philosophy behind the reforms, becomes manifest is in the training of prospective teachers which is dominated by the behaviourist orientation towards issues of mastery and methodological refinement as a basis for developing teacher competence. They state that:

Underlying this orientation to teacher education is a metaphor of 'production', a view of teaching as an 'applied science' and a view of the teacher as primarily an 'executor' of the laws and principles of effective teaching. ... The prospective teacher is viewed as a passive recipient of this professional knowledge and plays little part in determining the substance and direction of his or her preparation program.

Within this model, teachers are viewed not as creative and imaginative thinkers, who can transcend the ideology of methods and means in order to critically evaluate the purpose of educational discourse and practice, but as obedient civil servants dutifully carrying out the dictates of others. Further, it is argued (Aronowitz and Giroux 1985) that teachers are trained to be specialised technicians while educational leaders are trained in the image of social science experts with programmes that are narrowly technical, concerned mainly with the fusion between organisation theory and the principles of sound business management. Aronowitz and Giroux (1985: 27) state that: "Inherent in such training is the notion that complex language systems, management controls and systems of accountability are beyond the grasp of either teachers or the average lay person".

It is the contention of this thesis that the current educational reforms responded to the crisis in education by offering solutions which either ignore the roles of teachers in preparing learners to be creative and critical citizens or they suggest policies which ignore the intelligence, judgement and experience that teachers might bring to bear on such issues. Educational policies have systematically worked towards reducing the power that teachers have over the conditions of their work while simultaneously proposing that administrators and teachers look outside of their schools for improvements and needed reforms.

Meanwhile, the teachers' working conditions, in places like Tanzania, have continued to deteriorate. It has been observed (Brock-Utne 1993: 59, for example, that:

A primary school teacher in Tanzania earns around 20 dollars a month and teaches 40 hours a week to classes with 40 - 50 kids in classrooms where there are often no desks, no windows, no books or other instructional material, sometimes not even chalk.

Brock-Utne observes that one still finds enthusiastic and committed teachers, despite the extremely harsh conditions under which they work. Given such dire conditions, teaching, as a profession, is increasingly seen and regarded as a choice of last resort. There are many cases where students who are selected to join teacher training colleges either refuse to go or go after exhausting other avenues of employment or post-secondary training. It has been remarked (Alphonse 1993:2) that teachers in Tanzania treat their careers as merely transient, stop-gap measures when they await more worthwhile and permanent engagements.

Likewise, in New Zealand, Jesson (1997: 347), observes that "teacher supply has been perceived as the function of teacher education rather than of *salary levels or teaching conditions*. The failure of teaching to be perceived as an attractive career has become designated as a fault of the pre-service institutions" (emphasis added). Similarly, Goodlad (1984) observes that, in the USA, the growth of salary levels for teachers are among the lowest in all occupations and the opportunities to remain in the education profession and enjoy higher salaries are few and usually involve moving from teaching to supervision or administration. Goodlad (1984:196) contends that:

Add the frustration that comes from a host of factors that inhibit what many entered the teaching profession to do, and one wonders why so many men and women continue to serve in quiet dedication.

It may be argued that educational reforms will continue to further exacerbate the conditions which make teaching unattractive by limiting the possibilities for teachers' collective negotiation and bargaining with employers and employing agencies. Mbilinyi (1990:23) observes that most critical scholarship has emphasised the oppressive and hegemonic function of school teachers; thus, ignoring:

The changing position of teachers in the international division of labour, the proletarianisation process in school and classroom and the increasing alienation of the educational process as higher level experts and managers assume control over decisions in curriculum, examinations, student selection and choice of books and other teaching materials.

A survey of the conditions of teachers in Tanzania (Alphonse 1993) indicates that students are aware of the problems of the teaching profession and they are consequently not eager to join it. It was also noted that, at the University of Dar es Salaam, most students joining the education streams - both arts and science - entered with lower pass-marks as compared to those joining other streams - e.g. law, commerce, engineering and medicine.

It is contended that, in order to revitalise the educative process, a need exists to attract and recruit capable, motivated and committed young people into the teaching profession. Brock-Utne (1993: 76), arguing along the same lines, states that, if one wants to improve the quality of, especially primary, education in African countries, then the most important thing to do is to restore the dignity of teachers. The proposals for improving the teachers conditions and professional standing which she puts forward (Brock-Utne 1993:76) include:

Raising teachers' salaries; reducing their workload; tightening entry qualifications to get the "best" students to opt for the teaching profession; improving teacher training; and reducing class-sizes from their present levels.

It may be observed that these proposals are in stark opposition to the World Bank proposals, the engine behind educational reforms in developing countries, which argue for the reduction of teachers' salaries and increasing their work-load. Inter-alia, the World Bank states (in Brock-Utne 1993: 65) that:

The following kinds of investment are unlikely to have any noticeable effect on primary school quality despite their potentially high cost: reducing class size, providing primary teachers with more than a general secondary education, providing teachers more than a minimum exposure to pedagogical theory.

Thus, reforms and their proponents not only work to undermine the teachers and the teaching profession but also they obscure the historical role that teachers have played in the struggles for development and enlightenment in their societies and deny them the opportunity to participate in joint, creative and dialogic relations in the teaching and learning situations. It is contended, in this thesis, that teachers need to recognise their common plight and organise themselves in ways that will make them heard and felt by the powers that be.

In the case of Tanzania, it is noted, for example, that a World Bank-led mission on educational review (URT 1991) argues that teachers' work-load, especially in primary schools, is too light, because teachers are spending less time in the classroom. The mission recommends that, in order to increase the payment to teachers, the number of teachers could be reduced so that the rest could take up more of their load and be paid more. The mission argues that: "If all primary school teachers taught 20 hours a week instead of 17 hours, the number of teachers required and salary expenditure would be 22 percent lower than under current practice".

Further, the mission states that teachers are promoted too frequently; such that the increased payments resulting from such promotions are burdensome to the government. They recommend (URT 1991:25) that:

If promotions were altered so that, 30 percent of the teachers were promoted after three years, another 40 percent after five years, and another 20 percent after nine years of service, salary expenditure would be about 16 percent lower than under current practice.

The team continues to argue that, if these strategies - increasing teachers hours and delaying promotion - were successfully combined, with the class size in primary schools limited to 45, then a considerable reduction of expenditure would be effected.

It needs to be pointed out that the mission seems to have their calculations of the teachers' work-load based on the number of hours which teachers spend physically in the classrooms, without consideration of the preparation time, marking time and time spent on other educational activities which do not necessarily take place in the classrooms. The report does not seem to take into consideration that teachers sometimes have class sizes ranging between fifty and one hundred students. Neither does the report take into account the time teachers take hunting for educational materials or improvising teaching aids which are not always available in the schools.

The report's recommendation of delaying promotions for teachers would seem to imply that teachers in Tanzania are paid so much that it would be unnecessary to give them more. The report does not seem concerned about either how the proposed percentages of teachers who cannot be promoted would be determined or what kind of rationale and explanation would be advanced for such non-promotion. Since the number of teachers to be promoted and those not to be promoted are already determined *ab initio*, it may be argued that any criteria proposed for determining the promotion differential would necessarily be contestable because, even if all the criteria for promotion are met by the teacher, he/she would still not be promoted if the pre-determined percentages have already been filled. In this respect, the report seems to ignore the likely negative impact on reduced morale and even the possibility of industrial action which would arise, and absolutely justifiably, if teachers are not given promotion when it is due.

It can be argued that the report is testimony of how bodies of central agency have impact and influence on educational processes and, consequently, educational leadership. It is on the basis of the influence of such "expert" reports, especially when they are backed by powerful fiscal organisations, that government policies on education are developed. Teachers are treated, in this case, as numbers and resources which can be marshalled and juggled in order to be managed better at cost-effective levels, rather than professionals who have shown commitment to the teaching process, despite working under extremely difficult conditions; conditions under which, it may be argued, members of the World Bank-led mission would rarely agree to work.

Contrary to the thrust of the World Bank-led report, there is evidence that shows the difficult conditions in which teachers in Tanzanian primary schools are working and the commitment and sacrifice which the majority of the teachers have to undergo in order to keep the schools open and children in attendance. For example, class sizes could be anything from fifty to more than one hundred students per class (Nyerere 1997; Brock-Utne 1993).

Nyerere (1997) observes, for example, that visits to primary or secondary schools in Tanzania would show that there were more pupils for each textbook and less basic equipment in classrooms in 1993 than was the case in 1980; where, even then, the supply of neither textbooks nor equipment was ever near adequate. Nyerere goes on to say that; "other statistics, however, do make it clear that whereas in 1981 about 12% of the national budget was allocated to the Ministry of Education, in 1993 the figure was 3.5%". These statistics and observations can hardly be said to describe a situation in which teachers are under-worked, overpaid and over-promoted.

Educational Leadership Development in Other Countries

In order to illuminate the practices of educational leadership development in Tanzania and New Zealand, in contemporary times, it is worthy to examine parallel practices in other countries around the world. It has been noted (Cooper and Boyd, in Bolam (1997), in the case of the USA, for example, that, since the 1950s, the predominant approach to educational leadership development, has been “the one best” method model where the school leader is defined and viewed as a behavioural scientist. Under this approach, the content of educational leadership programmes focuses on management, organisation and leadership theories, and “training (sic!) is delivered by universities who offer master’s degrees on a credit accumulation basis but within a state controlled licensing system” (Bolam 1997:272). However, this approach has been criticised, as will be explicated in the next chapter, for neither finding the best way to effect leadership nor having impact on practice. As a result, in 1987, the Federal Office of Educational Research and Improvement (OERI) funded the Leadership in Education Administration Development (LEAD) programme, a network of 57 leadership training and technical assistance centres, and, two years later, it funded two university-based national research and development centres. These efforts were partly designed to inform and promote better in-service education for principals. Moreover, as Bolam (1997:272) shows:

Various state education departments have instituted centralised leadership academies to promote the implementation of state-legislated reform programmes. Concurrently, the principals’ centres movement has emerged, mainly at university and school district levels, as grassroots attempt to provide professional support in response to the expressed needs of the principals themselves”

The pressure exerted by the changes and reforms in educational leadership structures in the USA has also lead to many innovations in the content and methods of educational leadership development. Some of the innovations include, the use of the Master of Education (M.Ed.) dissertation as the basis for school focused management studies as well as applying, to school management education, research buttressed ideas like the theories of experiential learning. The appeal of the theory of experiential learning lies in its stress on practical experience as a source of learning and on the primacy of the work-place as the main setting for such experience-based learning. Schon (1987) supports such innovations with his observations on the complexity and unpredictability of the tasks facing professionals operating in various settings, including schools.

Coaching, is another related but also, in some ways, distinctive approach to leadership development which is largely credited to the work of Joyce and Showers (1988) in teacher education. Bolam (1997:273) argues that Joyce and Showers' research:

Has demonstrated convincingly that the learning of new teaching (and presumably management) skills and their application in the workplace can only be achieved if five components are included in a training programme: Presentation of underlying theory and description of the skill; modelling or demonstration of the skill; practice of a skill in a simulated course setting; feedback in the simulated setting; coaching during application of the skill on the job.

Apart from the USA, where formal accreditation for principalship is common (Edwards 1999), ideas and innovations in approaching educational leadership development are operationally evident in other countries as well. For example, since the early 1990s, mentoring of new headteachers has become a focus of a national scheme in England and Wales (Bolam et al 1995). Edwards (1999:9) observes that, "The recently developed Headlamp Programme in the United Kingdom makes available a sum of money to each newly appointed principal for investment in a programme provided by an accredited provider".

The contemporary British experience in educational leadership development is worth further discussion, especially as it has been a result of a nation wide reform programme affecting more than 25,000 schools and headteachers as well as over 400,000 teachers, all of whom have had to respond to the pressure to change, arising from government policy. It is noted that the reforms were instituted in England under the ideology that promotes schooling as a quasi-market activity; thus, producing a radical departure in the culture of education and the education profession. Bolam (1997:267) states that: "inevitably, this cultural shift has had major consequences for headteachers, teachers and the management of schools". This affects not only how concepts like "effective schools", "effective management" and "management education" are viewed but also how they are interpreted and acted upon by politicians, professionals and parents.

Partly in response to these pressures and also "integral to the government's marketisation strategy, there have been changes in the organisation, funding and provision of school management training in England and Wales." (Bolam 1997:271). It had been argued (Hughes 1982, in Bolam 1997) that the provision, organisation, and funding of school management training across the country was patchy and ought to be rationalised. From 1983 to 1988, the British government funded a university-based National Development Centre (NDC) for school management training which

co-ordinated over 40 Higher Education Institutions (HEI)-based regional centres responsible for over 90 20-day 'basic' courses and one term 'training the trainers' courses for over 6,000 headteachers and deputy headteachers and promoted the idea of management development to schools and Local Education Authorities (LEAs). (Bolam 1997).

Bolam (1997), further, indicates that, since 1987, school management training has been a national priority area in successive funding schemes, with the British government funding the School Management Task Force, from 1989-1992, in order to promote more effective control over management training and more accessible and flexible forms of training and support. In 1992, the government funded a national pilot scheme for mentoring new headteachers and in 1995, the Teacher Training Agency (TTA) introduced the HEADLAMP scheme, in England only, to support newly appointed headteachers, of which was mentioned earlier.

In this same period, it is also indicated that there has been an increase of the providers of educational leadership education in England and Wales, with a "substantial increase in the number of professional associations and unions, private trainers and consultants and other agencies specialising in the provision of school leadership training and the growing involvement of industry in such provision. Bolam (1997:272) states that there have also been: "a substantial increase in the number of specialist education management degree course available at universities/HEIs, throughout the country, including new taught doctorates".

What can be surmised from these observations is that there is a realisation, in many countries, that the complexity encountered in educational leadership practice is increasingly making it imperative that the development of skills to deal with it cannot simply be left to chance or intuition and experience alone. There seems to be a rising consensus across the nations, therefore, that leadership development has to be by "instruction and tuition, rather than by instinct and intuition" (Cardno 1990) alone. However, Bullock, et al (1997) observe that, while the literature indicates the importance of sound and effective educational leadership development, there are few studies that have explored the nature of learning that supports educational leadership development.

The conclusion drawn by Britain's School Management Task Force of the late 1990's portrays the need and urgency for educational leadership development. They state (HMSO 1990:34), in part, that:

We do not believe that schools can look forward for a period of untroubled calm, nor that the school managers of the future can expect to emerge from the system without careful thought and action being taken to enhance their development.

The observations from the British task force above reiterate the fact that schools will continue to face challenges from the tensions between local autonomy and national needs, parental choice, increased demands for improvement of educational standards as well as conflicting educational values. The acceleration of technological changes in society spells challenges for existing educational structures, pedagogy and resource management as well as the need for changes in practices and attitudes to education. In this regard, it is clear that the challenge for education is to ensure that schools have leaders of the highest quality, supported by a system that promotes their development.

Overview

It is with these conceptions in mind that this study examined some tertiary educational leadership programmes in New Zealand and Tanzania with the hope of developing a framework for educational leadership programmes which would be appropriate to the context of a developing country, like Tanzania, where the process of educational leadership development is still in its infancy. Further discussion of some of the concepts that inform the development of educational leadership occurs in the next chapter under the discussion of theoretical considerations and approaches to educational leadership.

The arguments and observations, given above, point to the need for reflection on the policies and agenda put forward by the state and their overall implications to the collaborative, democratic and collegial participation of teachers in educational decision-making processes. It is argued that curtailment of teachers' participation in educational decision-making processes would be antithetical to the conception of transforming leadership in schools. Issues leading to such curtailment, therefore, need to be addressed by educational leadership programmes with the intention of making participants in the programmes aware of the situation in order that they can participate in finding ways and means for its alleviation.

Chapter Three

Educational Leadership: Paradigms and Approaches

Introduction

As a prelude to the study of tertiary programmes for educational leadership development in Tanzania and New Zealand, this chapter traverses and discusses literature on leadership, in general, and educational leadership, in particular, in order to delineate the various approaches that have been employed over time in examining leadership. The chapter also discusses the necessity and viability for the adoption of a critical approach for understanding educational leadership in a developing country, such as Tanzania. The ensuing discussion acts as the basic conceptual and analytical tool for examining selected educational leadership programmes in Tanzania and New Zealand.

It has to be noted that, in developing countries, theoretical considerations in leadership have not always been taken into account in the selection, recruitment and even promotion of substantive, formal educational leaders (Musaazi (1982); Kiwia (1991)). In a study of support staff at the University of Dar es Salaam in Tanzania, Kiwia (1991:50) notes that the majority of officers in the office of the Chief Administrative Officer lacked relevant basic academic qualifications that would be deemed as minimum requirements for their positions. He argues that, “low level of education was also observed among employees at supervisory levels and even among higher levels of authority”. The argument continues that the practice of appointing people with no relevant preparation or academic qualifications to leadership positions in Tanzania is not only restricted to the support staff at the University of Dar es Salaam but also it is evident in government, where “there exists no objective criteria for the appointment of top officials” (ibid.). Skills, competency and the ability to improve the execution of their tasks are expected to be gained from on-the-job training and the experience obtained from doing the job itself.

It is argued, in this study, that the dependence on the “trial and error” methods in developing leadership capacities in educational organisations is not only ill advised but also could be harmful to the educative process. Leadership needs to be nurtured and developed through a systematic understanding and distilling of wisdom encapsulated in research and practices from the past and from the experiences of other people in order to draw the frame for practice which is appropriate to one's conditions.

The Relationship Between Theory and Practice

In order to grasp the need for educational leadership development, particularly in post-colonial nations such as Tanzania, it is important to briefly discuss the importance of the relationship between theory and practice. Griffiths (1959) argues that even the finest crafts person has to adhere to doing things with the aid of theory because theory enables one to detect and eliminate complications and errors as they arise, to shorten procedures of accomplishing tasks, to reduce costs and to economise practice. The knowledge of theory enables one to act on a particular situation because s/he knows the generality of situations; thus, putting practice in a broader rather than narrower framework.

It has been argued (Griffiths 1959) that theory is the best and most accurate mental picture of how an organisation works, taking into consideration and reconciling all pertinent known facts and phenomena. Griffiths (1959:11) argues that, "action divorced from theory is the random scurrying of a rat in a new maze. Good theory is the power to find the way to the goal with a minimum of lost motion and electric shock". It has to be noted that Griffiths' concern for theory focuses on theory that informs practice for the purpose of attaining optimal results. Theory and practice are, treated, therefore, as separate entities with theory supplying the means to practical ends.

Carr and Kemmis (1986) argue, however, that the relationship between theory and practice has to be understood in the dialectical nature of their existence with each mutually infusing the other. Thus, theory is confirmed and grows through practice as much as practice is informed and improved by theory. Foster (1986: 12) argues that :

Leaders who have more ways of seeing - more theories - accessible to them also have more available options and choices for practical action. By providing alternative theories we provide the possibility of more reflective practice, and one which combines theoretical insight with practical action.

This indicates that what we do depends on how we see and what we see depends on what we have done. Theory gives rise to particular patterns of practice which, in turn, gives rise to further development of theory.

This observation constitutes a challenge for those involved in the process of educational leadership as practitioners, researchers and academics. How much and what type of theory should practising and future leaders of education have at their disposal in order to "see" more and, therefore, to perform better? How can they be equipped through educational programmes to ask and also to answer basic questions in education and in leadership? As indicated later in the thesis, such questions are equally if not more, significant for understanding the need and the nature of programmes to be developed in the context of a country such as Tanzania.

Perspectives in Educational Leadership

Bates (1983) points out that typical educational leadership texts, such as those by Hoy and Miskel (1982) and Silver (1983), do not address a single educational idea in their considerations of educational leadership. Thus, being robbed of its basic substance, in these instances, educational leadership becomes diffused and even confused with leadership in industrial or business settings. It is argued in this study that the central values of education, its aims and purposes, as well as basic educational concepts, such as curriculum, pedagogy/instruction and evaluation, have to be taken into consideration in order to understand and distinguish educational leadership from other public, industrial and business settings of leadership.

In further elaboration, Maxcy (1992:25) argues that, since educational leadership is related to questions of freedom and authority, culture and society and rights and responsibilities as they affect people, particularly unprotected children and uninitiated youth and the nurturing arrangements found operative in schools, it becomes different from that obtaining in industry or business. He argues, therefore, that, "the social philosophy of educational approach and parameters help us to focus on some of the uniqueness identified with educational leaders and the context of the school" (ibid.).

The need to increase efficiency and effectiveness in educational leadership, by employing business principles, is deemed unsatisfactory (Bates 1983) because, even if schools are treated as factories, their outputs are difficult to measure, universal agreements over the goals of schooling are impossible to achieve while the connection among inputs, processes and outputs are ambiguous and difficult to determine. These problems arise from the nature of education as a social and cultural activity in which ends and means are closely related; entailing that its leadership also needs to be closely related to its practice.

Bates (1980) identifies educational leadership as the key element in the process of organising the production of knowledge, the maintenance of culture and the reproduction of social structure. In distinguishing educational leadership from business and industrial leadership, the present study purports that the theories for understanding educational leadership as a major element in the reproduction of culture and society, and the practices arising out of them, need to be constantly informed by educational values, aspirations, purposes and the diverse social interests in the given society.

Taking this distinction between educational leadership and general leadership into account, the discussion on educational leadership perspectives is presented in terms of their philosophical approaches - the positivist, the interpretive and the critical theory paradigm. The presentation also examines the implications, influence, relevance and applicability of the various perspectives to the process of educational leadership development in developing countries, with particular reference to the conditions obtaining in Tanzania.

The Positivist Paradigm

The traditional approach to educational leadership has been mainly rooted within the positivist paradigm which, according to Carr and Kemmis (1986), Ewert (1991), and others, lays claim that knowledge can only be established by reference to external reality as experienced by the senses. It needs to be noted that this approach to leadership is very much in evidence in post-colonial educational settings.

Positivism is based on the ontological presupposition of the objective world upon which the sum total and conditions of rational behaviour depends, as well as on the ideals of explanation, prediction and control. Within this approach, individual action is not the result of a subjective reflective consciousness. Rather, it is "governed by invariant functional laws that operate beyond the individual actors' personal control" (Carr and Kemmis 1986:59). The purpose of knowing, under this perspective, is to discover law-like regularities and to apply them to practice to improve efficiency.

Ewert (1991) summarises the key elements of positivism as mechanistic (seeing the work process as tied to the machine process), reproducibility (each action in the work process can be reproduced), measurability (individual activities can be quantified), componentiality (everything can be broken into constituent interdependent components), problem-solving inventiveness (application of technological solutions for social problems), and the self-anonymization of the worker (acceptance of the

human engineering process that organises the self in terms of technological functions).

According to the positivists, leadership theory should guide action by helping the leader to determine the consequences of action. Besides helping the leader to anticipate consequences, theory should also allow him/her to be aware of possible unanticipated consequences as well. This is accomplished through directing attention to relationships and processes rather than techniques, which allows for the expansion and growth of frames of reference as new knowledge accumulates. Theory allows for collection of facts which bear relationships to one another and also serves as a guide to the production of new knowledge rather than just a description of what is known already. According to the positivist paradigm, theory should also be able to explain the nature of the phenomenon under examination. Griffiths (1959) argues that a theory of leadership must provide guides to action, to the collection of facts, to new knowledge and also must explain the nature of educational leadership.

Claiming its origins from the thinking of Francis Bacon who, in the Seventeenth Century, postulated the concept of the 'ethical neutrality of science', the positivist position advocates a scientific approach which does not integrate values and ethical issues in the understanding of educational leadership. It is argued (Griffiths 1959:31) that religion and morality lay outside the reach of scientific investigation; since science seeks to "master the world aspect, and not to help to decide what men (sic!) ought to do or to be". Invoking the "is-ought" dichotomy, Griffiths (1959) argues that logical positivism makes sharp distinctions between questions of facts and those of values, since the latter defy empirical verifiability.

The positivist paradigm appears to have many parallels with the assumptions espoused by the industrialist, Frederick Taylor, on human motivation, productivity and manipulability - in his "scientific management" - and the human relations movement which grew out of disenchantment with scientific management (Maxcy 1992). According to Taylor, systematic manipulation of factors and conditions, coupled with extrinsic rewards, could lead to predictable responses aimed at increasing efficiency and productivity. Many Western production organisations adopted the ideas of Taylor in production processes and in preparing their motivation and remuneration schemes for their workers.

In the late 1920s and early 1930s, however, especially after the Hawthorne experiments by Elton Mayo failed to confirm Taylor's scientific management claims, some scholars became opposed to the ideas espoused by scientific management,

which were not only too rigid and mechanistic but also ignored the “human factor” in the production processes. From this opposition grew the “human relations movement” theorists who not only acknowledged the importance of the “informal organisation” but also the cultural system that emerges amongst members of the organisation as well as the human factor (Foster 1986). This brought into force the management perspective that regarded people as humans rather than work units. Angus (1989:68) observes that:

This human relations approach, ... asserted that happy employees would be more productive employees, and that it was the job of management to stimulate and motivate their workers through appropriate expectations from them.

The examination of the human relations movement reveals that its proponents, like Taylor, were equally interested in finding the most efficient and effective ways through which management could control the workers and, thereby, achieve greater productivity. If the informal organisation could be understood and controlled, then peer networks that set the norms of production, absenteeism, quality and so on could be controlled. Foster (1986: 41) argues that, under the human relations approach, “the workers legitimate demands in terms of production, pay, and other factors were never emphasised; the stress lay in investigating how a firm's productivity could be increased without any additional costs to management”.

Both, scientific management and the human relations movement seem to have exerted influence on the positivist approaches to educational leadership. In reference to instructional supervision, Smyth (1984:426) observes that the historical affiliations with the scientific management era of the 1920s, where the predominant concern was with inspection, control, and efficiency, may not have left current practices in instructional supervision altogether untainted. He observes further that, “it is not altogether clear even today that we have severed the connection between instructional supervision and the industrial-managerial model with which it has been closely affiliated with”.

It is argued (Greenfield and Ribbins 1993:143) that the publication, in 1945, of Herbert Simon’s classical work, *Administrative Behaviour*, offered a conception of leadership and methods of inquiry into leadership realities which “brought the force of science to buttress any claims that might be made ... about the best means for improving organisations and life within them”.

As a consequence of the conviction of the efficacy of a scientific theoretical approach, different positivist theories for understanding leadership developed and grew. The studies under this orientation, and the theories they espoused, can be divided into three periods (Chemers 1984:93) - “the trait period, from around 1910 to the 1940s; the behaviour period from the 1940s to the late 1960s ; and the contingency period from the late 1960s to the present”.

The Trait Theories

Building on the Aristotelian conceptualisation that, “from the hour of birth, some are marked out for subjection and others for rule” (Hoy and Miskel 1987:271), many scholars sought to understand leadership through “the great man theory of leadership or the trait approach. Typically, the approach attempts to identify any distinctive physical or psychological characteristics which individuals possess, which relate or explain their behaviour as leaders. Researchers, in the 1940s and 1950s, became rather wary and frustrated by the explanatory ability of the theory, as many traits tentatively found to be crucial in one study were found to be unimportant in other studies. Ralph Stogdill (in Hoy and Miskel 1987:272), who reviewed over one hundred trait studies conducted between 1904 and 1947, concluded that the trait approach by itself had yielded negligible and confusing results. Stogdill states (in Hoy and Miskel 1982:272) that:

A person does not become a leader by virtue of the possession of some combination of traits, ... The pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers.

Thus, leaders with one set of traits were found to be successful in one situation but not in others and, also, leaders with different combinations of traits were found to be successful in the same or similar situations. Slatter (1995:460) posits that, while the theory influenced much social science research on leadership and lead to many attempts to isolate leadership traits, “no single factor could be shown to be consistently associated with individuals occupying leadership positions”.

It has been argued, however that, weakened as the trait theory may have become, it still features in some leadership considerations. For instance, a recent study conducted by Kouzes and Posner, in 1991 (Slater 1995:461) revealed that many managers indicated that they “admire leaders that are: honest, competent, forward looking, and inspiring”. Another example of the interest with the individual qualities of leaders can

be seen through the research on charisma (e.g. that of Madsen and Snow, (1991) in Slatter 1995:451) as influenced by the Weberian notion of charismatic leadership.

It is also indicated that elements of the trait theory are still influential in educational leadership, where Maxcy (1992:13) argues that: “while we believe that leaders are made not born, in fact, we treat leadership as an inherent human trait in the education of children and youth”. Thus, while the theory itself may have lost the academic and scholastic respect, the empirical relationship between individual qualities and leadership are still of considerable interest and may impinge upon the process of educational leadership development, especially, in the context of a developing country such as Tanzania.

Behavioural Theories

In the mid-1940s, several factors contributed to the rise of the behavioural theories of leadership. The first of these factors was the need for an alternative, “scientific” explanation of the nature of leadership, after Stogdill’s conclusions had tarnished the image of the traits’ theory, that turned research onto the examination of leadership behaviour and the understanding of leadership styles.

At the same time, the human relations movement, inspired by the work of John Dewey (Maxcy 1992:32) and the democratic pressures, especially with the rise of labour unions and the use of the strike in the USA, forced attention to the conditions under which workers laboured. Mary Parker Follet is identified (Maxcy 1992:32) as one of the first writers to promulgate a philosophy of administration under which leadership is seen as a relational notion, with a circular response between leaders and followers. She stated that: “we should think not only of what the leader does to the group, but also of what the group does to the leader” (ibid.).

Another factor that influenced the shift to behavioural research was that psychologists, particularly Kurt Lewin and his associates, Lippit and White, became interested with what leaders actually “do” and they directed their studies to patterns of the behaviours of leaders. The studies by Lewin et al established the three different types of leadership - authoritarian, democratic and laissez faire - each with different effects on group dynamics, production and cohesion (Maxcy 1992:31).

The behavioural approaches to the understanding of leadership culminated into the development of the influential research instrument, called the Leadership Behaviour

Description Questionnaire (LBDQ) by the Ohio State University (Hoy and Miskel 1987:276).

Invariably, research on the behavioural aspects of leaders identified two important leadership behaviour categorisations - behaviours that are “people oriented”, showing concern for the workers, and those which are “system oriented”, focused on getting the task done (Hoy and Miskel 1987:277). As Slater (1995:461) argues: “The labels of the two categories change - e.g., consideration-initiating structure; instrumental-expressive; goal emphasis-support, ... but the central idea is essentially the same: leadership behaviour seems to have two basic dimensions”.

However, the many years of behavioural studies and the use of instruments including the LBDQ, have not only been unable to provide sufficient explanation for the nature of leadership but also they have yielded inconsistencies, prompting researchers to look for other factors “to account for leadership besides consideration and initiating structures” (Maxcy 1992). Hoy and Miskel (1987:284) argue that, whereas the behavioural studies have been impressive, “yet, the linkage between leadership and the important effectiveness indicators such as achievement, and job satisfaction has not been established conclusively by these theories”.

The dissatisfaction with the behavioural model of understanding leadership lead to the contingency approaches where the situation in which leadership takes place was seen as important in shaping leadership behaviour and the outcomes of leadership decisions.

The Contingency Theories

The contingency approaches espouse (Hoy and Miskel 1987:284) that leadership effectiveness depends upon “the fit between personality characteristics, the behaviour of the leader and the situational variables such as task structure, position power, and subordinate skills and attitudes”. While indicating that there is no one “best leadership style”, the contingency approaches attempt to predict which type of leaders will be effective in which type of situations.

Fred Fiedler’s 1967 contingency model of leadership, became the earliest systematic approach to locate style within differing organisational settings. Accordingly, Fiedler’s model postulated that leadership style is determined by the motivational system of the leader and that group effectiveness is a joint function of the leader’s style and the situation’s favourableness. This means that group performance is

contingent upon the leader's motivations and the leader's control and influence in the situation (Hoy and Miskel 1987:285).

Consequently, Fiedler developed the *Least Preferred Co-worker* (LPC) scale by which to determine the personality attributes of leaders and their leadership styles. Apart from the leadership style in order to determine effectiveness, the analysis has to consider the situation in which leadership is being operationalised. Fiedler identifies three major factors that determine the favourableness of the group situation: position power of the leader, task-structure and the leader-member relations (ibid.). As with other approaches to leadership, however, Fiedler's contingency model was found flawed and it yielded inconsistent and inconclusive results (Maxcy 1992:34).

Another model under the framework of leadership being contingent upon situations, is the Path-Goal Theory of Leadership developed by House (Maxcy 1992; Hoy and Miskel 1987), which attempts to explain how leaders influence their subordinates' perceptions of work goals, personal goals and paths to goal attainment. A fundamental assumption of the goal-path model is that leaders can vary their behaviour to match the situation and, therefore, that they can exhibit the type of behaviour that is most appropriate to the situation.

Other situational approaches that were developed and became instrumental in the process of attempting to understand the nature of leadership include: The Situational Leadership Theory (Hersey and Blanchard: 1982) that relates leadership styles to the competency or "maturity" levels of the followers in the organisation; Vroom and Yetton's Normative Decision Theory model, Robert Blake and Jane Mouton's Managerial Grid (Hoy and Miskel 1987) and the transactional approaches which include Graen's Vertical Dyad Linkage model that focuses on the exchange (transaction) relationship between leaders and followers (Chemers 1984:100).

It has to be noted that all the approaches discussed under the positivist approach utilise the structural-functionalist view of organisation and generally refer to leadership as being related to the holding of positions of power within a hierarchy. Foster (1989: 43), argues that, "this assumption is almost universally held among management writers and forms the basis for various models of leadership".

As a corollary, in addressing the process of leadership development, Conger (1992) (in Klenke 1996: 242) maintains that many elements of leadership can be taught and that "training" plays a vital role in the development of leaders. He points to the need "for training (sic) to be designed to develop and refine teachable skills; improve the

conceptual abilities of leaders; tap individual's personal needs, interests and self-esteem; and help leaders see and move beyond their interpersonal blocks". In this sense, leadership development seems to be equated with the provision of "technical skills" considered necessary to the execution of given tasks.

Under this orientation, the term leadership seems to entail the naming of a particular empirical property equal to a set of traits, style or enabling conditions or setting and other psychological variables which are found to be shared by leaders in different occupations or jobs. Maxcy (1991: 25) argues that educational researchers have tended to adopt these models and strategies for examining leaders in the educational arena. Apart from their traits, leaders have been viewed normatively as achievers aiming at attaining objectives or goals that are prized or valued. Leadership, in this sense, seeks to achieve ends deemed worthwhile by others without evaluating them critically.

In the same vein, Sergiovanni (1992: 119), observes that:

The official values of management lead us to believe that leaders are characters who single-handedly pull and push organisational members forward by the force of personality, bureaucratic clout, and political know-how. Leaders must be decisive. Leaders must be forceful. Leaders must have vision.

In other words, positivist approaches to leadership intend to lead one to believe that leaders must be successful manipulators of events, people and situations so as to turn visions, created by them, into reality.

Another "related assumption is that leadership is goal centred and that the goals are driven by organisational needs" (Foster 1989: 43). Researchers, scholars and practitioners, informed by positivist approaches, focus on the motivation, manipulation and control of the behaviour of subordinates in order to achieve higher productivity and greater work efficiency.

It is also worthy of note that, although most of the models had their origins from industrial and business organisations, they exerted profound influence on research in educational leadership. Greenfield and Ribbins (1993:143) argue that the spirit of positivism spread to educational leadership in the 1950s in a form of the "new movement", whose scientists were, by 1957, in a position to announce "the arrival of the scientific millennium in educational administration" (ibid.).

The failure of the positivist approach to unravel the nature of leadership through scientific techniques has attracted criticism from different schools of thought. Hodgkinson (1978) (quoted in Greenfield and Ribbins 1993:41) states that the explanation for the failure of the science of administration, lies in the “stupefyingly simple reason that the central questions of administration are not scientific at all. They are philosophical”. By concerning themselves with organisations and their structures, scientific approaches to leadership ignore what leaders ought to do and what it means to have power and to wield it.

Administrative science, as it is represented in educational leadership, is criticised for not making reference to values, philosophy, conflict, the hidden injustices in schools and the general turmoil in the field of educational leadership. Greenfield and Ribbins (1993:43) argue that a survey of representative writings in educational leadership shows that leadership is conceived as a technical problem in achieving goals and science is evoked to provide the leader with the skills needed to make the organisation achieve its goals and to keep the people motivated and productive. They posit that most positivist oriented educational leadership texts do not discuss, “substantive issues in the conduct of schools; no words speak of segregation or other common problems arising from culture, language, religion, and disagreements over curriculum and evaluation” (ibid.).

Bates (1989:137) argues, in the same vein, that the administrative science approach to leadership proffers a homeostasis and equilibrium model of organisations while the opposite may need to be considered. Following Greenfield, he states that, “Conflict is endemic in organisations. It arises when different individuals or groups hold opposing values or when they must choose between accepted but incompatible values”.

With specific reference to educational leadership development, Greenfield (1986: 74) argues that educational leadership programmes, dominated by the positivist fact driven models of decision-making and rationality as they are, miss the meaning of human action. He states that the technically oriented notion of leadership that comes out of the programmes, oversimplifies administrative problems and sets the claim that science can solve them; thus, inadequately preparing the recipients for the world of practice, driven by administrative power and its scope for good and evil.

Before turning to the next approach, it is instructive to note that, although the underlying positivist assumptions have been challenged, they are still strong, dominant and influential in the conceptualisation of educational leadership. Hodgkinson (1993), in Greenfield and Ribbins (1993: xi), argues that:

Notwithstanding protestations to the contrary, their central ideas are to be discovered behind the facades of pragmatism and realism, in post-structuralism and deconstructionism in the humanities, and in systems thinking and neo-Taylorism in organisation and administrative theory.

It is particularly important, for the present study, to note that most studies under the positivist approach reflect on American and European cultural settings with attempts made to export the models and training programmes to cultures which are different from those in which the theories were developed (Chemers 1984:103). It has to be heeded, therefore, that uncritical imposition of Euro-American theories, measures, research designs and leadership development models, on cultures for which they were not contrived, may lead to inaccurate conclusions and undesired results.

For the particular interest of this study, it is argued that consideration for educational leadership development for a post-colonial country, such as Tanzania, that has liberative interests in consideration, needs to take into account the pervasive nature of the positivist models of educational leadership and to devise strategies to counteract their ideological and cultural underpinnings. The influence of the positivist approach to educational leadership in developing countries is revisited in various sections of this thesis. The following section discusses the interpretive paradigm which has also influenced the direction of understanding and thinking about educational leadership in recent years.

The Interpretive Paradigm

In the mid-1970s, after the disaffection with the possibility of a science of educational leadership as promised by the positivist paradigm, a sociological interpretive paradigm emerged which upheld values as central to the conception of leadership. Greenfield (1975:71), one of the fore-runners and consistent proponent of the use of the interpretive approach to educational leadership, argues that:

if people are inherently part of organisations, and if organisations themselves are expressions of how people believe they should relate to each other, we have good grounds of questioning an organisational theory which assumes a universality of organisational forms and effect.

He further states (Bates 1989:137) that, “to help us begin to think of leaders in moral terms we should recognise that they are representatives of values”.

The interpretive approach sees organisations not as structures subject to universal laws but as cultural artefacts, depending upon the meaning and intention of people within them. In other words, as Bates (1980:7) argues, "the structure of organisations provides only a framework within which negotiation is conducted, priorities are formulated, assumptions about ends and means are debated, and ideas from other political and social contexts are endumbrated".

The interpretive paradigm approaches knowledge by focusing on the development of inter-subjective meaning based on consensual norms and expectations. The paradigm presumes the existence of an objective world because meanings and consensual norms derive from common interpretations of the objective world through social interaction with it. The proper methodology for the interpretive sciences is described, not as a methodology of establishing causality but rather, as a systematic inquiry with the objective of understanding meaning (Ewert 1991).

It is recognised, under the interpretive paradigm, that education takes place in social institutions that are too fluid to permit systematisation and that, what little control is effected, it is only possible through the wise decision-making of the practitioners. Since educational ends are neither clear nor definitive, educational practice requires judgement as to what constitutes good practice as opposed to indifferent or bad practice.

The interpretivists argue that, in order to understand facts, they must be interpreted in the light of relevant goals and values. "The interpretive process focuses on the social actors' meanings for their actions, which are presumed to be teleological - purposeful goal-directed - actions" (Ewert 1991:352). As opposed to the positivists, the interpretivists argue that action cannot be observed in the same way as natural objects but can only be interpreted by reference to their actors' motives, intentions or purposes in performing them. By identifying the motives and intentions correctly, one would come to understand the subjective meaning which the action has to the actor.

The interpretive position is opposed to the positivist understanding of the relationship between individuals and organisations, as expressed by Herbert Simon (cited in Greenfield 1986:62), that, "once an individual has decided, on the basis of his personal motives to recognise the organisational objectives, his further behaviour is determined not by personal motives, but by the demands of efficiency".

It is argued, under the interpretive paradigm, that decisions are made by conscious human beings, according to the meaning they attach to them. Sergiovanni (1984) (in

Ewert 1991: 350), argues that, except for instinctive and other low level functioning, human beings do not behave, they act. "Actions differ from behaviour in that they are born of preconceptions, assumptions and motives. Actions have meaning in the sense that, as preconditions change, meanings change regardless of the sameness of recorded behaviour".

The interpretive approach provides practical knowledge about how actions are interpreted and understood. This knowledge can enlighten educators by revealing the contextual social rules and assumptions that underlie their actions; identifying the social norms and expectations bounding the range of policy actions and indicating how their actions are, or will be, perceived by other participants in the educational process. For the interpretation to be right, there has to be mutual comprehensibility, which suggests that interpretation has to be both authentic and communicable (Ewert 1991). Language and communication are viewed as important in understanding the leadership process because, through them, organisational reality is negotiated and meanings are shaped.

Despite its promise towards creating an understanding of leadership with the potential to address endemic educational problems, the interpretive approach is criticised by Habermas (Ewert 1991) as being too dependent on the subjective understandings of the individuals involved. Another limitation of the interpretive paradigm is discerned as the lack of dealing with ideological distortions in the process of interpreting social reality. It is also argued that the interpretive approach tends to fall victim to the deception and self-deception of the people one is studying. In other words, social reality, reflected in the norms, expectations and understandings, can be both meaningful to its members and also false (Ewert 1991:353). The subjective meaningfulness of social reality is attended without dealing with the distorted knowledge that may produce that social reality. "This view predisposes the interpretive approach toward reconciling people to their existing social reality rather than transforming that social reality through co-ordinated social action" (ibid.).

Grundy (1993:170) argues, further, that action, borne out of the interpretive practical interest, falls short of resolving issues surrounding the ownership by participants of the problems addressed, the very language through which deliberations are carried out, and the institutions themselves. This leads to situations where institutions co-opt participants, by introducing ways of working that are seemingly participatory, to work towards institutionally designed and directed goals. Pointing to the Nominal Group Technique for goal setting within institutions as an illustrative case in point, Grundy (1993:170), states that:

This process engages seemingly democratic and participatory methods of problem identification. Input is derived from each participant and action priorities are decided upon by voting procedures. By applying this procedure, however, while a form of consensus is achieved, conflict is defused along with it any argumentation through which critique and different interpretation of meaning could also be achieved.

It may be argued that, since the meanings people attach to phenomena are in most cases culturally constructed and, therefore, hegemonically determined, deliberations informed by the interpretive approach may too often reflect traditional definitions of worthwhileness embedded in the traditional practice of the professions. Thus, rather than serving liberative purposes, action based on this approach may, at deeper analysis, be found to serve the ends of domination and control.

In a sense, therefore, the interpretive paradigm seems to suffer from a reification of social institutions and to view human actions as determined or determinable, depending on the subjective objectification of the social world. While each subjective interpretation of social reality may be equally meaningful, it is difficult to determine whether they are equally valid for administrative action. Acceptance of reality, as defined by participants alone, means that no basis for a socially liberative action is possible because each participant views reality differently. These apparent limitations of the interpretive approach paved the way for the emergence of the critical paradigm in understanding educational leadership.

The Critical Paradigm

This section outlines the critical approach to the understanding of educational leadership and discusses its implications for the development of educational leadership. Whereas the positivist and interpretive paradigms seek to describe the world as it is, the critical approach tries to understand why the social world is the way it is and how it should be. Underlying the process of critique is the assumption that social structures are socially constructed and, therefore, can be transformed through social action. Rational action, through this paradigm, has an evaluative dimension which includes interpreting the needs of self and others through existing norms and values and to critically determine their adequacy. Rational action also has an expressive dimension which involves being willing and able to free oneself from illusions and self-deception.

From the critical perspective, the educative process is historically located and intrinsically political as it affects the chances and choices of those involved in the

process. "Therefore those who influence the nature, organisation and process of education can influence the character and expectations of future citizens" (Ewert 1991:356). Carr and Kemmis (1986) argue that every act of teaching and every learning opportunity raise issues about the purposes of education, the social situation modelled by teaching and learning, the patterning and constraints of teaching and learning on relationships between participants, the medium in which teaching and learning takes place and the kind of knowledge that teaching and learning support.

It is assumed, under the critical perspective, that leadership is concerned with ends and values and that leaders do not simply carry out other people's ideas but have full responsibility for what they do and for providing a sense of vision and purpose at their level of operation in the organisation. It is further assumed that leadership is concerned with the very questions raised by critical theorists. Foster (1986:73) argues that, "the administrative leader is also a critical theoretician, because he or she is not satisfied with the status quo and has a sense of direction and an often-compelling purpose". The leadership espoused under the critical approach is that which promotes understanding, fosters critique and provides education as a basis for social action, aiming at the creation of relations that are both productive and liberating.

The critical social theorists, like the interpretivists, uphold the importance of language and communication in negotiation and in reaching understanding which, in turn, presupposes a communicative rationality which is based on the claims of validity in discourse, which are, "that what is stated is true; secondly that the utterance is comprehensible; thirdly, that the speaker is sincere; and finally that it is right for the speaker to be performing the speech act" (Carr and Kemmis, 1983:139). A rational consensus for the critical approach is one which is reached in free and equal discussion within the framework of, what Habermas calls, *the ideal speech situation*. In an ideal speech situation, each participant in the communicative action, must have equal chances of initiating and engaging in communication as well as expressing their feelings and intentions so that the final settlement of the discourse rests on the strength of the argument. Ewert (1991:365) states that:

The presence or use of power relations among participants militates against the achievement of a rational consensus. The withholding of relevant information or misrepresentation of information, also work against the formation of a rational consensus based on the force of the better argument.

For the purposes of self reflection and social critique, communicative rationality and the use of language in discourse is, therefore, an important aspect of the critical perspective.

Knowledge Constitutive Interests

Jurgen Habermas (Carr and Kemmis 1986: 135) one of the more influential critical sciences scholars, argues that human knowledge is constituted and determined by three fundamental cognitive interests: the technical interest, related to labour and productivity; the practical interest, concerned with communication and the development of structures of meaning; and the emancipatory interest, with the focus on power and its expression in political relationships.

The technical interest exhibits itself through the methodology of positivism which aims at producing knowledge of the world which is grounded in objective observations and experimentation. Accordingly, the programmatic objective of the empirical-analytic sciences is to work out rules by which the universe operates. Once rules have been discovered, then technology would be developed to utilise that knowledge to enable people to control the environment for their well-being. Thus, the technical interest, is “a fundamental interest in controlling the environment through rule-following action based upon empirically grounded laws” (Grundy 1993:166).

It is noted (Carr and Kemmis 1986:135) that Habermas does not reject the pursuit of instrumental knowledge nor does he denigrate it as a valid form of knowing or for being always driven by the technical concern for application. Carr and Kemmis show that Habermas is quick to point out that:

The technical interest has produced much of the knowledge necessary for modern industry and production processes, and that this knowledge will remain necessary if humankind is to enjoy the material rewards of production. Habermas is not, therefore, concerned to denigrate technical knowledge, but only to reject any claim that it is the only type of legitimate knowledge.

While the fundamental focus of the technical interest is towards control, that of the practical interest is towards understanding. Rather than being the technical understanding of principle formulation for management and manipulation of environment, this one is a subjective understanding which recognises the interaction of the human life with the environment rather than in competition with that environment for survival. This focus is exhibited from the postulation of the interpretive sciences which state that access to facts is provided by the understanding

of meaning rather than through observation. It is argued (Grundy 1993:166) that understanding knowledge as subjective rather than objective is not to devalue it; rather, it seeks to recognise that not all human knowledge has, as its source, an interest in control. A consensual interpretation of meaning and the understanding of the environment through which interactions are based, therefore, is central to knowledge constituted by a practical interest. The technical and the practical interest approaches to knowing have been categorised into 'objective' and 'subjective' knowledge which have given rise to 'quantitative' and 'qualitative' methodologies of research and knowledge creation.

Apart from these ways of knowing, another - even more fundamental - human interest in knowing, is the interest in emancipation. Grundy (1993:166) argues that, "knowledge constituted by an emancipatory interest is knowledge which recognises the fundamental importance of freedom for being human and also recognises that freedom is inextricably linked with truth and justice". This particular interest, emanates from the need to understand the channelling of power, commitment to freedom and enhancing justice in human conduct.

It is maintained (Carr and Kemmis, 1986) that each of these knowledge constitutive interests takes form in particular means of social organisation or medium and that the knowledge each interest generates gives rise to a different science. Thus, a three tiered model of interests and their knowledge forms, media and resultant sciences are diagrammatically presented in Figure 3.1. Of closer interest to educational leadership is the link between the knowledge constitutive interests and the corresponding forms of action.

Figure 3.1 Knowledge Constitutive Interests

Interest	Knowledge	Medium	Science
Technical	Instrumental	Work	Empirical/science
Practical	Understanding	Language	Interpretive
Emancipatory	Reflective	Power	Critical sciences

Source: Carr and Kemmis (1986:136) *Becoming Critical: Education, Knowledge and Action Research* London: Falmer Press.

An elaborate discussion, by Grundy (1993), shows how Habermas' theory of *knowledge-constitutive interests* connects each form of knowledge to pertinent forms of action. In this regard, the technical interest generates rule-following action

informed by empirical laws, the practical interest focuses on interaction both as the source and consequence of knowledge and the emancipatory interest seeks autonomous rational action.

Technical Action

Technical action is based on the empirical-analytic knowledge of what is objectively possible to achieve. Skills are determined by the grounded rules of operation which ensure that actors produce the outcome envisaged in the action plan. Through technical action, it is possible to evaluate the adequacy of the outcome by comparing the results with the specification in the action plan. This form of action is familiar in most of the bureaucratic institutions in our society today.

Grundy (1993:167) notes that the modern bureaucracy is usually described as being characterised by a complex division of labour with fixed duties and jurisdictions, rule-governed authority channels and universally applied performance guidelines; and a horizontal division of graded authority or hierarchy, entailing supervision from above. Further, modern bureaucracy is said to be inclined towards a complex system of written record-keeping, based on scientific procedures that standardise communication and increase control, objective recruitment based on impersonal standards of expertise and predictable and standardised management procedures following general rules.

Following this analysis, Grundy (1993:168) suggests the following characteristics which a technical leader may exhibit:

- set unambiguous short-term goal;
- pre-select strategies for implementation of objectives;
- structure and sequence implementation strategies clearly;
- anticipate problems and prepare alternative strategies;
- supply answers to staff questions as far as possible;
- well prepared for staff meetings;
- enthuse practitioners through personal charisma;
- defuse conflict and redirect dissatisfaction;
- identify areas of staff weakness;
- arrange staff training opportunities for skills development;
- reward staff success.

Apart from behaviours, the technical leadership interest is also indicated in control and unequal distribution of power, within the institutional setting, which are indicative of a bureaucratic consciousness. While each of these actions and inclinations may contribute to a highly efficient system, each act operates to vest

control in the hierarchical system through the leader. Control of the system, as a whole, and ultimately of the practice itself, does not lie with the practitioners, who nonetheless have to carry out the purposes of the system through the direction of the leader.

It can be argued that it is easy to locate most of the contemporary educational leadership practices within the technical cognitive interest where leaders are expected to exercise control so that the clearly defined and articulated objectives of the organisations can be achieved. The leader, under this cognitive interest, plans or interprets plans and makes decisions to be implemented by the practitioners, trains and develops practitioners' skills, motivates and enthuses them to perform for achievement and develops appropriate instruments for assessing and actually evaluate their performance outcomes. Examination of policy documents (particularly, those associated with the current education reforms in Tanzania and New Zealand) indicates the prevalence of the location of education leadership under the technical action category.

Practical Action

Action informed by the practical cognitive interest, on the other hand, is essentially interactive and deliberative, with the interpretation of the situation as the basis of the knowledge of this kind of action rather than relying upon a set of empirically grounded rules (Grundy 1993; Carr and Kemmis 1986, Ewert 1991). Its interactive nature means that this form of action requires a democratic form of organisation and decision-making with the possibility of opening up professional practice denied by the technical interest.

The educational leader, informed by the practical cognitive interest, is concerned with the engagement of staff in joint planning of goals, formulated within the consideration of the good of the client group for which the institution is responsible. Educational plans, under this orientation, are not merely concerned with the outcome but also with the quality of the decision-making processes of staff as a whole, whereby the leader is seen as a facilitator of deliberations rather than a formulator of plans. The ensuing division of labour between the designer of the plans and practitioners is not as distinct as under the technical orientation. Similarly, the evaluation of outcome is not determined by external measurement criteria but rather, by interactive evaluative processes. Under such processes, deliberative judgement-making becomes more concerned with the meaning of work rather than the product of labour.

From this analysis, Grundy (1993: 169) identifies the following characteristics of leadership informed by the practical cognitive interest:

- an overriding concern for staff and client welfare;
- encouragement of staff to pursue broad professional development options;
- assist staff to set broad, long-term goals;
- involve staff in decision-making;
- facilitate the use of deliberative processes for decision-making;
- share leadership roles among staff;
- encourage staff to adopt experimental approaches to their work;
- recognise a variety of evidence of goal achievement;
- arrange for shared reflection on, and analysis of action outcomes.

In many ways, action, informed by the practical cognitive interest, provides a way of viewing educational organisations differently from the bureaucratic model which is provided by the technical interest.

However, the practical interest is seen to adopt an epistemology for the process of self-understanding that excludes critically questioning the content of such understanding and, thus, being unable to, “assess the extent to which any existing forms of communication may be systematically distorted by prevailing social, cultural or political conditions” (Carr and Kemmis 1986: 135). In order to pursue the practical interest in communication, it is seen as necessary to recognise and eliminate repressive contextual conditions which would, in turn, permit non-alienated communication and interaction to take place.

Emancipatory Action

The emancipatory action is based on the critical assumptions of the hegemonic system of meaning in society which must constantly be critiqued to expose unequal relations and unjust practices. It shows how ideology is used to develop the system of meaning, so that it saturates people’s very consciousness; so that the educational, economic and social world they see becomes their only world.

The purpose of critique, therefore, is to reflect upon this meaning system in order to determine when theoretical statements grasp invariant regularities of social action, as such, and when they express ideologically frozen relations of dependence that can, in principle, be transformed. The basis of critique is the fundamental human interest of emancipation which incorporates freedom from domination; which freedom is possible only in communities where justice and equality are the fundamental determinants of action.

Thus, while the leader working under the emancipatory interest will engage in a similar set of practices to those under the practical interest, they would do so under a socially critical framework with negotiation of goals and institutional purposes as the hallmark of practice. Thus, action borne out of the emancipatory interest will be characterised by:

- problem posing planning processes;
- recognition of the problematical potential of social action and interaction;
- problem posing rather than problem solving;
- evaluation based on the criteria of equity and justice;
- recognition of social construction and situation of all human action.

Approaching the organisation and conduct of educational institutional life in this way is to engage in forms of critical pedagogy, which entails that staff, students and administrative leaders become students of their own work and that of their institutions, recognising the hegemonic social construction of that work (Giroux 1988:191).

The educational leader, who is informed by an emancipatory interest, will work in ways that will involve:

- provision of access, opportunity and obligation for participants to read and discuss critical theories and knowledge to improve upon their reflective ability;
- ensuring symmetrical communication between participants, by developing a common language with meanings understandable and accessible to all;
- setting up group processes that bring to consciousness unequal interaction patterns in the group;
- redistributing power through sharing responsibilities for group organisation amongst members;
- providing institutional and social context for the group's work, through links with other institutional groups with similar aspirations;
- keeping the group informed about wider institutional constraints and possibilities (Grundy 1993:172).

It may be alluded that, in all, the organisational leadership conceived under the emancipatory interest has to be more educational than managerial; providing support to the practitioners, rather than direction. The leader's work would need to be supportive and enabling for the practitioners' action. Thus, it can be argued that the leader, in this perspective, needs to be a guide by the practitioners' side rather than "a sage on the stage". This supportive and enabling role of the leader entails a fundamental re-orientation of the value assigned to different types of work with the centrality of the practitioner's work to the organisation acknowledged and recognised. The leader's work has also to be seen, "as comprising of a set of practices which are amenable to investigation, evaluation and improvement" (Grundy 1993:173).

Since institutionalised leadership is grounded in hierarchical power relations, it becomes essentially antithetical to emancipatory praxis. Quite likely, leaders who seek to work within the emancipatory framework will come into conflict with other levels of the bureaucratic hierarchy which may demand certain leadership stances. Moreover, practitioners, themselves, may resist collaborative work - believing that the leader is failing by not providing the traditional leadership role.

It is contended, however, that bureaucracies are not monolithic and that there are possibilities which encompass what Habermas (1974 in Grundy 1993:172) calls, 'the organisation of enlightenment' and 'the organisation of action'. Ewert (1991) argues that, "Enlightenment comes through a process of self-reflection. Self-reflection ideally reveals distorted self-knowledge and institutional domination that prevent undistorted knowledge and the achievement of true interests"

The development of a critical consciousness, which is the basis of emancipatory action, is a process of enlightenment. Forms of officially sanctioned bureaucratic action would provide, to the vigilant leaders, "cracks" which can be utilised for emancipatory purposes. Grundy (1993:174) gives the school-based curriculum development (SBCD) initiatives as a case in point. She argues that, whereas SBCD, in many ways, serves the hegemonic interests of maintaining unequal power relations in society, "the opportunity to engage in curriculum development, however, affords opportunities to become engaged in curriculum critique and to take control of an aspect of educational enterprise".

It can, therefore, be argued that educational leadership development, in the context of a developing country like Tanzania, needs to take into consideration the different forms of action linked to each knowledge interest and work towards a balance that would make leadership development useful in a socially critical and liberative outlook amongst educational leaders.

Beyond the Language of Critique

In this section, considerations are made of practical and theoretical efforts that have been made to introduce the critical theoretical perspectives into the educative processes and their implications to educational leadership.

Giroux (1988:193) points out that radical pedagogical approaches rose in response to the traditional ideological educational theory and practice and challenged the

assumptions that schools are the major mechanism for a democratic and egalitarian social order. Radical educational pedagogy set itself the task of uncovering how the logic of oppression and domination was reproduced with the various mechanisms of schooling. In doing so, Giroux (1988:191) observes that:

the major ideological and political task of radical critics has been one of trying to unravel how schools reproduce the logic of capital through the ideological and material forms of privilege and domination that structure the lives of students from various class, gender, and ethnic groupings.

Radical critics pointed out the refusal for traditional educators to accept the political nature of public schooling and attempts to depoliticise the language of schooling as processes for legitimating and reproducing capitalist ideologies with their concern being the mastery of pedagogic techniques and the transmission of knowledge for the instrumental existence of society. They defied the claims for objectivity and neutrality of knowledge and developed theories of the hidden curriculum, as well as theories of ideology, which identified specific interests underlying different knowledge forms. Radical theorists also argued that, rather than being a passive object to be transmitted to students, knowledge was a particular representation of the dominant culture; a privileged discourse that was constructed through selective processes of emphases and exclusions. Radical theorists further argued (Giroux 1988:192) that, “apart from being neutral, the dominant culture of the school was characterised by a selective ordering and legitimating of privileged language forms, modes of reasoning, social relations, and lived experiences”. This view sought to link to power and to the imposition of a specific set of ruling class codes and experiences.

However, Giroux (1988:193) argues that radical educators theorised about education and schooling without concerning themselves with “the possibility of constructing new alternative approaches to school organisation, curricula, and classroom social relations”. He states further that, by not being able to move beyond the language of critique and domination, radical educators promoted the consolidating of the image of schools as indomitable agencies of social reproduction, producing obedient workers for industrial capital. In this view, school knowledge is generally dismissed as a form of bourgeois ideology and teachers as trapped within an impregnable apparatus of domination. Thus, radical educators are seen to have failed to develop a programmatic language through which they could theorise *for* schools rather than theorising *about* them.

Giroux (1988) argues that, in their failure to develop a form of educational theory that posits real alternatives within schools, radical educators remain politically powerless to combat the degree to which conservative forces adroitly exploit and appropriate popular concerns over public education. He states (Giroux 1988:193) that:

radical educators have failed to develop a language that engages schools as sites of possibility, that is, as places where particular forms of knowledge, social relations, and values can be taught in order to educate students to take a place in society from positions of empowerment rather than from a position of ideological and economic subordination.

This argument points, therefore, to the need for developing a radical pedagogy located in a discourse that acknowledges the spaces, tensions, and possibilities for struggle within the day to day workings of schools. Underlying this problematic, though, is a theoretical and political necessity to generate a set of categories that not only provide new modes of critical interrogation and educational research but also point to alternative strategies and social relations around which educators at all levels of schooling can redefine the nature of intellectual work and inquiry.

Commenting on the situation in Eastern and Southern Africa, Mbilinyi (1990:23) argues that most critical scholarship in the region has emphasised the oppressive and hegemonic function of teachers; thus, reproducing the concept of powerless and passive students and denying the possibility of joint, creative, dialogic relations in the teaching and learning situations. She further observes (Mbilinyi 1990:23) that, as a consequence of the defeatist logic of capitalist domination, the radical educators thus ignore:

the changing position of the teachers in the international division of labour, the proletarianisation process in school and classroom and the increasing alienation of the educational process as higher level experts and managers assume control over decision in curriculum, examinations, student selection, and choice of books and other teaching materials.

An educational leader informed by the emancipatory interest would need to recognise cracks of possibilities and to engage practitioners into utilising them to transform their institutional practices. This, however, entails a regime of educational process to enable the practitioners to embrace new ways of seeing, knowing and creating meaning. The task of organising practitioner enlightenment is probably the most fundamental and most difficult for an emancipatory leader, since it challenges established norms and goes against known values and taken-for-granted practices.

In order to transcend the radical defeatist stance, Giroux (1988:194) proposes that schools need to be viewed as oppositional democratic public spheres, offering the possibility for students and teachers to develop a critical inquiry that dignifies meaningful dialogue and human agency. By viewing schools as democratic public spheres, schooling becomes a politicised process with educators and educational researchers playing the role of intellectuals operating under specific conditions of work, performing particular forms of social and political functions. This way, teachers' work would be defined as intellectual labour, rather than viewing it in purely instrumental and technical terms. By combining the "language of critique" with the "language of possibilities", teachers would grow to be transformative intellectuals, capable of redefining and changing the fundamental nature of the conditions under which they work.

Giroux (1988:195) argues that, within this perspective, there is a critical foundation for rejecting those philosophies and management pedagogies that separate conceptualisation, planning and design from the nature of teachers' work itself. He posits that:

..as intellectuals who combine reflection and action in the interest of empowering students with the skills and knowledge, teachers will need to address injustices and to be critical actors committed to developing a world free of oppression and exploitation.

By implication, therefore, an educational leader, under the emancipatory perspective, has to work in ways that allow teachers to develop their capacities as transformative intellectuals; reading, writing, researching and working with each other to produce curricula and instructional power.

Giroux argues that the conceptualisation of Paulo Freire offers the possibility of organising pedagogic experiences within social forms and practices that 'speak' to developing more critical, dialogical, explorative and collective modes of learning and struggle. Giroux (1988:198) goes on to state that, in effect, Freire provides:

A valuable theoretical models from which radical educators can draw selectively in order to develop a discourse to analyse schools as ideological and material embodiments of a complex web of relations of culture and power as well as socially constructed sites of contestation actively involved in the production of lived experiences"

Paulo Freire, the Brazilian educator, who is, perhaps, the most articulate contemporary educational philosopher from the Developing World, in his classical work, *The Pedagogy of the Oppressed* (Freire 1972), offers a radical theory and

practice of education, whose purpose “is to bring about in oppressed people, conscientization, that is, a keen awareness of the causes of their oppression and a firm commitment to struggle against the forces of oppression” (Elias 1995:148).

Freire (1972) postulates that there is no neutral education - as education is either for domestication or for liberation. In the same spirit, he contends that traditional education, through didactic methods, merely reinforces the structures and values of the dominant classes in society. This view concurs with that of Giddens’s (1976), in Foster (1986:75) who argues that, “every cognitive and moral order is at the same time a system of power, involving a horizon of legitimacy and, because of this, its ability to free or oppress human beings remains moot”.

Freire (1972) points to the books which are used in schools as well as the ‘banking’ method of education as treating learners as objects into which ideas and ideologies of the ruling classes are deposited. In order to counteract this process of education, Freire (Elias 1995:149) proposes “a problem-centred approach, which employs dialogical methods, stressing the relationship between teachers and learners and challenging people to study, reflect, communicate, and act”. The teacher’s role in the Freirean perception is that of a co-ordinator of educational processes who arranges learning by leading learners through dialogical processes to draw out their ideas and perceptions, rather than imposing his/her own thinking upon them. This process of pedagogy, Freire believes, enhances the oppressed people’s ability to correctly analyse and discuss the social and political situation in which they live.

Freire (1972:110) argues that, “in sum there is no oppressive reality that is not at the same time necessarily anti-dialogical, just as there is no anti-dialogue in which oppressors do not untiringly dedicate themselves to the constant conquest of the oppressed”. While the content and methods of conquest vary historically, “what does not vary is the necrophilic passion to oppress” (ibid.).

Another oppressive cultural practice which Freire identifies is what he calls a *focalized* view of problems as opposed to seeing them as dimensions of a *totality*. For this, he castigates “dedicated but naive professionals” who, through focalized forms of action, intensify the focalized ways of life of the oppressed people, especially in rural areas; thus, hampering them from perceiving reality critically and keeping them isolated from the problems of oppressed people in other areas. Freire (1972:111) states that:

In 'community development' projects the more a region, or area is broken down into 'local communities', without the study of these communities both as totalities in themselves and as parts of another totality ... the more alienation is intensified. And the more alienated people are, the easier it is to divide them and keep them divided.

This observation finds a contemporaneous relevance, especially in Tanzania and other post-colonial, un-industrialised countries, currently experiencing an upsurge of "grass-roots" organisations and other national and international initiatives aimed at fostering community development. In the Freirean fashion, it would seem imperative that such initiatives be undertaken with a dialectical perspective based not only on the understanding of local communities as totalities in themselves but also as parts of larger totalities. There needs to be an in-built realisation, within the initiatives, that development of communities can only occur within the contexts of which they are part and in interaction with other parts. Otherwise, the ventures could easily become not only divisive but also inadvertently antithetical to the process of development.

In the same vein, Freire points out (1972:112) that, "the same divisive effect occurs in connection with the so called leadership training courses, which are, (although carried without such intentions by the organisers) in the last analysis alienating". He notes that these courses are based on the naive assumption that one can promote the community by "training" its leaders - as if it were the parts that promote the whole, rather than the whole, which, in being promoted, promotes the parts. He argues that members of the community, who manifest sufficient leadership capacities to be selected for such training, are necessarily in harmony with the ways of their community and reflect the thinking and aspirations of other community members although they reveal special abilities to mark them out as "leaders". On completing their courses and returning to their communities, they would either use their newly acquired resources to control the submerged and dominated consciousness of their fellow community members or they become strangers in their own community and their leadership positions become threatened. In order to preserve their positions, they would seek to manipulate their communities in a much more efficient manner.

By not promoting the community as a whole, but merely their leaders, the elite succeed in maintaining a divisive wedge and preserving the state of alienation which hinders the emergence of consciousness and critical intervention in a total reality, without which it is difficult to achieve the unity of the oppressed as a class.

Conversely, Freire (ibid.) argues that:

When cultural action, as a total and totalizing process, approaches an entire community and not merely its leaders, the opposite process occurs. Either the former leaders grow along everyone else, or they are

replaced by new leaders who emerge as a result of the new social consciousness.

This particular observation, on the contending approaches to “leader” development, may serve as a reflective benchmark when deliberating the contemporary processes and practice in educational leadership development. It may be instructive to consider whether current practices in educational leadership development lead, either to the continued alienation, manipulation and domination by the leaders, or to the creation of conditions necessary for the emergence of a new consciousness and critical, liberating interventions in educational processes and organisation.

Further, Freire (1972) argues that the oppressor classes are wary of the concept of class conflict and, thus, they continually preach the need for harmony between those who buy and those who sell their labour; which, however, is made impossible by the unconcealable antagonism existing between the two classes. Quoting Bishop Franic Spilt, Freire (1972:113) argues that:

If the workers do not become in some way the owners of their labour, all structural reforms would be ineffective. This is true even if the workers receive a higher salary in an economic system but are not content with these raises. They want to be owners, not sellers of their labour... At present, the workers are increasingly aware that labour represents a part of the human person. A person however cannot be bought; neither can they sell themselves; any purchase or sale of labour is a type of slavery.

Freire (1972) further suggests that people are fulfilled only to the extent that they create their world with their transforming labour. If people find themselves in the world of work which is totally dependent, insecure and permanently threatened, if their work does not belong to them, then these people cannot be fulfilled. “Work which is not free ceases to be a fulfilling pursuit and becomes an effective means of dehumanisation”, he argues.

Implications for Educational Leadership Development

From the foregoing discussion, it is evident that each of the three competing approaches - the positivist, the interpretive and the critical paradigms, has its own merits and usefulness for explaining and understanding educational leadership. It is contended, however, that the critical approach, that not only acknowledges the validity of the other approaches but also focuses on issues of freedom, equity and

justice, offers a more cogent possibility for understanding the political and ideological nature of educational organisations in the context of a developing country. It is argued, in this study, that the critical approach is appropriate in discussing the link between colonial influences and the impact of neo-colonialism on education in developing countries. The objectives of colonial education which, amongst other things, included the need to socialise the colonised people into accepting domination, division and the legitimacy of the hegemonic rule of the elite classes (Mbilinyi 1982; Carnoy 1974), have tended to linger after independence; thus, eschewing even the most well intentioned post-independence colonial policies.

Carr and Kemmis (1986:137) argue that the critical approach offers a method that seeks to:

liberate individuals from the causal efficacy of those social processes that distort communication and understanding and to allow them to engage in critical reconstruction of suppressed possibilities and desires for emancipation.

This has implications for understanding the role of schooling in the process of solidifying social differences in society, the distribution of knowledge among different social groupings, the flow of communication to allow participatory democracy and freedom of expression as well as the understanding of the concern for development of a culture in educational organisations that promotes democratic and uncoerced participative forms of governance.

In arguing for a liberative educational leadership development framework for a developing country, therefore, this study embraces the critical approach to educational leadership. It is argued that, from this perspective, educational leadership programmes may introduce, to their participants, a clearer and more balanced understanding of the need to manage the complexity and quantitative expansion of education and the imperative for the consideration of values and qualitative issues entailed by such expansion and complexity.

It is further posited that failure to recognise the need for critique would circumscribe and confine education leadership to a mere tool for social control and would not allow leadership to play the needed part in the social transformation and the ultimate attainment of democratic and liberative ideals. As a corollary, it is argued that a critical theory of educational leadership would be an important companion in the formulation and development of progressive policies, such as the education for self reliance in Tanzania. Without a supportive socially critical theory of leadership, it is

surmised that such policies would continually find themselves thwarted and resisted by the education professional community, spearheaded by its uncritical leadership.

It is with these considerations that this study of tertiary education leadership programmes, in Tanzania and New Zealand, collected, presented and discussed data from selected programmes, different educational contexts and various educators' views from both countries. In the subsequent chapters of this study, these data are presented and discussed with the view of developing a framework for leadership programmes in Tanzania. However, prior to the presentation and discussion of findings, the methodological approaches which were employed in facilitating the study are detailed in the following section.

Part III Methodology

This part describes the methodology employed in this study and comprises two chapters. The first of these, Chapter Four, deals with the theoretical aspects of methodological approaches to educational research, including the dichotomy between qualitative and quantitative approaches to educational research. The rationale is given for the adoption of the qualitative approach in this study. Chapter Five, on the other hand, describes the practical aspects of the present study, including the processes of site selection, data collection, data presentation and discussion as well as the description of the process of writing the report.

Chapter Four

Methodological Issues I: Theoretical Aspects

This chapter outlines the literature on the methodological aspects of this study, indicating the choice of methods and their appropriateness to the study. The presentation revisits the debate on the dichotomy between the quantitative and qualitative approaches to educational research, as an introduction to the rationale for the use of a qualitative approach in the present study. The presentation also gives an outline on the use of the qualitative approaches in educational research in the contexts of developing countries, such as Tanzania, where quantitative research approaches are still predominant. Further, the various strands and characteristics of qualitative approaches are outlined, with particular emphasis laid on the critical qualitative research approach used in this study. The chapter is concluded by an outline and justification of the eclectic approach employed by this study to collect and analyse data and present its findings.

The Quantitative-Qualitative Dichotomy

It has been noted (Burns 1994: Kvale 1996; Sherman and Webb 1988) that research in education has generally followed the traditional objective scientific method within the positivist paradigm which is characterised by control, operational definition, replication and hypothesis testing. Burns (1994) argues that, incorporated within this approach, is a particular model of research which focuses on objectivity, reliability, generality and reductionism; with 'truth' tending to be fixed and singular, reflective of a causal and factual view of reality. Burns (1994:3) goes on to argue that:

The uncritical acceptance of this approach has led to its assimilation within educational research to the point where measurement and control have been seen as the central locus of investigation endeavours.

Whereas the main strength of the quantitative approach to research lies in its capacity for precision and control through quantitatively reliable measurements, it is also seen as mechanistic in that it does not recognise human individuality and peoples' ability to think and it excludes the notions associated with freedom, choice and moral responsibility (Burns 1994). It has been argued (Burns (1994:3) that, under the quantitative research approach:

Quantification can become an end in itself rather than a humane endeavour seeking to explore the human condition. It fails to take into

account of the people's unique ability to interpret their experiences, construct their own meanings and act on these.

Qualitative research, on the other hand, is described as a multi-method approach, involving an interpretive, naturalistic stance to its subject matter (Denzin and Lincoln 1998, McMillan and Schumacher 1997). This indicates that qualitative researchers study things in their natural settings, attempting to make sense and to interpret phenomena in terms of the meanings people bring to them. Denzin and Lincoln (1998:3) observe that:

Qualitative research involves the studied use and collection of a variety of empirical materials - case study, personal experience, introspective, life story, interview, observational, historical, interactional and visual texts- that describe routine and problematic moments and meanings in individuals' lives.

In the same vein, McMillan and Schumacher (1997) argue that qualitative research is based on a naturalistic-phenomenological philosophy that views reality as multi-layered, interactive and a shared social experience. Most descriptions and interpretations are portrayed with words rather than numbers although numerical data may be used to elaborate the findings identified in a qualitative analysis. Qualitative enquiry seeks to employ non-interfering data collection strategies to discover the natural flow of events and processes and how participants interpret them. McMillan and Schumacher (1997:391) state further that:

Most qualitative research describes and analyses people's individual and collective social actions, beliefs, thoughts and perceptions. Qualitative researcher collect data by interacting with selected persons in their settings (field research) and by obtaining relevant documents.

McMillan and Schumacher (1997) observe that, unlike the quantitative approach to the social and educational research, generalisability of research findings is usually not the immediate purpose of qualitative research. Arguing that cases studied under qualitative approaches are not treated as probability samples of the larger universe, the authors state (p. 411) that:

Instead, the intent is to provide for extension of the findings, as grounded theory or as an analytical synthesis that enables others to understand similar situations and apply these findings in subsequent research. Knowledge is reproduced not by replication but by the preponderance of evidence found in separate case studies over time.

It is, however, important to note Sherman and Webb's (1988) caution that it is not instructive to counter-pose the qualitative against the quantitative approaches. They (Sherman and Webb 1988:11) state that:

Contrasts between qualitative and quantitative forms of research may lead someone to believe that one mode and method of research is the only true and useful one. Our point, rather, is that educational research today requires a more comprehensive perspective in which the considerations that qualitative researchers raise, and the questions about worth and intent posed by philosophers, are as much part of the discussion as are measurement and analysis".

In other words, rather than being posed as contraries, or mutually exclusive approaches, both the qualitative and quantitative modes of enquiry could be seen to complement each other in the process of inquiry into the educational processes. Thus, it is suggested (Kvale 1996) that social science research involves an interaction between the quantitative and qualitative approaches. Kvale (1996: 69) argues that:

An investigation starts with a qualitative analysis of the existing knowledge about a phenomenon and the development of qualitative concepts and hypotheses for the study. The phases of data collection and analysis can be either qualitative or quantitative, often with an interaction. The final phase, reporting the results, is predominantly qualitative; furthermore, tables, and correlation coefficients require qualitative interpretations of their meanings.

However, Kvale (1996) points out that there is a tendency, in quantitative research reports, to wash away the "soft" qualitative aspects of the research process and leave only the "hard" quantified facts as fit for public presentation. Kvale (1996) suggests that both approaches need to be seen as tools, to be employed according to the researcher's problem of inquiry, competencies and preference.

The Qualitative Approach in Educational Research

Although, there is evidence of researchers in the early part of the century using methods other than those from the dominant positivist tradition, as in the use of ethnographic methods by Malinowski, it was not until the 1970s that the use of the ethnographic methods in educational enquiry became increasingly advocated and used (Burns 1994, Anderson, 1989, Edwards 1986). Anderson (1989) points out that, in the attempt to break out of the "conceptual cul-de-sac" of the quantitative methods, the imagination of educational researchers was captured by the ethnographic research traditions. Anderson (1989:250) argues that:

Although ethnographies of school have been done by a small group of anthropologists for some time, the ethnography movement began in the

field of education during the late 1960s and early 1970s. The works of Cusick (1973), Henry (1963), Jackson (1968), Ogbu (1974), Rist (1973), Smith and Geoffrey (1968), Smith and Keith (1971), Wolcott (1973), and others provide examples of the genre that later educational ethnographers would emulate.

It has been argued (Sherman and Webb 1988:7; Strauss and Corbin 1990:17; Walker and Evers 1988:29-30;) that, in explaining and facilitating an understanding of the subjective and experiential world in which humans live and interact among themselves and with other objects, there are instances that cannot be explained by numbers and other quantifiable techniques. Thus, a qualitative approach introduces the human element in such understanding and helps to decipher the meanings and complexities which are involved in such human interaction and activities.

Burns (1994:14) notes, after Barton and Lazarsfeld (1969), that, “like the nets of deep-sea explorers, qualitative studies may pull up unexpected and striking things for us to gaze on”. Burns (1994) points out that, unlike the traditional, more narrow approaches to the examination of educational experience, the qualitative mode of inquiry is characterised by methodological eclecticism, an hypothesis-free orientation and an implicit acceptance of the natural scheme of things.

The qualitative approach, affords the researcher a way of gaining an insider’s view of the educational processes by maintaining close interaction with the participants, the activities and the setting of the study. Burns (1994:14) argues that:

The proximity to the field, often allows the researcher to see and document the qualities of educational interaction too often missed by scientific, more positivist approaches. Such propinquity can reveal subtleties and complexities that could go undetected through the use of more standard measures.

It is also noted that qualitative research reports are not mystified by statistical summations which would make them inaccessible to ordinary teachers and other educational personnel; thus, turning the research reports into technical documents reserved only for experts. Therefore, ordinary teachers, who may not have knowledge of sophisticated measurement techniques, could turn to qualitative research reports in order to examine forms of knowledge that might otherwise be unavailable; thus, gaining new insights concerning educational processes. Burns (1994:14) points out that:

The close connection between qualitative research and teaching might also inspire teachers themselves to become involved in research so that research in future could become more of a team effort.

Qualitative approaches to educational research, therefore, allow results of studies to more expediently lead into new decisions for action. The arguments for the uses of qualitative research approaches outlined above are particularly relevant and significant in the consideration of action oriented research, to which critical theoretical research is committed.

It is with this frame of thinking, and the conception that reality cannot be subsumed within numerical classifications, that the qualitative approach to research is employed in this study of educational leadership programmes in Tanzania and New Zealand.

Strands in Qualitative Approaches

The qualitative approaches, sometimes referred to as “naturalistic approaches”, are seen typically as alternatives to the quantitative “positivist” approaches to educational research (Burns 1994, Jacob 1987, Sherman & Webb 1988). However, it is argued that qualitative research is composed of different strands each with embedded traditions and practices. Jacob (1987) gives five different strands of qualitative approaches to research in the fields of sociology, anthropology and psychology. Jacob (1987) describes the five strands of qualitative research traditions as: ecological psychology, holistic ethnography, cognitive anthropology, ethnography of communication and symbolic interactionism. In describing these traditions, Jacob (1987) argues that:

My goal here is neither to cover all alternatives to traditional educational research, nor to provide a definitive treatise on each tradition. Instead I wish to provide an overview of five representative traditions coupled with suggestions of how each tradition might be used in educational research.

Jacob also points out other strands not discussed in her study, to include, psychological anthropology, organisational sociology and symbolic anthropology. On top of these traditions, offered by Jacob (1987), the critical ethnographic tradition, as discussed by Anderson (1989), and the phenomenographic thrust to qualitative research, could also be included.

Phenomenography has been defined (Marton 1988:144) as “a research method for mapping the qualitatively different ways in which people experience, conceptualise, perceive, and understand various aspects of, and phenomena in, the world around them”. According to Marton (1988:145):

Within phenomenography, thinking is described in terms of what is perceived and thought about; the research is never separated from the object of perception or the content of thought. An effort is made to uncover all the understandings people have of specific phenomena and to sort them into conceptual categories.

From a phenomenographic perspective, it is argued that how a particular phenomenon is perceived would depend on various aspects that inform peoples' understanding, including age differences, historical periods, cultures or sub-cultures. In the attempt to describe an aspect of the world as it appears to the individual, the phenomenographers seek to develop an experiential or "second order perspective" (Marton 1988:146). In this regard Marton argues that:

We do not try to describe things as they are, nor do we discuss whether or not things can be described 'as they are'; rather we try to characterise how things appear to people. After all, human beings do not simply perceive and experience, they perceive and experience *things*. Therefore descriptions of perception and experience have to be made in terms of their content (author's emphasis).

While taking cognisance of the different strands and approaches to educational research, the present study settles for the assumptions that bring qualitative approaches together. Sherman and Webb (1988:7) suggest that qualitative research, "has the aim of understanding experience as nearly as possible as its participants feel or live it". They further postulate that (ibid.), "in fact this idea may be a test for qualitative research, whether it be a philosophical discussion, an ethnographic report, a literary account or a historical study".

Another common element in qualitative approaches, identified by Sherman and Webb (1988), is that of judging or appraisal. By judging, the authors are not referring to the aim of research being to approve or disapprove the behaviour that is studied; rather, it is to know or understand it better. Judging becomes a means in qualitative research to keep inquiry going and keeping it pertinent to the problem and its solution. Through judging and appraisal, then, essential qualities of the phenomenon are described, their meanings and relationships interpreted and, on the basis of these interpretations and descriptions, suggestions for social action can be made.

Values and Facts in Research

Silverman (1993) states that many researchers in the social sciences would reject political partisanship, at least in their academic work, claiming that they are only partisans for truth. However, Silverman (1993:172) goes on to argue that:

The partisans for truth just as much as the partisans of the ‘underdog’ are committed to an absolute value for which there can be no purely factual foundation. As Weber pointed out ... All research is contaminated to some extent by the values of the researcher. Only through those values do certain problems get identified and studied in particular ways. Even the commitment to scientific (rigorous) method is itself, as Weber emphasises, a value. Finally, the conclusions and implications to be drawn from a study are, Weber stresses, largely grounded in the moral and political beliefs of the researcher.

This statement is significant in two important ways. The first is its allusion to the clarification of a classical misrepresentation of the Weberian thought whereby the positivistic assumption has been that Weber endorsed a value free approach to social science research. More than thirty years ago, Gouldner (in Silverman 1993:172) pointed out how Weber had been grossly misinterpreted by the positivist sociologists. In this regard Silverman (1993:172) argues that:

Because Weber had suggested that purely scientific standards could govern the *study* of a sociological problem, they had used him as the standard bearer for a value free sociology. They had conveniently forgotten that Weber had argued that the initial choice and conceptualisation of a problem, as well as the subsequent attempt to seek practical implications from its study, were highly ‘value relevant’ (emphasis in original).

Implicit in this argument is that, in the contemporaneous situation where social science research is supported by various agencies for their own interests, it is difficult to conceptualise neutral and value-free research.

Apart from the clarification of the Weberian position on the role of values, Silverman’s postulations also render support to the assumption that holding a position by the researcher is not a weak point from which to enter the research situation. Rather, one needs to understand and acknowledge how their position may influence their work. As Becker (in Silverman 1993:172) argues, “the question is not whether we should take side, since we inevitably will, but rather whose side we are on?”

Critical Qualitative Research

The value position of the researcher becomes even more pronounced when a critical theoretical view of research is taken into consideration. Kincheloe and McLaren (1998:264) argue that:

Whereas traditional researchers cling to the guard of neutrality, critical researchers frequently announce their partisanship in the struggle for a better world. Traditional researchers see their task as the description, interpretation, or re-animation of a slice of reality, whereas critical

researchers often regard their work as a first step towards forms of political action that can redress the injustices found in the field site or constructed in the research itself.

Critical research is considered to be best understood in the context of inquiry taking the form of self-conscious criticism, in the sense that the researchers try to become aware of the, “ideological imperatives and epistemological presuppositions that inform their research as well as their own subjective, inter-subjective and normative reference claims” (Kincheloe & McLaren 1998:265).

Further, the critical theoretical approach to research and enquiry into educational issues argues that the complexity of human behaviour cannot be reduced to merely identifying the determinants, whether they be economic modes of production or systems of textual signification in which such behaviour is shaped.

It has been argued (Kincheloe & McLaren 1998; Giroux 1983; Aronowitz 1983) that critical researchers do not look for some magic theory of inquiry that will guarantee the validity of their findings. Citing Giroux (1983), Kincheloe & McLaren (1998:286) note that:

Methodological “correctness” will never guarantee valid data, nor does it reveal power interests within a body of information. Traditional research argues that the only way to produce valid information is through the application of rigorous research methodology, that is, one that follows a strict set of objective procedures that separate researchers from those researched... Traditional research has focused on rigor to the neglect of the dynamics of the lived world - not to mention the pursuit of justice in the lived world.

The effect of such rigid adherence to issues pertaining to methods is the tendency to reduce social science research into a technology that focuses on reducing human beings to “taken for granted” social outcomes which, in effect, not only serve to maintain existing power relationships but also disregard the ways in which those relationships affect human life.

It is argued in the present study that, in the educational leadership arena, and particularly in educational leadership development, socio-political relationships, and their effect on the various interested parties, should be necessary areas for research and advocacy. Informed by the qualitative critical theory tradition, as explicated later in this chapter, this study of selected tertiary programmes of educational leadership in Tanzania and New Zealand, not only indicates the link between the programmes and the broader social and political milieus, but also advocates for a framework for

programme development, in Tanzania, that would embrace critical and emancipatory assumptions in educational institutions.

Issues of Validity in Qualitative Research

It has been argued (Burns 1994) that, because of the resistance of researchers who are committed to quantitative methods and the relative newness of the qualitative approach, qualitative researchers find themselves frequently having to defend their methods. It is posited that quantitative researchers expect the qualitative researcher to demonstrate the validity and reliability claims, to demonstrate the generality of findings - in short, to meet the same criteria as quantitative research. Burns (1994:12), however, observes further that:

What is often not understood is that the criteria that one considers appropriate for quantitative scientific work in education are not necessarily appropriate for work that rests on different assumptions, that uses different methods, and that appeals to different forms of understanding.

It is argued that, from a qualitative research context, verifiability that rests on rational proof built upon literal intended meaning, may be difficult to achieve in most cases. It has been postulated (Kincheloe & McLaren 1998) that, in the critical qualitative research perspective, validity may be an inappropriate term as it reflects a concern for acceptance within a positivist concept of research rigour. Kincheloe & McLaren (1998:287) argue that validity should transcend the internal and external validity that is usually associated with the notion in traditional quantitative research. They propose that trustworthiness may be a more appropriate term than validity in explaining the credibility of portrayals of constructed realities.

Another criterion upon which trustworthiness in qualitative research is gauged, is what Kincheloe & McLaren (1988:288) refer to as, “anticipatory accommodation”. This concept, in effect, rejects the external validity notion of traditional research which, in its bid to make pristine generalisations from one study to another, accepts a one-dimensional, cause-effect universe. Kincheloe (1991) points out that:

In traditional research, all that is needed to ensure transferability is to understand with a high degree of internal validity something about, say, a particular school classroom to know that the make up of this classroom is representative of another classroom to which generalization is being applied. Many critical researchers have argued that, this traditionalist concept of external validity is far too simplistic and assert that if generalizations are to be made, ...then we must make sure that the contexts being compared are similar.

Thus, as critical researchers move beyond regressive and counter-intuitive notions of validating the knowledge uncovered by research, they seek to maintain their crucial objective that is to go beyond assimilated experience and to struggle to expose the way ideology constrains the desire for self direction and the effort to confront the way power reproduces itself in the construction of human consciousness (Lather 1991). In this connection, Lather (1991) puts forward the conception of “catalytic validity” which points to the degree to which research moves those it studies to understand the world and the way it is shaped in order for them to transform it. Kincheloe & McLaren (1998:289) argue that research which possesses catalytic validity will not only display the reality-altering impact of the inquiry process but also it will direct this impact so that those under the study will gain self-understanding and self-direction.

It is noted that, in qualitative research, efforts are extended by the qualitative researcher to minimise research bias that may be encountered either during field research or in the process of interpretation of data. McMillan and Schumacher (1997:9) proffer six strategies upon which bias in qualitative research approaches can be palliated. In this study, aspects of these approaches to bias reduction, as diagrammatically presented in Figure 4.1, were utilised in complementary relationship with the multi-methods approach to data collection.

Figure 4.1 Strategies of Minimising Bias in Qualitative Research

Peer debriefer	Select a colleague who facilitates the logical analysis of data and interpretation, frequently done when the topic is emotionally charged or the researcher experiences conflicting values in data collection.
Field log	Maintain a log of dates, time, places, persons, and activities to obtain access to information and for each data set collected.
Field journal	Record the decisions made during the emerging design and the rationale include judgements of data validity.
Ethical considerations recorded	Record the ethical dilemmas, decisions and actions in the field journal;
Audibility	Record data management techniques, codes, categories and decision rules as a “decision trail”
Formal collaboration of initial findings	Conduct formal confirmation activities such as a survey, focus groups or interviews

Source; McMillan, J. H. & Schumacher S. (1997:410) *Research in Education: A Conceptual Introduction* (4th ed.) New York: Longman.

Triangulation, another method employed by qualitative researchers in order to counter researcher bias and to increase the credibility of the data and its methods of collection and interpretation, has been described as the use of multiple methods in the course of a single study (Denzin and Lincoln 1998; McMillan & Schumacher 1996; Miles & Huberman 1994). It is argued that triangulation is not a tool for data validation; rather, it is as an alternative to the traditional concept of validation (Denzin and Lincoln 1998). Four types of triangulation have been identified by Denzin and Lincoln (1998) as:

- the use of variety of data sources - data triangulation;
- the use of multiple researchers - researcher triangulation;
- the use of a variety of theories to interpret a single sets of data - theory triangulation; and
- the use of multiple methods to study a single phenomenon - methodological triangulation.

Miles and Huberman (1994) also identify the use of different disciplines and different data types to describe the same problem, as other forms of triangulation.

The present study employed the triangulation approach in data collection through the multiple approaches to data collection (i.e. the use of personal interviews, focus group discussions and the study of documents relating to the New Zealand programmes of educational leadership). In the case of the Tanzanian part of the study, the questionnaire application was complemented by an extensive study of documents; thus, providing opportunity to authenticate the data, views and perceptions.

The Multi-Site Case Study Approach

It has been argued (Guba and Lincoln 1981) that the choice of the method to employ has to be determined, by and large, by the nature of the research problem. In the case of the present study, of educational leadership programmes, in Tanzania and New Zealand, it was deemed necessary to have a multi-site case study approach, of which Guba and Lincoln (1981:247) identify the main advantage as being the integration and comparison of diverse studies of the same phenomenon.

Ebbutt (1988) argues, that multi-case study has evolved in such a way that it has subsequently sought to generalise, assimilate or compare and contrast constituent cases so as to isolate common themes and issues. It is noted that assimilation refers to the process of synthesising and merging data sets from different sites in order to make a coherent narration or presentation. Generalisation, in this case, also indicates two levels: “lower order generalisation” as well as “higher order generalisation”. The

former refers to a simple common sense meaning where a given category or phenomenon is found to be common to all sites. The higher order generalisation also does not mean the law-like scientific generalisation but, rather, it refers to the generalisation that contributes to the understanding of the phenomenon under study in the wider perspective. Ebbutt (1988: 359) further argues that:

Whether or not they contribute to the understanding of the issue in an even wider set of (unresearched) cases remains open to the judgement of the reader. The process whereby readers bring their own experience and judgement to bear in order to generalise to their own context or to a wider set of cases is termed, naturalistic generalisation.

The inter and intra national examination of educational leadership programmes, which is entailed in this study, has taken the advantage of this approach to integrate and aggregate attributes from various programmes; hence, enabling it to gain more insight into the programmes' offerings, their similarities and points of difference. This has a definite advantage of allowing the researcher to view the programmes from a wider scope and perspective than would have been possible by using a single case study.

Interviews in Qualitative Research

Kvale (1996: 3-4) uses the metaphor of the interviewer as a miner or a traveller to illustrate the implications of different approaches to interview research. In this illustration, Kvale (1996) indicates that, as a miner, the interviewer digs deep and narrow with the aim of getting pure nuggets uncontaminated by conscious experiences as well as meanings and values of those interviewed. He argues that:

By analysis, the objective facts and essential meanings are drawn out by various techniques and moulded into their definitive form. Finally the value of the end product, its degree of purity, is determined by correlating it with an objective, external, real world or to a realm of subjective, inner, authentic experiences.

On the other hand, the conceptualisation of the interviewer as a traveller leads to conceiving of a journey with a tale to be told on the interviewer's return. The interviewer as a traveller wanders around, seeking specific sites or topics upon which to ask questions that leads the inhabitants to tell their own stories of their lived worlds. Kvale (1996:4) contends that:

What the travelling reporter hears and sees is described qualitatively and is reconstructed as stories to be told to the people of the interviewer's own country, and possibly also to those with whom the traveller wandered. The potentialities of meanings in the original stories are differentiated and unfolded through the traveller's interpretations; the tales are remoulded into new narratives, which are

convincing in their aesthetic form and are validated through their impact upon the listeners.

The two metaphors, the miner and the traveller, represent different concepts of knowledge formation. While the interviewer as a miner represents the notion of knowledge as given and objective, that of the traveller refers to knowledge as a constructive understanding that involves conversational approaches to social research.

Conversation has been found to be the basis for a qualitative approach to interviewing which allows less structure and, thus, enables the interviewee to respond and to recount their experiences without feeling pressured or overwhelmed by power relations. The research interview has been classified as a specific professional form of conversational technique (Kvale 1996:37). It is argued (ibid.) that, "The conversation in the present approach is not only a specific empirical method: it also involves a basic mode of constituting knowledge; and the human world is a conversational reality".

Therefore, the conversation, upon which a qualitative interview is undertaken, constitutes a specific methodology; an epistemology, a particular way of knowing; as well an ontology - a particular way through which human reality is understood. Citing Shotter (1993), Kvale (1996:37) argues that:

Conversation is not just one of our many activities in the world. On the contrary, we constitute both ourselves and our worlds in conversational activity. For us they are foundational. They constitute the usually ignored background within which our lives are rooted.

It is with this understanding of interviews as conversational devices that interviews conducted with educators in New Zealand, for this study, were deliberately unstructured, allowing the participants to express themselves freely in a conversational manner. As a "traveller", both literally and metaphorically, the researcher conversed with the educators in the hope of combining and recasting the stories from the contrasting settings of educational leadership into a different light.

The Case for the Eclectic Approach

In this study of educational leadership programmes in Tanzania and New Zealand, an 'eclectic' qualitative research approach has been adopted. It has been argued (Denzin & Lincoln 1998) that a multi method approach to the examination of a phenomenon allows the researcher to draw more insight - that is, to "see better" from the study than being confined to a single non-interactive approach. Denzin & Lincoln (1998:3) state

that, "Accordingly, qualitative researchers deploy a wide range of interconnected methods, hoping always to get a better fix on the subject matter at hand".

It has been noted (Giroux 1988) that a demagogic obsession with technique and processes could easily reduce a meaningful study of peoples' lives and experiences to a set of procedures and technical details at the expense of capturing the meaning of the phenomenon under study. It has been argued, (e.g. Keeves 1988:4; Cohen & Manion 1985; Strauss & Corbin 1990; Husen 1988) that the different approaches and paradigms in research need to be used singularly, or in combination, in a manner that accentuates and harnesses the most positive features of each.

In arguing for the use of different approaches to meaning generation from interview data, Kvale (1996:203) suggests the use of an ad hoc meaning generation approach which employs a "free interplay of techniques". The use of a combination of techniques in the research allows the researcher to broaden the perspective of the research process in order to make use of the different modes of inquiry. As Sherman and Webb (1988:11) have argued:

The more genuine the problem, the more likely many or all the modes of inquiry will be required to deal with it. The less genuine the problem - the more abstract and intellectual it is, the more likely the focus will be on a single mode.

In the present study, the researcher employs an eclectic approach that combines various techniques used in the qualitative research approaches in the collection, analysis and presentation of findings; as well as in the interpretation of the data on educational leadership programmes in Tanzania and New Zealand.

The examination and study of documents describing the different programmes, courses and their organisation, in this study, meant that an approach appropriate to such data extraction was necessary to be employed. Thus, the study employed content document analysis which Guba and Lincoln (1981:233-234) have described as an unobtrusive technique which is useful, especially where interaction with subjects could either be disruptive or, as in this case, is not possible.

Content text analysis has been described (Babbie 1992; Kvale 1996) as a coding operation according to a conceptual framework applicable to any form of communication - oral, written or otherwise. Babbie (1992:313) argues that, "Among the possible artefacts for study are books, magazines, songs, paintings, speeches, letters, laws, constitutions as well as any components or collections thereof".

Content text analysis has been classified into two approaches: manifest content analysis and latent content analysis (Babbie 1992). Manifest content analysis tallies the surface count of a communication more like classifications of answers from a standard questionnaire. Because of its quantitative inclination, manifest content analysis enables the reader to know precisely how the coded attribute was measured but it does not convey the deeper, more complex, aspects of the attribute.

Latent content analysis, on the other hand, allows the researcher to code the underlying meaning of the attribute. The researcher may choose to read a whole text or part of the text and make an overall assessment of how the attribute is represented in the communication. Babbie (1992:318) posits that, "Even though latent coding lacks certainty and specificity on the measurement of the attributes, it has the advantage of tapping the underlying meaning of communications". For the purposes of this study and in keeping with the qualitative objective, latent content analysis is utilised in examining the documents and other communications.

Further to content analysis, however, the study also uses the curriculum criticism as well as the textual criticism approaches to create meaning from the research data. *Textual criticism* is a particularly important mode of analysis for critical educators because it argues against the idea that the means of representation in texts are merely neutral conveyors of ideas. Furthermore, it points to the need for careful systematic analyses of the way in which material is used and ordered in school curricula and how its signifiers register particular ideological pressures and tendencies (Apple 1982; Giroux 1988). Textual criticism "adds an important theoretical dimension to analysing how the overt and hidden curricula work in schools" (Giroux 1988:203). Arguing after Apple (1982), Giroux (1988:204) notes that, coupled with the traditional forms of ideological critique of the subject content of school materials, the discourse of text analysis also provides a valuable insight into the subjectivities and cultural forms at work within educational settings. Giroux states further that:

The value of this kind of work, has been exhibited in analysis of the structured principles used in the construction of pre-packaged curriculum materials, where it has been argued that such principles utilize a mode of address that positions the teachers merely as implementers of knowledge.

Implicit in these statements is the call for modes of criticism that promote dialogues as the conditions for social action. According to Giroux (1988), such dialogue would include a number of assumptions, to be found from the works of such thinkers as Freire and Bakhtin. Such assumptions include (Giroux 1988:205):

Treating the text as a social construct that is produced out of a number of available discourses; locating the contradictions and gaps within an educational text and situating them historically in terms of the interests they sustain and legitimate; recognizing in the text its internal politics of style and how this both opens up and constrains particular representations of the social world; recognizing how the texts works to actively silence some voices; and finally, discovering how it is possible to release from the text possibilities that provide new insights and critical readings regarding human understanding and relations.

Curriculum criticism, on the other hand, is a multi-disciplinary approach to the study of educational materials and settings, which combines and adapts information collection and reporting techniques of social anthropology and aesthetic criticism in order to help others perceive and appreciate the educational phenomenon more fully (Ross 1988). In this regard, curriculum critics have suggested the use of critical methods from a variety of different art forms, including literary arts, dance, music and visual arts (Eisner 1979, Barone 1980). The core of methods used to analyse art objects, under this approach, include the disclosure of the meaning of the object under study by revealing its key structural elements and the choices made by the creator in designing the object. Secondly, the critic translates non-linguistic experiences into verbal discourse which may involve the use of descriptive and metaphorical language and characterisation in order to accomplish the translation. Thirdly, the critic makes a judgement about what is valuable in the object, “based on the critic’s knowledge of the art form - connoisseurship, and on publicly disclosed criteria or principles” (Ross 1988:163). In the present study, the various programmes and courses of education leadership were subject to scrutiny in order to delineate subtle differences and similarities in order to develop clusters in which data is presented and discussed.

Ross (1988) argues that connoisseurship, the art of appreciation, is the one feature that distinguishes criticism from other qualitative approach methodologies. He points out (Ross 1988:165) that:

Connoisseurship is the act of appreciation of subtle qualities of a setting and of relationships among qualities that enables one to make comparisons among settings. Just as a wine connoisseur can distinguish subtle, yet important characteristics of wine that most people cannot perceive, the education connoisseur attends to the subtle particulars of classrooms. This ability to perceive differences forms the basis for critical judgements about wines and educational settings.

This orientation, leads the educational critic to argue that, “the researcher must draw on his or her background of educational knowledge and experience in order to make sense of what is taking place, to determine what is unique about each setting and to

make valid critical judgements” (ibid.). This view attests to the fact that studying a range of educational settings provides opportunity for noting subtle differences and characteristics which might otherwise pass without being noticed. The view, particularly, gives support to the comparative orientation of this study of educational leadership programmes offered in different tertiary institutions in Tanzania and New Zealand. The curriculum criticism approach is employed in the study, especially, in making sense of documents and the descriptions of the various educational leadership programmes and courses in the two countries.

Application of Qualitative Research in Developing Countries

Some of the theoretical arguments surrounding qualitative research acquire specific importance when conducted within the framework of developing countries such as Tanzania. It has been noted (Datta, 1990; Sifuna 1998, Mwiria 1999) that the small research capacity found in African states is either confined within “cash strapped” universities or the equally “cash starved” government departments. At a recent qualitative research workshop of African researchers from East and Southern African countries, it was indicated that most of the researchers were familiar with quantitative methods of research. Ndhlovu (1998:3) notes that:

Most of the participants at the workshop were oriented towards quantitative research methods and had draft proposals which reflected this bias. The Leipzig workshop (April 1995) was our first encounter with the qualitative research methodology.

Ndhlovu continues to point out that, even after being introduced to a two weeks research methodology workshop in the qualitative paradigm, participants’ orientations were still leaning heavily towards the quantitative approaches to research. In this regard, Datta (1990:65) reports of a methodology practised by a small number of researchers in East and Southern Africa, which is characterised by a sort of blind empiricism and an absence of a genuine research culture deeply rooted in the soil. Datta (1990:65) argues further that:

A major aspect of this empiricism is the often uncritical use of the social survey technique which is the result of a weak background in research skills, insufficient support in equipment, and the sheltered and rootless existence of the research ethos.

Likewise, Sifuna (1998), points out that the lack of local infrastructure to support research hampers efforts to embrace approaches other than the conventional research approaches. It is noted (Sifuna 1998; Brocke-Utne 1993) that governments and institutions in developing countries are increasingly relying on donor organisations to

support innovations and research in education. Thus, any departure from the mainstream research processes would have to be dependent on donor support. Sifuna (1998:6) points out that:

Donors have significantly contributed to educational research capacity building in the Eastern Africa region. IDRC⁶ through the Kenya, Uganda and Tanzania Research Awards (KUTERA) immensely contributed to the training of young researchers... The DSE⁷, through collaboration with the Educational Research Network for Eastern and Southern Africa (ERNESA) has also launched a training programme in qualitative research methods.

Sifuna (1998), however, notes that the lack of relevant local human and physical resources, to back the initiatives of these two donor agencies, threatens the sustainability of these efforts. Thus, it can be surmised that, while the qualitative research experience in Eastern Africa is slowly gaining root, it is still a long way from reaching the acceptance and accommodation which it has already acquired in Western contexts. However, it is the position of this study that the advantages which go with qualitative approaches in Western educational settings in explicating and understanding educational issues and their meanings are equally valid in the contexts of developing countries such as Tanzania.

The employment of a qualitative research approach in this study, not only serves to indicate the relevance of the methodology to the examination of educational leadership issues but also it is intended to contribute towards the process of legitimating the use of qualitative approaches to the examination of educational problems in the Tanzanian context. It is with these theoretical approaches in mind that the present study of selected programmes for educational leadership in New Zealand and Tanzania was undertaken. The next chapter focuses on the description of the practical aspects involved in conducting the study.

6 The International Development Research Council (IDRC) is a Canadian government supported development agency. It works closely but independently of the Canadian International Development Agency (CIDA).

7 The DSE stands for the Germany Foundation for International Development. The foundation has been involved in a number of research training activities in Eastern and Southern Africa, and it has also worked very closely in past with ERNESA, in areas of research capacity development in the region.

Chapter Five

Methodological Issues II: Practical Aspects

Introduction

In this chapter, the research process and procedures undertaken for this study are outlined in order to give the reader understanding of what was done in the study, the sequencing, timing and places in which these activities occurred. This is in keeping with what Ball (1993:46) calls “a research biography” which, accordingly, gives:

A reflexive account of the conduct of the research which, by drawing on field-notes and reflections, recounts the processes, problems, choices, and errors which describe the fieldwork upon which the substantive account is based.

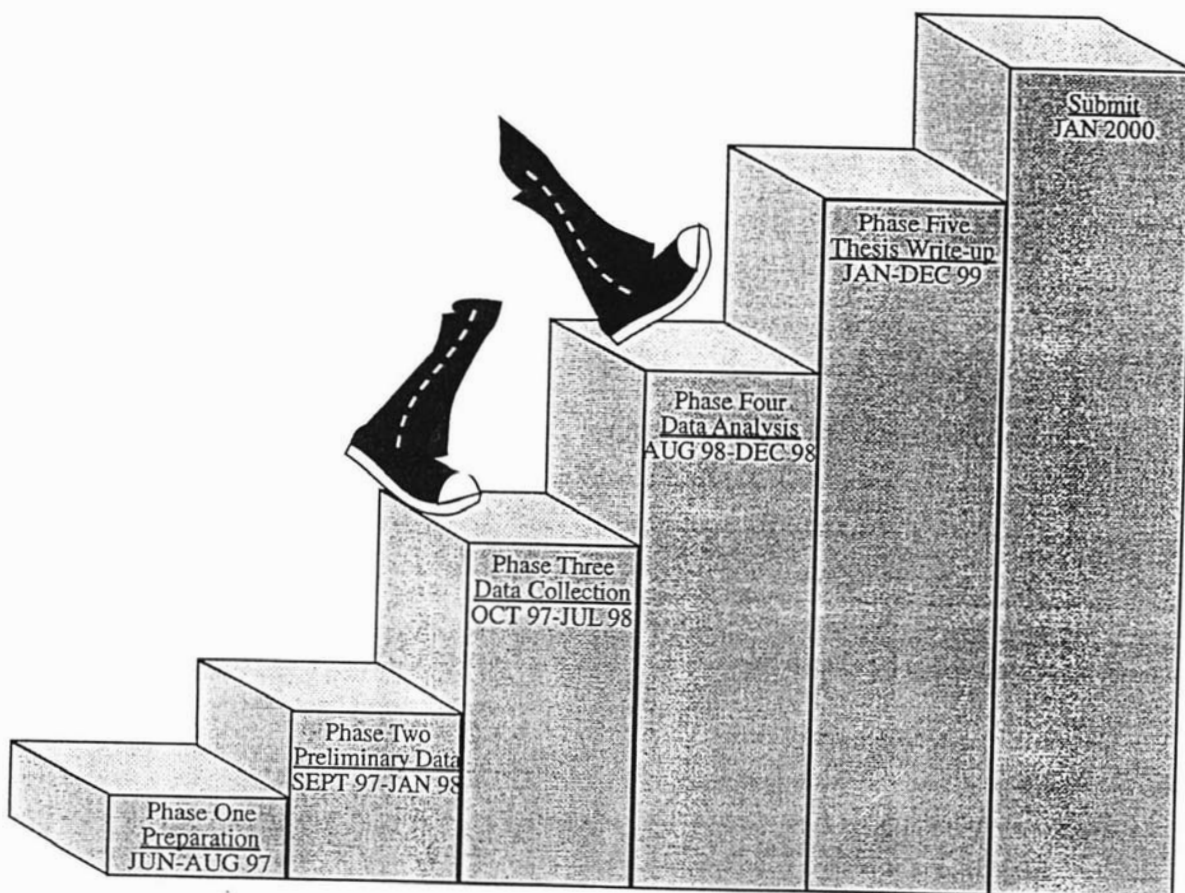
This chapter provides the description of the process and the rationale for the selection of the programmes as well as the participants for the study. Other practical issues discussed include data collection and processes; namely: entry into the field, one-to-one interview procedures, questionnaire administration, focus group interviews and the collection of document and analysis. The presentation also outlines the themes that emerged from the data analysis process, upon which the main data presentation in this study is based. The time-frame for the research process is presented in Figure 5.1.

The stair-cased Figure 5.1 is a partial representation of the different phases through which this thesis zigzagged from preparation until it finally came to rest in its present shape. It is a partial representation as no figure, however intricate or imaginative, can capture the innumerable detours and permutations which the thesis process entails - at least, not in the case in point.

Phase one - The preparation stage of the research process entailed the reading of literature and preparing a research proposal on educational leadership development programmes in New Zealand and Tanzania, which was presented at the staff student seminar in the Faculty of Education at Massey University, New Zealand in June 1997, After the presentation and the incorporation of suggestions and feedback from the seminar, the researcher started the process of identifying sites and possible participants in the research project.

Phase two - the preliminary data collection involved getting in touch with the people in the field, writing letters of self introduction, and establishing contacts with programme providers in selected New Zealand tertiary institutions of education. The letters also specifically asked for documents pertaining to the different programmes offered by these institutions. At this stage, letters of introduction were also sent to Tanzanian educators asking them to participate in the study.

Figure 5.1: Time-Frame for the study



After the replies to the letters and programme documents were received, these were studied in order to make preliminary choices of the programmes to be examined in greater details. After the initial choices were made, a few changes were entailed as the study proceeded. The addition of the Wananga (Maori Institution of Higher Education) based programme onto the list of programmes to be included in the study

is an example of the changes which came as part of rethinking the original selection of the programmes.

Phase three - This consisted of the concerted efforts of getting into the field, interviewing participants and collecting the requisite additional documents. After receiving the letters of acceptance by the participants to take part in the study, with all the assurance of confidentiality and anonymity, dates for actual visits to the sites were arranged. Since the participants were scattered in the various parts of New Zealand, it was necessary to travel and spend a few nights outside Palmerston North where the researcher was based. New Zealand's geographical and spatial utilisation is such that it is difficult to mention a city without divulging the identity of the institution located there, since some of these institutions are the only ones of their kind in those cities. In the interest of the confidentiality and anonymity guarantee promised to the participants in this study, therefore, the sites and cities visited for purposes of this study remain unnamed.

During this phase of the study, the researcher became acquainted with five sites where the different programmes were based and where discussions with various programme providers and other educators were conducted and recorded. During this phase, documents pertaining to the different programmes were also collected.

Phase four - This consisted of data analysis which was started almost as soon as the first data were collected. This phase entailed putting the various data collected into groups or clusters according to how they seemed to "belong" with each other after the initial analysis. This process, which was part of the constant activity as the research continued, became a central preoccupation after the main data collection phase was concluded. The ordering of the data into various categories allowed the researcher to present the data in its present form and to generate the themes which forms the basis for the data discussion and the conclusions drawn from the study. It needs to be noted that data from Tanzanian educators as well as documents on educational leadership in Tanzania "trickled" in throughout all the phases of the study.

Phase five - This was the period after the initial data analysis was completed and the writing of the thesis began in earnest. During this phase, especially at the initial stages there were periods of overlap between writing and analysis and sometimes with a need arising to collect more data which did not seem to have been captured during the initial data collection phases. Discussions with educators, who had been part of the study, were held sometimes to verify data, and at times, to find out more about other aspects related to educational leadership in general or specifically related to leadership

development programmes. The report drafting process continued until the thesis was finally submitted in May 2000.

While the outer limits in the time line in Figure 5.1 remain constant, it is worth noting that, during the whole process of this study, there were a lot of overlaps among the tasks and processes, especially at the data collection and analysis stages, and during the drafting stage where the researcher would encounter lacunas for which answers had to be sought, entailing going back to data sources, whether primary or secondary.

The Choice of Programmes

In 1997, the New Zealand Educational Administration Society (NZEAS) published *The Directory of Professional Development in Educational Administration and Management*, which listed twelve programmes of educational leadership development offered by institutions of higher education in New Zealand.

Part of the purpose of this study was to identify tertiary educational leadership programmes offered in New Zealand, to describe their attributes and to assess their suitability for adaptation to the Tanzanian environment. Therefore, this publication formed a suitable starting point in the search for appropriate programmes for inclusion in the study. The description of the programmes contained in the NZEAS *Directory of Educational Leadership Programmes*, thus, formed the basis upon which the initial search for the sites of this study was decided.

After studying the properties of the various programmes described in the publication, eight of the twelve programmes were chosen to be included in the preliminary exploratory study. After the initial choice of the programmes was made, letters of introduction were sent to the eight institutions, where the programmes are based, requesting documentation and further information on their offerings.

The preliminary examination of the information packages, which were received from the eight institutions, allowed the researcher to make a tentative selection of four programmes on the basis of their accessibility as well as the suitability of their offerings to the objectives of the study. The programmes which were initially selected to be part of the present study included:

- Two Diploma programmes offered at colleges of education;
- One Diploma programme offered at a polytechnic, and
- One masters programme offered at a university .

On top of these four programmes, in the course of time, a masters programme offered at a wananga⁸, was added to the list of the New Zealand programmes under the study. This fifth programme was not listed in the NZEAS (1997) publication, as it is a general leadership programme and it is not strictly an educational leadership programme. However, following discussions with a number of educators, it was found that there was much to be learnt from the programme because of its objectives, novelty and uniqueness in approach, which will be elaborated later in the study.

To complete the set of sites for this study, an undergraduate programme of teacher education in Tanzania was selected for analysis because, at the time of the study, there were no equivalent “free standing” programmes of educational leadership on the comparable levels to those offered by New Zealand institutions of tertiary education. The Tanzanian case, therefore, is based on the examination of different educational leadership courses offered, in the faculty of education, at a university.

The choice of the programmes to be included in this study can be surmised to have been based on a combination of factors, including the convenience and accessibility of the sites to the researcher, the suitability of the programme to the objectives of the study (as in case of the Wananga-based programme) as well as necessity (as in the case of Tanzania where educational leadership courses were examined because there were no free-standing programmes to be included in the study).

The Choice of Participants

The researcher employed a purposive approach to obtain the participants in the study as it was envisioned that the type of information required for the study would have to be provided by practitioners in educational leadership programmes and other educationists with interest in educational leadership matters.

It has been argued (McMillan and Schumacher 1997:397) that, under purposive sampling:

The researcher searches for information-rich informants, groups, places, or events to study. In other words, these samples are chosen because they are likely to be knowledgeable and informative about the phenomena the researcher is investigating.

⁸ A Wananga is a Maori Institute for Higher Education, in New Zealand. These institutions, apart from delivering skills and competencies in subject areas and specialisation, they also have a commitment towards Maori language and cultural revival in New Zealand.

The choice of participants was basically guided by the logic of using participants who are aware of most aspects of educational leadership development in Tanzania and New Zealand, rather than a reliance on a random selection of informants who may not always yield requisite information on the issues being investigated.

Complementary to purposive sampling, however, was the snowballing technique which involved asking one participant to lead the researcher to other informed, involved or concerned participants. It is argued that the latter technique did not lose sight of the purposive intent of participants' selection. For example, a programme provider would suggest a name of another provider or a school principal who was a former participant in the programme, who would, in turn, be approached to participate in the study, on the basis of their knowledge and interest in the field of educational leadership development. Cohen and Manion (1985:101) have argued that the snowballing technique is, “useful where the interest is in finding out information held by practitioners and people who are involved in a process”. By utilising the two approaches, participants in this study were obtained as shown in Figure 5.2.

Figure 5.2: New Zealand Participants in the Study

Participants	Number
Programme providers	Six
High school principal	One
Intermediate principal	One
Deputy principal (high School)	One
Programme participants	One
Ordinary teacher (high school)	Two
Total	Twelve

Participants were also found for two focus group discussions using the same selection approach. The focus group interviews enabled the researcher to collect a wide range of information on educational leadership situations in New Zealand that complemented data from documents and interviews. The discussion groups are designated:

- Focus Group Discussion I (FGD1)
- Focus Group Discussion II (FGD2)

The first focus group comprised an intermediate school principal; a deputy principal of a primary school and the three primary school teachers. The second focus group comprised programme providers of the Wananga-based programme of leadership.

The selection of practitioners for interviews and questionnaire administration, in this study, was reached on the understanding that practitioners can give informed and qualified insight about the nature and process of educational leadership development

in Tanzania and New Zealand. It was conceptualised that, from their testimony, the study would gain a deeper sense of understanding of how practitioners perceived and interpreted what was going on around them and the role of tertiary educational leadership programmes in enhancing educational leadership in the two countries.

It needs to be pointed out that, for the purposes of this study, the term “practitioner” involves all educational personnel with interest in educational leadership as well as an informed opinion to proffer, irrespective of their substantive positions either in school settings or in the institutions offering educational leadership programmes

In the case of the Tanzanian educators to whom questionnaires were mailed, rather than any criteria or sense of randomness, the choice was based on the researchers’ personal and professional acquaintance with the individual educators and their relative interest in Tanzanian educational issues, in general, and educational leadership, in particular. In all, eight questionnaires were returned from Tanzanian educators (Figure 5.3) and their responses have been incorporated in this thesis and presented as perspectives from Tanzanian educators.

Figure 5.3: Tanzanian educators participating in the study

Participants	Number
University lecturers	Four
Government employees	Two
Secondary school teacher	One
Educator working outside Tanzania	One
Total	Eight

It needs to be noted that informal discussions with other educators from Tanzania, or people with interest in Tanzania’s educational issues, were also found to be sources of valuable data and also for informing the discussion of some educational leadership issues in Tanzania.

Entry into the Field

It needs to be noted that gaining entry, being accepted in the field, establishing rapport and beginning to collect and understand data, are complex processes which need not be reduced to mere technicalities. Relegating such issues to technicalities could create what Ball (1993:46) refers to as viewing the researcher as “a soul-less, social-less data gathering and analysing machine”. In other words, the impact which the researcher

has on the field and what influence the field exerts on the researcher may tend to be ignored and covered up under the technical assumptions of the research processes.

It has been argued (Ball 1993) that the negotiation of entry into a research setting usually is conducted through formal channels or routes laid down in organisational procedures. However, such approval, if granted, may afford the researcher entry, rather than access, in the field. Ball (1993:34) argues, for example, that:

Permission from the principal does not always guarantee co-operation of teachers or students. The researcher may actually be 'tainted' by the entry process and become identified with the formal authorities in the system. ... Legitimacy frequently has to be won and renewed repeatedly rather than simply being officially granted.

Thus, for the purposes of this study, after identifying and making initial contacts with prospective participants - formal letters of introduction (see Appendix H) were mailed. The letter specifically explained to the participants that the study was not aimed at evaluating their programmes or programme delivery. Further, it assured them of the confidentiality and anonymity of their institutions and programmes as well as the identities and affiliations of individuals who participated or assisted the study in any way. Such reassurances were deemed essential in order to gain rapport and acceptance as the researcher was entering the research field from a different cultural background and he was also new to the New Zealand system of education.

As these arrangements were accepted, the researcher prepared a tentative list of issues to be covered in the discussion and sent it to the prospective participants with a clear caveat that the list was a mere guide to a conversation rather than a strictly structured interview. Consent to audio-tape the interviews and take notes during interviews and discussions was sought. Visits and familiarisation tours of the different sites were undertaken as well as formal introductions with the participants before the actual interviews (wherever it was possible) with the intention of easing and minimising tension during the actual interviews and discussions. After the initial discussion with programme co-ordinators, the researcher proceeded to discuss with other participants who were either identified through the discussion with the co-ordinator or through other contacts which were developed as the data collection process continued. For the greater part, the discussions, interviews and other data gathering processes employed in this study were conducted at the participants' working sites or places where they felt at ease and comfortable. As the sites were visited and interviews conducted, so were further documents on the programmes collected.

Some Ethical Issues

As mentioned above, the letters of introduction and subsequent entry into the research field in New Zealand institutions carried with them a guarantee for confidentiality and anonymity of programmes, the institutions and their affiliations. For this reason, the presentation in this study refers to the institutions, programmes and the participants by code names and detailed description of institutions and their locations is not provided. However, should some descriptions or inferences make the identity of a programme or institution known, the reader is reminded that this is not an evaluational or judgmental study. Rather, it is a study concerned with the understanding of the processes and practices of the different cases of educational leadership programmes.

In the case of Tanzania, there was only one tertiary institution offering courses in educational leadership at the time this study was undertaken. In this regard, anonymity for the Tanzanian programme and the institution where the programme is based were not deemed necessary as, in reality, such an objective could not be achieved. Therefore, the university courses upon which this study is based should be easily identified by the reader who is familiar with the Tanzanian educational system. Here again, it is reiterated that the focus of the study is on the processes, rather than on the efficacy, effectiveness or other forms of direct judgement of the courses and programmes examined.

Data Sources

The main sources of data in this study were documents on educational leadership programmes in Tanzania and New Zealand, interviews with New Zealand educators, open-ended questionnaire administered to Tanzanian educators as well as focus group discussions. The documents provided most of the descriptive data for the context and the programmes. Data from interviews, discussions and questionnaires were used to collaborate, elaborate, augment and provide more insight to the documentary descriptions.

Thus, for the purposes of this study data were collected from the following sources:

- Documents on educational leadership programmes from the five (5) New Zealand programmes and one (1) case from Tanzania, which were included in this study;
- Policy documents from Tanzania and New Zealand;
- Interviews conducted with twelve (12) New Zealand educators as indicated above;
- Open ended questionnaires administered to eight (8) Tanzanian educators;
- Focus Group discussions (2); and
- Other sources

In the category of “other sources”, the researcher grouped all informal and anecdotal data that were gathered through the whole process of “doing research”, some of which cannot be directly attributable to specific individuals. Such data proved useful in forming the researcher’s understanding and insight of some phenomena; they were deemed recoverable, even though they did not fall within strict schedules of formal data collection. Such data were gained through discussions, seminars workshops and casual conversations with colleagues and other individuals with interest in the educational processes in Tanzania and New Zealand. Whenever such data are introduced or used in the present study they are acknowledged as “discussant data”.

Data Collection

This study employed a combination of techniques and approaches to collect, analyse and interpret data on educational leadership programmes offered by tertiary institutions in Tanzania and New Zealand.

The multi-site case study approach employed in this study allows it to compare amongst cases without the onus or necessity of the findings being extrapolated, generalised to apply to a larger population, or compared to other institutions. This enables the study to examine different educational programmes and their settings without having to draw generalisations amongst them. It also allowed for analysis across cases to be made in order to develop more insight on differentiation, commonality, variability and similarity of issues under study or discussion. This enabled the study to conduct cross institutional as well as cross national analysis of programmes from different institutions in New Zealand and Tanzania.

A text analysis approach to the documents enabled the study to construct and understand antecedents as well as the social-economic and political situating of education and, in particular, tertiary education, in the Tanzanian and New Zealand contexts. The chronological construction of events typical to this methodology bestowed, to the study, the benefit of hindsight to the understanding of the contexts within which leadership practices have taken place and where leadership programmes developed over time. Text analysis also allowed the research to examine the effects of the contemporary radical policies and reforms to educational processes and practices and to reconstruct data relating to the implications of these changes to educational leadership development in the two countries.

Various techniques, including the analysis of current and historical documents and literature, interviews, focus group discussions, personal, telephone and electronic mail exchanges as well as open ended questionnaires, were used in gathering data for this study. The review of literature yielded data on theoretical discourses and concepts in educational leadership, management and administration in general and for Tanzania and New Zealand, in particular. It was on the basis of this review that the conceptual framework for the study was developed. Analysis of current and historical studies and research generated data on the context and practice of educational leadership development in the cases under the study.

Documents related to tertiary education and educational leadership programmes, in New Zealand and Tanzania, were collected and studied, including education policies, institutional acts, calendars, prospectuses, syllabi, course outlines and reading lists as well as descriptions of student characteristics. From the documents, the programme profiles were drawn as well as their content and objectives. The socio-economic and political documents in the two countries were also studied and analysed in order to understand their demand on schooling and higher education. These documents yielded data on the context of educational leadership development in both Tanzania and New Zealand.

In-depth *personal interviews* were conducted with twelve educators in New Zealand in order to obtain their experiential and anecdotal reflection on the practice, perceived adequacy and suggestions for improvement on educational leadership programmes offered by tertiary institutions. These interviews proved to be valuable in ascertaining and elaborating data obtained from the analysis of documents.

Focus group discussions, in this study, were organised on two different occasions (FGD1 and FGD2) to elicit information from educators in New Zealand. The focus group has been described (Berg 1998) as an interview style designed for small groups, under the guidance of the facilitator, usually called the moderator. Berg (1998:100) states that:

Focus group interviews provide a means for collecting qualitative data in some settings and situations where a one-shot collection is necessary. ... Along with more traditional populations, semi-transient ones such as prisoners, hospital patients, students in special courses, migrant workers, parents at PTA meetings, and even conventioners may be suitable for focus group interviews.

Berg (1998) argues that, when focus groups are administered properly, they can be dynamic with interactions among and between group members stimulating discussions in which group members react to comments made by other members, to create a dynamism which has been described as a “synergetic group effect” (Stewart and Shamdasani 1990 in Berg 1998:101). It is argued (Berg 1998:101) that:

A far larger number of ideas, issues, topics, and even solutions to a problem can be generated through group discussion than through individual conversations. Indeed, it is this group energy that distinguishes focus group interviews from more conventional styles of one-to-one, face-to-face interviewing approaches.

The first focus group discussion was organised during a workshop on Teacher Performance Appraisal (organised by a programme provider participating in the present study) which the researcher attended and took opportunity to discuss with the participants their perceptions of educational leadership programmes in New Zealand. The information from this focus group discussion was found illuminating, particularly since the group consisted of people with diverse interests in education, ranging from three primary school teachers, a deputy primary school principal and a principal of an intermediate school.

The second focus group discussion was organised during the visit to the Wananga where, after discussion with the Institute’s Director, the researcher was introduced to several programme providers. Given the limitation of time and the circumstances, it was not possible to individually interview each of the providers. Thus, a group discussion on issues surrounding their programme of leadership was conducted, yielding interesting and valuable insights.

Open ended questionnaires were posted to selected Tanzanian educators to solicit their perceptions on educational leadership development in the country and how it could be enhanced by tertiary level programmes. Fifteen questionnaires were mailed to different Tanzanian educators, both in and outside Tanzania, of which eight questionnaires were returned duly answered. The low return of the questionnaires was not deemed injurious to the study, with the numerical deficit more than adequately compensated by the quality of responses in the returned questionnaires. It has been pointed out (McMillan & Schumacher 1997:401) that:

The insights generated for qualitative enquiry depend more on the information richness of the cases rather than the sample size. Typically a qualitative sample size seems small compared with the sample size needed for representativeness to generalise to a larger population.

Since this study does not employ the quantitative approach where numbers are required to ascertain statistical significance, the extent of the questionnaire responses was deemed sufficient for the purposes of generating qualitative data necessary to establish a reasonable range of educators' perspectives on the needs for educational leadership development in Tanzania.

Approach to Interviews

Apart from the set of questions (see Appendix G), which basically served as conversation devices (Kvale 1996) for opening discussions with participants and to keep the discussion within a reasonable range to the main purposes of the study, the approach to interviews in this study was relaxed and self-paced.

In the course of the conversations, though, some probes were employed to encourage participants to produce longer and more detailed answers to questions, especially since the researcher was not quite familiar with some of the cultural aspects of schooling in New Zealand. By using probes and encouraging participants to offer more elaboration, ambiguities were explained and participant interest was maintained.

It has been observed (Rubin and Rubin 1995:150) that elaboration, continuation, clarification, attention and completion probes, which are referred to as house keeping probes, ensure that one is getting a reasonably accurate and understandable answer as well as encouraging the participant to keep on talking. Through probes, the researcher is also able to get the needed depth and dependability of the interview, as well as the freshness of first hand descriptions by developing narratives and stories and requesting examples and evidence.

In order to gauge how much to rely on given information, evidence probes (ibid.) were used sometimes, to elicit more supportive information. The problem with this kind of probing was the tendency to turn a conversational situation into an interrogative encounter which led to some participants becoming evasive and defensive. Thus, when participants indicated that they were becoming uneasy about what they were being asked to divulge by the probes, that line of interview would be discontinued and maybe picked up later at a less uncomfortable moment. It was found that, as the discussion continued, the participants became more relaxed and the flow of the conversations became less strained and uneasy with more information being volunteered even before probing became necessary.

After the transcription of interviews and document analysis were undertaken, emerging themes, ideas, concepts and issues, became subject for exploration in subsequent “conversations” with some of the participants. It was found necessary, sometimes, to follow up some of the participants several times in order to clarify some of their responses and to elicit further elaboration. This allowed the researcher to elaborate themes generated from the responses as well as to clarify the contexts and to further explore their implications.

Data Analysis

The initial classification, categorisation and thematic grouping of data was organised on the basis of the research questions and the objectives of the study. Clustering - the general term given to the processes of using or forming categories and the iterative sorting of things, events, actors, processes, settings, sites into categories (Huberman and Miles 1984) - was further consolidated as more data were collected and more themes generated. The process of clustering entailed that data, which were analysed as they were collected, generated conceptual categories in which subsequent data were sorted. Analysing data as they were collected provided the opportunity for noting and correcting weaknesses in the data being gathered.

Examples of clustering and sorting data into categories in this study, are illustrated from the following two cases:

Case I: It was found, for example, that most of the New Zealand programmes of educational leadership under the study, were influenced by the changes that had taken place in the New Zealand education system since the late 1980s. One particular instance of the change was the introduction of the orientation towards business management in educational establishments. Evidence of this was found in programme objectives; programme contents; analysis of documents and discussion with providers. Thus, a category of “the business language in educational leadership ” was created, allowing data with this inclination to be grouped, compared and analysed together.

Case II: Another illustrative case is that, as frequent references were made to the need for a practical as opposed to a theoretical, focus of the programmes of educational leadership were encountered, from various sources: objectives of the programmes; discussion with programme providers; discussion with school leaders and in some documents on the educational context, a cluster for pooling data on the practical-theory dichotomy in educational leadership was created. Figure 5.4 indicates how the various data sources and the type of data were harnessed and grouped together in clusters.

The process of creating clusters and categories of information was instrumental in making it possible for the comparisons between data sets, in this study, to be made so as to visualise the trends upon which the themes for discussion emerged. Data from documents, interview and questionnaire transcription as well as field notes, were summarised for reduction and sense making. The constant revision of data and identification of themes and patterns as they emerged assisted the establishment of connections between data through comparisons and contrasts across data sets (Huberman and Miles 1984).

Figure 5.4: Formation of Data Categories

Category	Source	Statement/information
Business language in educational leadership	Dip3NZ	Marketing your school;
	ENZ3	Marketing school; competition for clients
	ERO Report	School as producers Parents as clients
	School Self Review (ERO document)	Reference to education as Service to consumers
Practical-theory dichotomy	ENZ1	Reference to the practical element in polytechnic-based programmes
	ENZ3	Varsity programmes too theoretical;
	ENZ5	Varsity programmes, practical oriented;
	Dip1NZ	Programme for practical problem solving
	ENZ4	Programme becoming very theoretical

Interview data, in particular, were condensed in a descriptive narrative form before being interrogated for answers to the specified research questions. Thus, analysis took place in conjunction with data display which enabled one to see what further analysis needed to take place or what further data needed to be collected. The process of data analysis was not only sequential but also interactive with the condensed and displayed data pointing to new or further analytic moves as well as cross-data comparisons; thus, increasing the potential of finding new relationships and developing viable and credible explanations. As McMillan and Shumacher (1997: 501) contend:

Qualitative data analysis is primarily an inductive process of organising data into categories and identifying patterns (relationships) among categories. Unlike quantitative procedures, most categories and patterns emerge from the data, rather than being imposed on the data prior to data collection.

By employing the inductive analysis approach, data were analysed continuously and simultaneously as they were collected. The inductive analysis approach has been described (McMillan and Shumacher 1997:502) as entailing cyclic phases, which include:

- Continuous discovery, especially in the field, but also throughout the entire study, to identify tentative patterns;
- Categorising and ordering of data, typically after data collection;
- Qualitatively assessing the trustworthiness of data, to refine the patterns;
- Writing a synthesis of themes and/or concepts.

Through the inductive analysis approach, the researcher was able to select, organise, synthesise and make interpretation of the data in relation to the contexts of the educational leadership programmes in the study. Following suggestions, from Bogdan and Biklen (1992), for data analysis, the researcher read through all the data, jotting down the major ideas, words and converging trends of thought. These notes were later used in the creation of categories and themes through which data were sorted and aggregated. Once the list of coding categories was completed, the researcher examined the data, organising them accordingly (see Figure 5.4 and Appendix J)

The process of creating categories also aided data segmentation by which data were divided into relevant parts and “chunks of meaning” within a holistic perspective. In this process, all materials which belonged to one topic were assembled into similar piles. These categories, however, were recognised as preliminary, tentative and flexible divisions, rather than rigid schemes. Comparing data sets was the main method that allowed the arrangement of data into appropriate categories for discussion. As Mcmillan and Schumacher (1997:505) argue:

The technique of comparing and contrasting is used in practically all intellectual tasks during analysis; identifying data segments; naming a topic/category; and grouping each data segment into a topical category. The goal is to identify similarities and distinctions between categories, to discover patterns.

It has been shown, (Kvale, 1996; Miles & Huberman, 1994; Silverman 1993 Wolcot 1994, amongst others) that there are various methods through which qualitative data can be analysed without transforming it into quantitative expressions or departing from expressing data in “terms of ordinary language” (Kvale 1996:195). Kvale (1996)

points to five possible ways through which interview data can be analysed and meaning drawn out. These include: *meaning condensation*, by which the texts presented by interviewees are abridged and expressed in shorter formulations. These reformulated statements consist of themes condensed from the larger natural expressions obtained from the interview. The next approach to interview data analysis is *meaning categorisation*, whereby the interview is coded into categories, with long statements reduced to simple categories indicating either occurrence or non-occurrence or to simple numbers on a scale of 1 to 5, for example. The third approach which Kvale (1996) describes is the *narrative structuring*, which entails bringing out stories and narratives told during the interview or restructuring different episodes reported through the interview into a coherent story. The fourth approach described by Kvale (1996) is *meaning interpretation*, which entails recontextualisation of statements or texts within broader frames of references. The fifth description of qualitative data analysis is the *ad hoc meaning generation*, which entails a combination of any approaches described above.

Themes and insight into what needed to be examined in greater detail emerged as interviews were conducted and preliminary analysis was undertaken by scanning the data and collating documentary materials. Materials that speak to similar themes or concepts from different sources were arranged into categories and compared to find variations or nuances within meanings. Comparisons across different categories were also undertaken in order to determine the connections between the different themes so as to integrate them into a framework for a coherent, accurate and detailed interpretation and presentation (Rubin and Rubin 1995:227).

In the coding processes, concepts, words, expressions and phrases frequently employed by the participant or found in texts, were subjected to closer examination. Then nouns or noun phrases used repeatedly by the participants were also included in the main concept categories. Sometimes opposites of frequently used concepts were also developed as analytic categories. For example, when a participant indicated the need for “efficiency” in programme delivery, “inefficiency” was also introduced as a category for analysis. When core ideas were presented without specific labels being attached to them, categories were developed by summarising the presentation and allocating a word or phrase that captured the meaning of the underlying idea.

Individual accounts and narratives obtained through interviews, were analysed and meanings and concepts summarised to fit into various clusters in the data schema, with similar ideas brought together to form clusters of related terms or processes. As each of these clusters grew, they became major coding categories with each idea or

theme under the categories becoming a sub-category. This was in accordance with Spradley's (1979) and Strauss's (1987) (in Rubin and Rubin 1995:247) technique of domain analysis and axial coding. This process also entailed grouping ideas in categories according to their thematic inter-relatedness.

Through this process, therefore, themes, concepts, processes, examples and narratives, were delineated and relationships amongst the different categories established (See appendix I). This process leads to the development of unifying themes upon which the presentation of the findings is constructed. After identification, major themes, were examined for relationships, linkages, similarities of intent and circumstances to produce the central theme that link the concepts borne out of different programmes. Some of the themes and the sub-themes which were identified after initial data analysis include the following:

1. Educational leadership programmes and the changing environment involving:
Change as the programmes main driving force;
uncertainties implied by the change process;
programmes role in preparing participants for the changes.
2. Values, ethics and the moral purpose of education which focused on:
The values dilemma in educational leadership; educational evaluation and ethical issues; and issues of social differences, cultural practice and power relations in educational leadership.
3. Policy and politics of education, which was concerned with issues of the more overtly political nature as they became apparent in the leadership programmes under the study. These included: unique national features e.g. Kiswahili and Maori languages debate; the Treaty of Waitangi in New Zealand; and the different government positions and ideologies on education and educational leadership found in government documents, Acts and resolutions.
4. Quality Assurance and quality Issues: These included analysis of bodies charged with issues of quality and how they feature in, and impact on the programmes of educational leadership programmes; what participants need to be familiar with, as such bodies may have a impact on their ability to perform and the direction of their work and institutions more than other factors.
5. Issues of External Agency - Donors, Inspectorate, ERO, NZQA NECTA, ICD, Tertiary Education; Ministries and their structures; etc.
6. Managerialism vs. Teacher Professionalism with the concern with:
The way teachers are perceived and portrayed in the programmes; the role of assessment/appraisal of teachers - for control or professional development; educational leadership

development, is it teachers' professional development; and how teachers' organisations are reflected in the programmes of educational leadership.

7. Curriculum development processes and pedagogical issues; Teaching and learning as the central function of educational leadership and the programmes approach to this concern;

8. Legal accountability and educational leadership including: Issues of litigation and mediation in educational organisations; obligations under Consumers Guarantee Acts; interpretation of Educational Acts; and various contractual obligations between educational establishments and their "clients".

9. The nuts and Bolts issues in educational leadership development; e.g. - budgeting and knowledge in accounting; store keeping and plant maintenance; personnel management; etc. These managerial activities were found to permeate most of the programmes under the study;

10. Meta/supra thematic discussion.
This discussion unites the themes and seeks to draw some tentative closure.

However, as further analysis and cross data comparisons were made, the themes were reorganised, fine tuned and new themes and sub-themes created. For example, legal accountability was merged with the theme on values, ethics and moral purposes of education, to form the values, ethical and moral purposes of education; leadership in a changing environment was merged with the policy and politics themes; policy and politics were merged; and managerialism, teacher professionalism and curriculum and pedagogical matters were combined. This process of thematic reorganisation, coming from constant cross data comparison throughout the data collection and analysis period, resulted in the formation of four broad categories. These categories and their sub-categories or themes are described as follows:

1. *Contextual aspects* of the programmes of educational leadership which include:

Structural and policy changes
impact of central agencies;
Ideology and power relations

2. *Organisational aspects* of the programmes comprising of the following themes:
which include:

Eligibility criteria;
modes of delivery; and
quality assurance issues.

3. *Cognitive aspects* of the programmes for educational leadership which consist of the following:

Aims and objectives;
 Skills and competencies;
 Programme relevance
 Nuts and bolts issues
 Place of tertiary education

4. *Affective aspects* of the programmes under this study, constitutes of the following;
 Ethics and the values' dilemmas;
 Norms and Cultural practice
 Issues of social differentiation
 Teachers' professionalism

It is on the basis of these categories and the themes under each category that the presentation and discussion of the data is organised in the thesis in the following chapters.

Data Interpretation

The interpretation and determination of the meaning to assign to the categories of data was guided by how they related to the contextual issues of educational leadership, the social and educational structure and the nature and scope of knowledge and skills espoused in the selected tertiary educational leadership programmes in Tanzania and New Zealand. After creating the integrating themes, which Rubin and Rubin (1995: 255) call the "over-arching themes", these were examined for their utility against the broader assumptions of critical theory and their relation to the liberative approach to education, as well as their relevance to the Tanzanian educational context.

Report Writing

The over-arching themes were designated as the major categories upon which the greater part of the presentation and discussion of data in this study is made, in conjunction with the objectives of the study as well as the research questions. In order to maintain the vivacity and vigour of the presentation, liberal quotations from the excerpts of the data are incorporated in the presentation and discussion. The quotations and examples from the data not only allow the data and voices behind them to be heard but also they enhance the connectivity between the data and the various themes and sub-themes discussed under the different major categories.

PART IV

DATA PRESENTATION AND DISCUSSION

This part of the study comprises five chapters. Chapter Six presents and discusses aspects of educational leadership development in Tanzania on the basis of the data obtained from documents and questionnaires administered to Tanzanian educators. This is followed by the presentation and discussion in Chapters Seven, Eight, Nine and Ten, which focus on data obtained from documents, interviews with educators as well as information from selected educational leadership programmes in New Zealand. Chapter Seven presents the context of educational leadership in New Zealand, with particular reference to the educational reforms of the late 1980s and their influence on the development of educational leadership programmes. While Chapter Eight focuses on the organisational factors of the selected leadership programmes, Chapter Nine explicates their cognitive aspects. Chapter Ten, on the other hand, examines the affective aspects of the programmes, especially, the ways in which issues of values, norms, ethics and cultural practice, influence and are addressed by the selected programmes.

In the presentation, recourse is made to the relevance of the findings to the situation in Tanzania in order to link the discussion of New Zealand tertiary programmes of education leadership to the central focus of the study, that of enhancing educational leadership capacity in Tanzania through the development of appropriate tertiary programmes. The contexts, views, descriptions and contents of the programmes, are presented, with the researchers' interpretation forming the basis for discussion.

Chapter Six

DATA PRESENTATION AND DISCUSSION I: Educational Leadership Development in Tanzania

In this chapter, the researcher presents and discusses the situation of education leadership programmes in Tanzania by examining the context of education leadership; some tertiary educational leadership courses that are offered at a university Faculty of Education and a range of Tanzanian educators' perceptions of the situation of educational leadership development in the country. The main objective of this chapter is to explicate the gap between the demand for educational leadership programmes and the current involvement of tertiary education institutions in the development of educational leadership in the country. The chapter is also intended to explain the kind of educational leadership that is envisaged appropriate for Tanzania by Tanzanian educators. The aim of this chapter, therefore, is to examine and establish the extent of the need for tertiary educational leadership programmes in Tanzania.

The chapter is arranged in three main categories, including: the context of educational leadership development in Tanzania; the description of organisational and cognitive aspects of tertiary educational leadership courses⁹ that are currently offered by tertiary education institutions in Tanzania; and the expected outcomes of tertiary education leadership programmes if they are introduced. Some Tanzanian educators' perceptions of educational leadership development, in general, and tertiary education leadership programmes, in particular, are presented in the discussion on each category.

The presentation evolves around headings derived from the categories identified in Chapter Four so as to establish links and comparative parameters between the situation in Tanzania and the experience of the selected New Zealand programmes that are presented in subsequent chapters. In the context section, contemporary issues of educational leadership in Tanzania are examined including educational policy changes, administrative structures, the envisaged roles of education leaders and the environment of tertiary education. The examination of tertiary educational leadership courses, on the other hand, includes the description and discussion of organisational and cognitive aspects of the courses. The section on expected outcomes discusses the affective aspects of the courses that were suggested by Tanzanian educators. The

⁹It is worth noting that the reference here is on educational leadership courses rather than programmes because, at the time of conducting this research, tertiary institutions in Tanzania have not developed full-fledged educational leadership programmes.

headings, the categories from which headings are derived and the themes for discussion under each category, are illustrated in Figure 6.1

Figure 6:1: Headings, Categories and Themes for Tanzanian Data

Headings	Categories	Themes
The context of Educational leadership in Tanzania	Contextual aspects	i) Educational policy changes -Resource constraints -Teacher related constraints -Administrative structure -Leadership roles -Bodies of central agency ii) The environment of tertiary education
Description of selected educational leadership courses in Tanzania	1) Organisational Aspects 2) Cognitive aspects	i) Type of programme ii) Eligibility iii) Mode of delivery i) Course objectives ii) Course materials iii) Skills and competencies
Expected outcomes for educational leadership programmes	1) Affective aspects	i) Values ii) Issues of social differentiation iii) Programmes and socio-political reality iv) Programmes and practical managerial skills v) Programmes and eco-literacy and technology.

The Context of Educational Leadership Development in Tanzania

It is argued in this thesis that, in order to gainfully learn from educational experiences set in other cultures and educational systems, it is important to ensure that they are adaptable to one's own situation. In that regard, the significance of understanding the context and perceptions of one's own educational situation cannot be over-emphasised. Based on this view, the researcher found it instructive to examine the context of educational leadership in Tanzania so that the lessons that can be learned, from the New Zealand experiences with tertiary educational leadership programmes, can be weighed against the realities of the Tanzanian situation. It is envisaged that such contextual understanding will enable the study to discern that which is relevant and feasible in order to allow appropriate recommendations for adoption, adaptation or rejection to be made.

The Contemporary Context¹⁰

The contemporary context of tertiary educational leadership programmes in Tanzania can be clearly understood within the recent policy changes and expectations promulgated for educational leaders, as well as the environment of tertiary education in the country.

With the economic difficulties of the 1980s and the external pressures to privatise education as part of implementation of Structural Adjustment Programmes (SAPs), Tanzania adopted market oriented education policies. This move not only led to a decline in the government educational budget but also to the re-orientation of education provision, funding and management. It has been argued (Muganda 1997) that market oriented policies have undermined social justice in education, are threatening to reverse the few gains towards equal education opportunity and, consequently, are making more difficult to realise the objectives of Education for Self-Reliance (ESR)¹¹ (Nyerere 1970), that were set by Tanzania in the 1960s and 1970s.

It has been noted (Galabawa 1991, URT 1993, Sumaye 1998), for example, that even the high ratios of primary school enrolment, which were registered at the peak of the universal primary education (UPE) campaign, have already declined substantially with many children of school age not being enrolled in schools. Similarly, it has been observed (Samoff and Sumra 1994, Malekela 1984, Nyerere 1997) that, as the government educational budget declined, there was a deterioration of the public schools environment. School plant has become dilapidated and there is severe shortage of educational resources such as text books, chalk, laboratory equipment and desks in most schools (Malekela 1984, Brocke-Utne 1993, Nyerere 1997).

Of greater relevance to this study, however, is the fact that the current educational environment in Tanzania has added to the constraints facing Tanzanian educational leadership, established new educational administrative structures and created new demands on educational leadership in terms of roles and qualifications (URT 1993, URT 1995).

¹⁰A brief description of the socio-historical context of educational leadership in Tanzania appears in this thesis as Appendix D.

¹¹ ESR was promulgated in 1967 as part of the Tanzanian government's efforts to implement the *Ujamaa* (socialist) philosophy that was declared in the same year and was to guide Tanzania along the non-capitalist path of development. More on this philosophy can be found in Nyerere (1970).

Educational Resource Constraints

The Tanzanian educators participating in this study (TZE1, TZE2, TZE3, TZE4, TZE5 & TZE8) shared the view that the lack of educational resources was a major constraint to educational leadership in contemporary Tanzania. TZE1 argues, for example, that there are so many constraints to educational leadership in Tanzania that it is difficult to know where to start. However, the educator states that, "the main ones would be those which are related to limited resources; this is the most obvious limitation".

Similarly, another educator (TZE2), indicated that the major constraints to educational leadership in Tanzania could be narrowed down to the lack of financial resources. TZE2 states that, "I would suppose that the main constraint facing educational leadership today is the lack of finances to secure all the resources that are required to run the institutions".

By the same token, other educators (TZE5, TZE3, TZE4) indicated that, with more resources, educational leaders in Tanzania would be able to curb most of the problems in their institutions. TZE5 points out, for instance, that, with enough finances, teachers would be well paid, live in decent houses and other people would be attracted to the teaching profession.

The view that educational resource constraints in Tanzania are part of the socio-economic and political constraints facing the country, in general, is also shared by Tanzanian educators who participated in this study. This signifies their acknowledgement that the resource problems are complex and that their implications for educational leadership are wide and varied. As TZE2 argues, most of the constraints facing educational leadership have their origin outside the scope of education *per se*. For this reason, the educator suggests that educational leadership programmes have to enlighten the participants and inform them of the broader context of educational leadership because:

In my view, educational leadership can do little to solve these problems within the educational settings. However, programmes of educational leadership can alert students that some of these constraints exist, so that they are not surprised when they encounter them. It has to be borne in mind that honest reflection of the socio-economic situation in which the programmes for educational leadership are run would assist the students to have greater understanding of the constraints confronting them in their work places.

Expressing similar views, other Tanzanian educators (TZE1, TZE3, TZE4, TZE7, TZE8) indicated that educational leadership programmes may have little to do with increasing the availability of resources which educational establishments have at their disposal. However, they may help educational leaders to understand the source of problems and explore some ways of alleviating them. TZE1 maintains, for example, that:

Programmes can enable students to unravel the problematic areas and discuss various ways of going around them. Experiences from different institutions of even different countries can be examined in order to give the students alternative approaches to the constraints that face them in their day to day activities. It is the general awareness of the constraints that is important, with each leader, expected to play his or her cards according to the specific dictates of the situations facing them.

From these views, it can be argued that the need is indicated for educational leadership programmes to provide some tools of analysis and understanding of the contextual constraints to enable educational leaders to analyse the situation and to act accordingly.

Teacher-Related Constraints

Another constraint to educational leadership in Tanzania is related to teachers, particularly teacher shortages, unsatisfactory working conditions and decline of teacher morale. It has been noted (URT 1993, URT 1995, Thomas 1992, Malekela 1984) that there are teacher shortages while, at the same time, teachers' status and morale have declined such that it is difficult to get high achieving candidates to join the profession while some teachers are moving out to seek other jobs with better opportunities.

In the last few years, the government has opened a number of day secondary schools and encouraged many private secondary schools to be established in the country, in order to increase the intake and to reduce the running costs on the part of the government (Samoff and Sumra 1994). This, however, has not been accompanied by an increase in the number of qualified teachers and educational leaders, in general (URT 1993).

Discussion with Tanzanian educators, and the examination of the policy documents, has indicated that Tanzanian teachers are working under poor working conditions. Tanzania's *Education and Training Policy* (1995) recognises the low teacher support

and the limited professional development opportunities as one of the major problems facing Tanzanian teachers. It is noted (URT 1995:31) that:

In Tanzania, Teachers have experienced low and irregular salary payment, lack of proper housing, inadequate teaching facilities, low status accorded to them and limited opportunities for professional development.

As a corollary, Tanzanian educators (TZE2, TZE6) indicated that the lack of motivation and the low level of teachers' morale from working in a difficult environment was another area which constitutes an educational leadership constraint in Tanzania. It was argued (TZE2) that:

Another constraint to educational leadership in Tanzania would be the motivation of teachers who are working under difficult conditions with inadequate compensation for their work. When teachers try to bridge the gap through private tuition, they face criticism both from their educational superiors and some other members of the society.

Another educator (TZE6) argues that the government, which is the major employer of teachers in Tanzania, has the onus of taking responsibility for the teachers' lack of morale and to seek to understand the teachers' pleas. In the same regard, TZE2 states that:

Attempts by teachers to make the situation clear to their employers have been consistently thwarted by the government, which has not hesitated even to use the notorious Field Force Unit (FFU) to disperse teachers demonstrating peacefully in order to explain to the government the kind of moral dilemma they face when their employer(s) turn a deaf ear to their pleas for better working conditions.

Under such circumstances, liberative educational leadership programmes are needed in order to equip educational leaders with the requisite knowledge and skills to explore the plight of teachers, to seek avenues to sort out teachers problems and to set strategies for raising the status of the teaching profession in Tanzania and, hence, improving teachers' motivation. It is argued that such professional elevation for the teachers would also contribute towards enhancing the recognition of the teachers' roles and responsibility as educational leaders in Tanzania.

Another significant issue related to educational leadership development in Tanzania, is that, with the relative expansion of the education system (both public and private), there has been far less concern with the preparation and development of the requisite

leadership. It has been assumed that simply promoting competent teachers into administrative positions is enough to cover the leadership lacunae. The Task Force on Education in Tanzania for the 21st Century (URT 1993:95) observes that:

The education system in Tanzania is managed at all levels, by and large, by non-professional education administrators, using only their classroom teaching experience coupled with trial and error administrative experience.

The Task Force Report (URT 1993:122), further, notes that:

There is lack of an adequate system for pre-service and in-service programmes for educational managers to cascade and saturate the entire system.

From these clear and self-evident observations on the lack of preparation for educational leadership in Tanzania, the *Task Force Report* (URT 1993:122) recommends, among other things, that:

Education managers should be given training (sic!) in education management and administration in order to enhance their knowledge, skills and abilities.

Lack of leadership preparation was also identified by Tanzanian educators as a major constraint to educational leadership in the country. It was indicated, for example, that Tanzania did not give as much priority towards educational leadership development as it apportioned to teacher education. Some educators (TZE1, TZE2, TZE5) noted that most educational leaders did not have the benefit of proper leadership education, either before or subsequent to their being appointed into office. TZE5 states, further, that:

Lack of the necessary skills and competencies is another major leadership constraint which usually seems to go un-addressed in Tanzania. Without a properly prepared educational leadership, many educational constraints will become perennial, even if all the requisite resources were to be in place.

By the same token, TZE2 contends that the lack of educational leadership education is a possible source for leadership constraints in the country and that:

Tanzania's expansion policy for educational institutions does not seem to have consideration for leadership development. This is likely to be very costly in future. Thus, if this study results into a more systematic policy for leadership development, that would be a step in the right direction.

The above observations by the Tanzanian educators and the Task Force Report (URT 1993) indicate an urgent need for educational leadership programmes in Tanzania that would prepare educational leaders for their roles.

Regarding the educational leadership training capacity, the Task Force Report (URT 1993:122-123) recommends that the ministries responsible for education should, "improve the training capacity of the Department of Educational Planning and Administration at the University of Dar es Salaam and enable the department to introduce education management programmes or projects". This is an indication and acknowledgement that tertiary education institutions (albeit the University of Dar es salaam) have a crucial role to play in the development of educational leadership programmes in Tanzania.

Roles for Education Leadership

It was noted, in the 1995 Tanzania *Education and Training Policy* (URT 1995:31), that, besides the stipulated responsibilities for each administrative position in the educational structure, the educational leadership has also to "ensure better terms of service and working conditions for all teachers" The regulations also stipulate the responsibility for owners and managers of school and colleges to ensure that their teachers have professional qualifications, are registered and licensed to teach in Tanzania. Further, the education leadership is also called upon (URT 1995:97) "to ensure that adequate resources are made available and provided to enhance access and equity in education".

Such roles indicate that some of the demands on Tanzanian educational leaders are contradictory (e.g. promoting equity in the market based education system). In similar vein, some educators identified issues related to policy and proper understanding of educational policy as an area that could be a source of consternation in educational leadership in Tanzania. In this regard, TZE1 comments that:

A big impediment facing educational leadership in Tanzania has to do with the understanding of educational policy in relation to other social and economic policies. There seems to be mixed messages which come into the educational arena, which educational leadership has to decipher.

TZE1 mentions, as an example, that the need for parents to participate in resourcing educational activities seems to contradict the fact that education is a right for every child. How can the school head be expected to deal with a child who is unable to

make the necessary monetary contributions? In a sense, TZE1 argues that educational leaders are put in a precarious situation which may prevent them from carrying out their functions as expected. This indicates that educational leadership programmes in Tanzania have to enable and encourage participants in programmes to analyse educational policies as they relate to educational institutions as well as to link them with other socio-political and economic policies in the country.

Qualifications for Education Leaders

In reference to the qualifications of educational leaders, the *Education and Training Policy* (URT 1995:99) stipulates that:

All education managers at national, regional, district and post-primary formal education and training institutions shall have a university degree, professional training in education and management, as well as appropriate experience. Educational managers at ward and primary school levels shall have a certificate or a diploma in education, as well as professional training in educational management and administration from a recognised institution.

According to the Tanzanian educators, personnel with the qualifications stipulated above are not available in abundance in the country. This entails an urgent need for educational leadership programmes at tertiary and also other levels, through which educational leaders can obtain the requisite qualifications to secure their job opportunities. It is argued, therefore, that the directions and demands on educational leaders in Tanzania signify the need for educational leadership development programmes that will not only develop the technical capabilities of educational leaders but also their liberative potential.

It is significant to note that some of the recommendations in the Task Force Report (1993) are included in the 1995 *Education and Training Policy* (URT 1995) that has been introduced to direct the privatisation agenda in education. Important to this presentation, however, is that the policy suggests a new educational administrative structure, new roles for education leadership and new criteria for the recruitment and development of educational leaders in Tanzania.

Administrative Structure

Understanding the Tanzanian educational structure and its implications for educational leadership was found to be an issue of concern for some Tanzanian

educators (TZE3, TZE8) The Tanzania *Education and Training Policy* (URT 1995:98) has a provision for:

- Ministries responsible for basic, secondary and teacher education to co-ordinate provision of these types of education. They shall also maintain and up-date a register of government and non-government educational institutions under their jurisdiction.
- An Advisory council to co-ordinate and harmonise the provision of education and training in the country (p.98).
- A Vocational Education and Training Authority (VETA), to co-ordinate and harmonise vocational and technical education and training.
- Organs to co-ordinate and harmonise tertiary and higher education and training.
- The Inspectorate to monitor the provision of education.
- The Teachers' Service Commission (TSC) responsible for maintaining and controlling the Unified Service of all teachers to which they shall all belong.
- Regional, District, Town, Municipal and City Council, Education and Training Boards (EBTs) responsible for the management of all levels of formal education and training in their areas of jurisdiction.
- School or college committees/boards responsible for management, development, planning, discipline and finance of institutions under their jurisdiction.
- National, regional, district and institutional level managers responsible for the co-ordination of planing, provision, management, administration and quality control of formal, informal and non-formal education and training in their areas of jurisdiction.

On the issue of the educational administrative structure, the Tanzanian educators indicated that there is a need for educating educational leaders on the current structure and the functions and responsibilities of bodies and respective education offices. TZE3 argues, for example, that the current structures are too complicated. TZE3 proposes that educational leadership programmes offered, by tertiary institutions, may help to shed light on the confusion created by the structures of educational governance in the country. TZE3 states that:

There are currently four or five ministries charged with different aspects of educational provision - the Ministry of Education and Culture; the Ministry in charge of higher education; the Ministry of Local Government which deals with primary education; the ministry in charge of pre-school education; and I think there is another Ministry in charge of vocational education. Other ministries such as health and agriculture also have their own educational establishments.

TZE3 comments that the co-ordination of so many ministries and government departments creates a situation where confusion is likely to arise and resources are likely to be dissipated rather than being put into proper and good use. In the same spirit, TZE8 argues that the present arrangements work towards facilitating various government departments to compete with each other for the limited resources, rather than to co-operate in providing education. This educator states that:

It should be clear though that I am not arguing for a centralised system of education, rather that there should be a rationalisation of the education provision process that is simple enough for the public to know what they are paying for and what they are getting out of the array of educational providers. It is an issue of establishing a clear system for educational accountability.

It was observed (TZE3, TZE8) that, because of the complicated system of structure, lines of communication are not easily discernible for requisite action, which leads to putting educational leaders in situations where the decision-making processes become unnecessarily long and difficult. TZE3 states that:

Sometimes a school head-teacher does not know whether to turn to the regional office or one of the ministries in dealing with school problems. Sometimes teachers salaries and terminal benefits are delayed because of the problems involved in co-ordinating so many educational offices. Surely, this could be alleviated, without too much cost on the part of the government.

These observations, from the educators, imply the need for education leadership programmes to provide the opportunity for educational leaders to understand the intricate structures within which educational processes take place. The programmes could also provide the avenue for the leaders to conduct informed discussions and to share views that could contribute towards appropriate intervention to improve the current administrative structures. In that regard, action research oriented educational leadership programmes would be pertinent.

The above administrative structure, as well as the embedded responsibilities, has significant implications for educational leadership education programmes because not only are some of the positions new but also they entail new roles and new relationships. The boards and committees that are included in the administrative structure indicate that the professional education leadership will have to share their duties with people of different professions and occupations. Although this may increase the chance of participatory democracy in the education system, education leaders need to be prepared so that they are able not only to cope with the new arrangement but also to provide appropriate leadership. This signifies a need for

education leadership programmes that would provide the avenue for Tanzania's education leadership to develop their knowledge and skill in educational leadership as well as to share their experiences with others.

Leadership Programmes and Bodies of Central Agency¹²

Bodies of central agency, that deal with standards, assessment and curriculum development and the financing of education, are not only part of the educational administrative structure but also have significant influence on education leadership. Thus, state and non-state bodies, that deal with standards, assessment and curriculum development, were seen, by many of the respondent Tanzanian educators (e.g. TZE1, TZE2, TZE3, TZE4, TZE5, TZE7) to warrant treatment by educational leadership programmes because of the influence and control which these bodies exude on the nature and direction of education in the country. The bodies that were singled out were the Teachers Service Commission (TSC), the National Examination Council (NECTA), the Inspectorate and the Tanzania Institute of Education (TIE), which is the curriculum development agency. While the NECTA and TIE are parastatal organisations which work as independent corporations, executing functions for and on behalf of the government, the Inspectorate and the TSC are government departments, within the Ministry of Education (URT: 1990).

The Tanzanian educators (TZE1, TZE2, TZE3, TZE4, TZE5, TZE7) were of the view that participants in educational leadership programmes have to be conversant with bodies like the Inspectorate, NECTA, TIE, and the Teachers' Service Commission (TSC) because of their centrality to the educational processes in the country. Programme participants have to know what these bodies do, how they work and their actual, as well as potential, impact on educational decisions. For instance, TZE3 states that:

[Participants] in educational leadership programmes have to understand the importance of these bodies to the provision of education in the country. The nature and status of their work has to be analysed and discussed in educational leadership courses. Being government controlled and directed agencies, these bodies do not seem to allow democratic participation by teachers and other educational personnel in their modes of operation. Educational leadership programmes in tertiary institutions could assist in assessing the impact of these agencies and to advise on the rationalisation of their functions.

¹²More details on bodies of central agency in Tanzania appear under Chapter Seven on the discussion of contextual aspects of New Zealand Programmes.

Another Tanzanian educator, TZE2, argues that the bodies of central agency, which are charged with the duties of assessment, evaluation and curriculum development, are educational bodies whose leaders have to be professional educational leaders. Thus, TZE2 states that:

...most of the operatives within these organisations need to have exposure to educational leadership programmes. On top of that, the programmes have to ensure that students understand what is going on in these institutions as well as they understand the structures of the ministries that govern educational activities in the country.

Similarly, TZE1 argues that these bodies are not only important in so far as understanding educational processes in Tanzania is concerned but also that understanding what counts as education or knowledge depends on what these bodies consider worth learning or testing. The educator, TZE1, states that:

The bodies mentioned ...are all central agencies which wield a lot of influence on the process of education in Tanzania. In my view, educational leadership programmes need to make their students aware of their workings, in order to critique them. Indeed these institutions as they stand today need to be critiqued.

In general, the above argument rests upon the importance of participants in educational leadership programmes in Tanzania developing a sense of understanding and critique of the institutions of central agency, as TZE1 emphasises:

Matters of curriculum development, assessment and standards maintenance are the heart of the educational process in society. By critiquing the way these bodies work, programmes of educational leadership will be able to equip their students with the capacity to offer alternative practices in terms of uplifting the standards and evaluation of education in Tanzania.

The following overview presents the Tanzanian educators' understanding of the various agencies and how educational leadership programmes should approach and deal with educational issues emanating from them.

Tanzania Teachers' Service Commission (TSC)

The Teachers' Service Commission formally came into effect through the Tanzanian government enactment in 1989, following the recommendation of the report of the Presidential Commission on Education¹³ URT 1989).

It was noted that the Tanzania Teachers' Service Commission (TSC) was seen by some participants as more of a policing body rather than one that can assist to motivate teachers in any meaningful and realistic way. It was argued (TZE7), for example, that the reorganisation of the Teachers Service Commission and its evolution to the regions was more an extension of the bureaucracy rather than a meaningful service to the teachers in Tanzania.

It was argued (TZE7), however, that it was imperative for educational leaders to be aware of the influence which TSC exerts on the teaching force and its impact on the morale and the well-being of teachers. TZE7, further, states that:

Such bodies [as the TSC] can hamper the possibilities of developing the positive feeling amongst the teachers and their professional development; as such they need to be understood and critiqued by students of educational leadership who would invariably have to clean up after the mess they make.

The National Examination Council

The National Examination Council of Tanzania (NECTA) was also singled out as being influential to the educative process and, therefore, of importance to educational leadership and educational leadership programmes. The NECTA carries responsibility for final examinations at all levels of schooling, except universities and other designated tertiary educational institutions. The NECTA's mandate covers primary schools, secondary schools, teachers colleges and technical colleges in Tanzania.

TZE1 gives the example of the National Examination Council of Tanzania (NECTA) as having focused most of its examinations on the selection of a few students for the next stage of education, regardless of the fate of the majority of students in the country who do not make it to the next level. In this regard, TZE1 argues that:

¹³The 1982 Presidential Commission on Education in Tanzania is commonly referred to as the Makweta Report after its parliamentarian chairperson, Hon. Jackson Makweta, who was, soon after this report, appointed Minister for Education.

Examinations are very influential in the teaching process, such that currently, there are cases where teaching follows strictly the dictates of passing examinations at the expense of the broader educational objectives. Some schools have special sessions through which rehearsals of examination questions are made for the greater part of the last year of schooling.

It was also pointed out that the NECTA, has a strong ethical obligation to make sure that what is tested is done so fairly and justly. A Tanzanian educator, TZE2, argues that:

These days there are so many cases of examination leakage, to a point that one cannot trust anyone in the examination council. It may be that the body is serving interests of only a few people.

The focus on passing the NECTA examinations was seen (TZE7) as contributing to social and ethical problems in Tanzanian schools which have become sources of discomfort for educational leadership. TZE7 also suggested the development of educational leadership programmes as possible recourse through which educational leaders and schools, in general, can learn to decrease the ill-feeling and anxiety, amongst both teachers and students, which emanated from examinations' pressure in schools.

The Tanzania Institute of Education

Likewise, the Tanzania Institute of Education (TIE) which was established as a parastatal organisation in 1975 (URT 1982:100), was seen by the Tanzanian educators as a body of central agency with its headquarters in Dar es Salaam as the base for all its decisions. Commenting on the process of curriculum development in Tanzania, TZE1 states, for example, that:

The nature of curriculum development in Tanzania leaves very little room for teacher participation in the process since most of the activity is done at the institute's headquarters in Dar es Salaam, which largely ignores the differences and variations found in different regions and districts in the country. Such central nature of curriculum development makes the curriculum not only foreign to the teachers, but it could also be the cause of curriculum non-implementation.

Tanzanian educators (TZE1, TZE2, TZE7) argue, therefore, that, it is futile to conceptualise that a curriculum, developed in Dar es Salaam, can cater for all the national requirements of a big country like Tanzania. Thus, it is considered that controversies and cases arising from irrelevant curricular activities in the regions

should be a concern for participants in educational leadership programmes. Research projects, undertaken by participants in educational leadership programmes, were proposed to include the examination of curriculum issues. These could include examining the different ways and alternatives through which curriculum development could be organised to have input from different parts of the country in order to improve the relevance of the curricular developed by the Institute of Education in Tanzania.

The Inspectorate

The Inspectorate was another agency which Tanzanian educators described as central to the educative process in the country. The role and functions of the Inspectorate, in Tanzania, was found to be controversial by the Tanzanian educators in this study. It was envisaged that the previous position which the body had occupied was of tremendous influence on the educational system which depended on the body for standards maintenance. However, as the economic situation became shaky, the Inspectorate found itself in a situation where it no longer wields power and neither does it discharge its duties as expected. In this regard, TZE1 argues that:

The Inspectorate is one such institution that in my view cannot justify its existence in Tanzania today. I think we need to evolve other process of educational evaluation and standards maintenance rather than rely on the institution which has no facilities, manpower and will to perform the task. I for one, would argue that, disbanding the Inspectorate in its present form, could be a way of releasing more teachers from the confines of the offices to join the teaching force in classrooms where they are needed most.

The statement above seems to be quite radical but it contains a certain amount of bitter truth, since, for some time now, the Inspectorate seems to have been reduced to a mere shell of its former self, unable to discharge its duties and to fulfil the mandate for which it was established.

However, another Tanzanian educator (TZE2), in contemplating the possibility of disbanding the Inspectorate in Tanzania, was rather sceptical and hesitant in accepting the notion that the Inspectorate should be disbanded with the possibility of evolving the review process to the schools and other institutions of education. In this regard, TZE2 muses that:

One wonders how much the schools and colleges have been prepared to carry out such functions which require specialist expertise? What does this mean to the future quality of education provided in the country?

Similarly, another educator (TZE3) points out that educational evaluation is a process which needs to be undertaken carefully and professionally. People engaged in the exercise of evaluating others have to be cognisant of the fact that evaluation carries a lot of moral and ethical implications. TZE3 argues that, if it is carried out by less skilled and knowledgeable people, then:

The process of evaluation would end up being trivialised, politicised and turned into a witch hunting exercise, rather than a professional activity which it is meant to be. Teachers will have to satisfy the requirements of their school heads rather than working to fulfil the demands of the profession.

Thus, as will be elaborated in the subsequent discussion in Chapter Seven, the issue of elimination of the body charged with the task of educational standards keeping is not as simple or straight forward as it looks. This implies that serious considerations need to be taken into account before any decision is reached to scrap the Inspectorate as it was established.

Leadership Programmes and External Support to Education

Included in the consideration of bodies of central agency is the community of external donors to education in Tanzania. The role of foreign assistance to education was identified by Tanzanian educators as an issue which needs to be addressed by the programmes of educational leadership in Tanzania. In this regard, some educators proposed that educational leadership programmes have to take into consideration the effects of the reform process and their origins from the policies of the international economic and fiscal organisations. TZE3 argues, for example, that:

A programme of educational leadership developed for the conditions of Tanzania today has to take into consideration the impact of the issues arising out of conditionalities imposed by the International Monetary Fund (IMF) and World Bank (WB) policies on education.

TZE3 also argues that the issues of foreign assistance to education have to be examined within the realm of examining educational financing in the country. He insists that students of educational leadership have to understand and critique the present levels of dependency on external financing for almost all aspects of education and their implications in the long term. TZE3 points out that:

It is now commonplace that educational projects are developed with the explicit intention to call upon donors to support them. The impact

of these external organisations on education is so big that it needs to be considered in the programmes of educational leadership.

The presentation and discussion above indicate that there is a need for educational leadership programmes to offer opportunity to Tanzanian educational leaders to explore, analyse and understand the powers, responsibilities, impact and constraints of bodies of central agency such as the Inspectorate, NECTA, TIE, TSC and external donors. A clear understanding of the roles and activities of these bodies will enable educational leaders not only to contribute to the debates as informed participants but also it would put them in a position to work more effectively with these bodies. The discussion also indicates that the bodies of central agency are part of the educational establishment whose leadership and work-force would benefit from educational leadership programmes.

Tertiary Education and Educational Leadership in Tanzania

It is also argued that, in order to develop viable tertiary education leadership programmes, an understanding of the tertiary education environment is necessary. In the following presentation, therefore, the researcher explores the tertiary education system in Tanzania and its involvement in educational leadership development.

The history of tertiary education in Tanzania is short but not without highlights and interesting moments. Under the German and British colonial systems, there was little tertiary education activity in Tanzania. Most of the people who went past a few years of primary schooling went into clerical positions or served as primary school teachers and missionary assistants (Mbilinyi 1982). Civil service positions that required higher educational qualifications were comfortably filled by the colonial expatriates.

After independence, with the drive to Africanise (i.e. to have Africans take-over the posts which had hitherto been occupied by the colonial civil servants), a need for an increased enrolment for higher education was found to be imperative (Mlekwa 1989, Mbilinyi 1982). The University of East Africa (UEA)¹⁴ became the rallying point for the development of the needed high level manpower in the country. In 1970, the

¹⁴The University of East Africa was established in 1963 and comprised Makerere College in Uganda, the Royal University College in Nairobi, Kenya and the Dar es Salaam University College in Tanzania. Making reference to a National University here is important because, in those early years of independence, having a university was almost synonymous with the national flag, national anthem and the national airline which may explain, in part, why the regional university arrangements did not hold. Each country had to have a national institution of higher education to call their own. In this regard, it can be argued that higher education institutions served as symbols of political legitimation for the post-colonial states.

University of Dar es Salaam, was established as the first national university, with one of its objectives being: “to create a sense of public responsibility in the educated and to promote respect for learning and pursuit of truth” (URT 1970:65).

The students, though predominantly national, were also predominantly middle class in values and disposition (Ranger 1982). There were many points of disagreement between them and the government which lead to the first head-on collision between the students of the Tanzania Branch of the UEA and the government in, 1966, after the introduction of a compulsory six months national service scheme. This brought the first of many closures of the university where students have found themselves confronted with the coercive instruments of the state (Omari 1991).

Notwithstanding the uneasy relations with the government, the university managed to strive and thrive as a centre for intellectual activity in the country with the revolutionary and counter revolutionary elements struggling for ideas and ideological maturity amongst the students and faculty (Ranger 1982). The University of Dar es Salaam, ornamented by notable scholars such as Walter Rodney and Issa Shivji, became involved in exploring issues of the nature of the state, the post-colonial state formation, underdevelopment, de-colonisation and national development; leading to the development of what came to be known as the “Dar es Salaam school of thought” (Ranger 1992; Mbilinyi 1990).

Scholars were ready and prepared to challenge and critique the government on a number of issues in its implementation of some of its socialist principles¹⁵. To a large extent, a revolutionary and visionary thought was developed amongst the intellectuals and scholars from the university, coupled with exceptional high quality teaching, research, writing and debate. However, these achievements were steadily reversed and undermined by the erosion of support by donors and the state, especially in the 1980s.

With the erosion of the economic base in the country and the end of the cold war, the strong leftist scholarship was increasingly replaced by the new right drift, heralded by the World Bank and International Monetary Fund strategists who, in tandem, argued that, given the limited resources and unlimited demand, Tanzania’s public funding priority should go to basic, rather than higher, education (Mbilinyi 1990; Omari 1991; Brock-Utne 1993). Mbilinyi (1990:17) argues that:

¹⁵In 1967, the Tanzanian government, through the Arusha Declaration, proclaimed the official ideology of Ujamaa, a form of socialism claiming origins from the traditional African community beliefs and values, and in some ways falling short of, and even opposed to, Scientific Socialism .

A steady decline of real wages, severe shortage of books, journals, paper, laboratory equipment, research facilities, and support for high level overseas training as well as domestic post-graduate programmes, have all contributed to the manifest erosion of scholarship and intellectual production.

Mbilinyi (*ibid.*) further notes that, in 1988, Tanzanian university teachers could only feed their families for about three days on the monthly wages, meaning that their labour during the other working days of the month was not supported by wages at all but by 'out of classroom' activities. Commenting on the same issue, Brock-Utne (1993:59) says:

What strikes me as surprising is the fact that one still finds enthusiastic and committed teachers....This can only be understood on the background of the dedication of the teachers to their nation, to the freedom and independence of their people. It impressed me that my colleagues¹⁶ at the University of Dar es Salaam, who received salaries way too small to live on, still carried on a high quality staff seminar each week, with well prepared papers and excellent and critical discussion.

Here it must be noted, however, that the dismal state of affairs has also contributed to various pathologies related to the brain-drain syndrome (Alphonse 1997) amongst Tanzanian academics, particularly the category referred as the "the brain in the drain".¹⁷ On the same issue, Omari (1991:23) has argued that, in Tanzania, "the university has been re-defined to a point where it now believes itself to be just another parastatal organisation, and worse, has begun to behave like one".

With the decline of public support of research and other academic activities, there also developed a reversed academic and intellectual outlook. The dominant discourse within the university intellectual circles steadily changed into that of monetarism and economic rationalism with the World Bank chorus echoing in the university corridors (Brock-Utne 1993; Omari 1991). Political economy and Marxist epistemological approaches became taboo to most academics and reference to capitalism and neo-colonialism became muted and non-existent.

¹⁶Birgit Brocke-Utne, from Norway taught at the University of Dar es Salaam for five years and her 1993 Book, "Education in Africa" amongst other things gives a clear overview and critique of the World Bank policies on education in Africa.

¹⁷In recent years brain drain has been an issue of major concern in Africa as well educated nationals find their way to work outside their countries or their fields of training. The "brain in the drain" category refers to the situation where academics and other professionals, in order to supplement their meagre wages, engage in activities like taxi driving, animal husbandry, beer selling and so on, instead of furthering their professional knowledge and skills. For further discussion on this point, see Alphonse (1997).

Reforms in Tertiary Education in Tanzania

Starting in the mid 1980s, Tanzania witnessed initiatives for reforms in the tertiary educational sector which were spearheaded by the conditionalities imposed, on Tanzania by the World Bank and the International Monetary Fund, so as to ensure continued economic assistance for the country. The government was to encourage students to meet some of the costs for higher education, in the spirit of “user pays” and “cost-sharing” (Galabawa 1992, URT 1993) It is stated in the Task Force Report on Education for the Twenty-First Century in Tanzania (URT 1993:75) that, “University and other higher education students should be given opportunities (through the use of students loans) to borrow against their future earnings”. Quite in keeping with the inclination of the World Bank’s perception of higher education in Tanzania, the URT (1993) document proposes that “loans for higher education must be based on the secure material conditions of the students and their parents”.

In the light of this line of thinking, tertiary education becomes transformed into an investment arena, considered to have higher private, rather than social, returns. Thus, the onus for investment is seen to rest squarely on “the students and their parents” who should pay for it, with the exception of a few areas where the nation has acute shortage, such as medicine and teaching. In these exceptional areas, the Task Force (URT 1993:45) proposes that, “tied bursaries should continue to be provided, until the situation improves”.

With the reforms came the initiatives to establish new private and public universities in Tanzania to compete with the existing public owned and supported universities. These initiatives manifest themselves in different ways. Some constitute the transformation of existing institutions into independent universities offering degree qualifications at both the undergraduate and graduate levels. In this category falls the move by the Institute for Development Management (IDM) - Mzumbe (formerly a public management institution) - and the Nyegezi Social Training Institute, which have put forward proposals to be transformed into university level institutions.

The second characteristic of these initiatives are those middle level institutions which have sought either to merge or come into some form of understanding of affiliation with universities in order to offer joint qualifications. In this latter category fall the Ardhi Institute, formerly associated with land-related studies and architecture, which has merged with the University of Dar es Salaam, and The Institute of Finance

Management, which has sought affiliation with a Scottish university, with which it offers a joint degree.

The third category of these initiatives are those which seek to establish universities “right from scratch”. These include the private university proposed in Mwanza and others proposed by some religious organisations throughout the country. Some of these initiatives, such as the Makumira proposal, indicate extensive scope of disciplines of study as well as proposals for multi-site campuses.

It has been argued (Alphonse, 1997:5) that:

The transforming of middle level institutions into universities by itself does not indicate that these institutions will perform better than before nor does it ensure the public that the educational outcome or skills bequeathed to learners will be markedly different. Further, the erosion of middle level training institutions may be an issue of concern to the economy with regard to the country’s labour-mix ratio in future.

It would appear that most of these institutions, apart from their need to survive in the changing environment, are also seeking to take advantage of the existing void for higher education in Tanzania, regardless of how prepared they are to function as universities. It needs to be noted, in this regard, that the manpower requirement approach (MRA), through which the Tanzanian government made deliberate efforts to educate as many people as there were jobs available in the public service, in general, and the civil service, in particular, created a lean structure of higher education in the country with less than one percent of the population being able to attend education above the secondary school level (Alphonse 1997).

Secondly, the policy of liberalisation of trade and business, from the mid-eighties, brought the end of the era of nationalisation of educational institutions which was undertaken when the Tanzanian government declared the intention of building an egalitarian socialist society in 1967. The nationalisation and secularisation of most private schools, which followed the Arusha Declaration, curtailed and discouraged initiatives by the private sector from involving themselves in educational activities in the country at all levels of schooling, except where such activities promoted specific objectives (e.g. in seminaries and schools catering for expatriates in the country).

The third fact, which also has a bearing on the sudden upsurge of opening tertiary institutions in Tanzania, is that education has now become an arena where business can be conducted and profits can be made. This spans not only the opening of

educational institutions like schools, especially the English medium schools, but also educational support organisations, like publishing houses, book-shops and bookstalls, as well as outlets for educational materials, laboratory equipment and chemicals. As a potentially profitable venture, tertiary education, therefore, is open for those with the ability and capacity to develop the necessary infrastructure and to hire requisite personnel.

From all this, it is clear that the initial privileged status enjoyed by Tanzanian founding universities, particularly the University of Dar es Salaam (UDSM), has become challenged. As a result, the UDSM has embarked on an exercise to re-focus its mission as well as to review its viability in order to “clarify its path, to build a new corporate identity, with its own distinctive characteristics, to acquire and maintain a leading position in terms of relevance, quality and reputation” (UDSM 1994:6). Amongst other things, the UDSM proposes to critically analyse its contribution to the socio-economic development process as the primary focus. As part of its overall national role, the UDSM envisages, in its corporate plan, to provide intellectual and professional leadership in university education, research and development. UDSM further pledges co-operation with the government and other public bodies in the orderly development of education and research as well as catering for the national high level manpower needs and national research and resource assessment.

In order to do this task, the UDSM suggests that it would need to have internal autonomy so as to operate efficiently and effectively. Further, the university envisages conducting its finance planning and budgeting on the basis of a corporate costing system which reflects the full economic costs of its outputs and to market its services at full economic fees. The document further asserts that, “since individual students benefit from the education they receive, there is need of putting into place suitable modes of gradually introduced cost-sharing”.

The strategic plan for the University of Dar es Salaam evolves the “share holder” concept against equivalent capital investment with interested third parties; in particular, organisations or bodies which may, otherwise, have an interest in establishing a private university. It is stated (UDSM 1994:16), for example, that:

The university shall, among other things, enter into consultation with the Christian Secondary Schools Council (CSSC) and the Secondary School Tanzania Muslim Council (BAKWATA) and seek negotiations with their respective parent organisations.

Further, the corporate plan for the UDSM indicates that the shareholder concept will bar external bodies (i.e. non-Tanzanians) from acquiring shares of the University of Dar es Salaam; ostensibly ensuring that the ownership of the university would remain Tanzanian in nature.

The proposition above, however, raises several problematic issues in terms of understanding the nature of a public tertiary institution and the role it should play. For example, the issue of values upon which institutions are established and developed seems to be overlooked in the consideration of transfer of the tertiary institutions' ownership. It is argued, in this presentation, that a public university has certain tenets which must be upheld which may not necessarily be compatible with those of private, sectoral or religious organisations.

It is argued that, when the transfer of ownership is considered, what is negotiated is not only how many shares the bodies are willing to buy but also how much of the stated public values are likely to be compromised in the process of the sale of stock. There are ethical considerations which have to be addressed by those who seek to turn public tertiary institutions into private enterprises that promote private interests.

It is, further, postulated that the process of "the sale of stock" in tertiary institutions may entail institutions finding themselves on the share market where the highest bidder gets the merchandise, with the profit motive being part and parcel of running public institutions as private enterprises. Tertiary education, therefore, would lay itself bare for the uncertainties of the trading world which private business concerns have to endure on a daily basis. Whereas business enterprises are accustomed to weathering the storm behind such uncertainties, educational enterprises, on the other hand, require a more tranquil atmosphere that enables the professionals to plan and deliver the curriculum and to ensure that students' ability to learn is enhanced.

Another issue which "the sale of the stock" argument, in Tanzania's tertiary education, does not take into account is that, whereas religious organisations have national affinities, most of them have international ties and are invariably and inevitably financed by foreign agencies, individuals and governments. This entails, therefore, that, by entering into partnership with these local shareholders, not only will public institutions find themselves entangled in the web of multi-thronged value bases but also in indirect accountability to external funding agencies.

From this observation, it is possible to suggest that this form of partnership in education could easily lead to forms of control which could increasingly make it

difficult for the public to exercise much say in how university education is run and to give a free hand to the private bodies not only to dictate the content but also access to higher education in the country.

Given the level of economic development and the ability of the majority of the people in Tanzania, it is not difficult to see that, in future, very few people will have the ability to pay their way through tertiary education and that most tertiary oriented activities will be the confine of only a few elite or foreign expatriates. The majority of the Tanzanians may have to settle for low level qualifications which would enable them to supply the needed artisan and technical labour, while policy making and high level management would remain in the hands of foreigners and a few local elite.

This is reminiscent of a Platonic system of social relationship which legitimised the perpetuation of an aristocratic society in which it was assumed that people were, by nature unequal; and that the relationship between the educated high class and the uneducated lower orders required that the lives of the latter should be regulated for them, not by them. Carr & Hartnet (1996:32) indicate that the Platonic system, posited that lower order people, “should not be allowed or encouraged to think for themselves ... it is the duty of the higher classes to think for them and to take responsibility for their lot”. It is postulated that such an attitude to access to tertiary education not only has moral and ethical connotations but also, in the long run, it could contribute to social as well as political turmoil and instability.

The issues discussed above are of significance to education leadership programmes not only because programmes are expected to be offered by tertiary institutions but also because of the fact that tertiary educational institutions signify the need for tertiary education leadership development. In other words, it entails that educational leadership programmes have to provide opportunity for the education leaders to understand tertiary education issues in order to ensure that tertiary education is well co-ordinated as part of the whole system of education in the country.

Tertiary Education and Educational Leadership Development

Tanzanian educators who participated in this study indicated their conviction that tertiary education has a significant role to play in the development not only of educational leadership but also of the Tanzanian society in general. This role included tertiary institutions acting as cultural leaders in society, spearheading development through developing research capacity and role modelling to schools and other educational institutions.

Tertiary Education and Cultural Leadership

The Tanzanian educators indicated that, as cultural leaders, tertiary institutions should prepare people to think independently and critically as well as to be able to articulate the voice of the Tanzanian people. An educator (TZE1) argues, for example, that:

Tertiary education, (here I think tertiary education means post-secondary education) should prepare Tanzanians to think independently and critically. When we see the changes into which Tanzania is bull-dosed to follow prescriptions from outside, tertiary education should enable Tanzanian to challenge such attitudes and behaviour.

In an apparent reaction to the current relationship between Tanzania and the international fiscal agencies, TZE1 expressed objection as to how institutions of higher education, particularly the universities, have not shown the initiative to oppose the advance of these fiscal bodies in Tanzania. He states that:

I am appalled by the level of passiveness of university students and lecturers now. Take, for example, the World Bank and the International Monetary Fund (IMF) conditionalities - no reaction whatsoever from the university community. In fact it has been embraced! Peasants and workers are now suffering but does the tertiary education community in Tanzania care? I don't think that is the role that Tanzania tertiary education should play.

The Tanzanian educators also perceived tertiary institutions to be the voice of the people in challenging policies that are creating problems to the majority of the people. Comparing the activities of university students in the 1970s with what is happening now in Tanzania, TZE1 laments that universities have now abandoned their role of making the government accountable for its decisions and to provide the voice of the down-trodden. He states that:

In our university days, [in the seventies] we were able to challenge many government decisions and also some outside interference in Tanzania. The students were a force to reckon with. Of course we also suffered from the brutal force of the government, but then that was considered part of the struggle.

This suggests that tertiary education is expected to be liberative not only to those receiving tertiary education but also to the other Tanzanian citizens. On the role of tertiary education in society, another Tanzania educator (TZE2), argues that:

Tertiary education has to develop a thinking, responsible citizenry. It has to facilitate innovation and the evolution of a technological

culture. Research, particularly research aimed at solving social problems, should be the area in which tertiary education should put great emphasis.

Similarly, TZE3 argues that tertiary education has to enable Tanzanians to be thinkers, capable of comprehending, analysing and interpreting issues for the rest of the masses. This should allow those involved in tertiary education to undertake research for the creation of new knowledge in their areas of specialisation, for the benefit of the whole society. He further states that:

At present, I think the financial erosion of our institutions has made it difficult for them to perform their role in society. Research is no longer used for the interest of the public. Personal gains have taken the place of service to the community. Research ethics are no longer upheld by many.

In this regard, TZE3 alludes to the fact that much of what goes on in educational research is committed to individual gains rather than educational development. This is not seen as being the appropriate direction for tertiary education in Tanzania. By the same token, another Tanzanian educator (TZE1), who has taught in secondary schools and became the head of an English department, points out that educational leadership is not only complex but also that it covers a wide range of concepts. He states that:

Educational leadership is a wide area. I think educational excellence should be the concern of educational leadership. Those in educational leadership positions should be of high academic standing. They should also know something about the nitty-gritty of managing things. Tertiary education may ensure that both of these requirements are fulfilled. One has also to be sure that educational leadership is part of the larger context, thus educational leaders have to be aware of the socio-economic context of which their institutions are part. Thus courses like Development Studies, are important components for the preparation of educational leaders.

“Development Studies”, in this case, refers to a multi-disciplinary programme offered at most tertiary institutions in Tanzania. Before political and economic liberalisation in Tanzania, Departments of Development Studies in tertiary institutions of education were avenues through which the ruling Party’s socialist ideology was extended and integrated with tertiary institutions’ academic activities¹⁸.

¹⁸It has to be noted that, after the political pluralism and the economic liberalisation policies in Tanzania, however, the departments of Development Studies at tertiary institutions have had to make some adjustments in their offerings which no longer contain strong ideological orientations.

The above discussion portrays the need to re-orient tertiary education programmes towards issues obtaining in society and to seek solutions which will benefit the majority of the people. In other words, it is an appeal for the enhancement of tertiary education's liberative potential. Education leadership programmes are expected, by the same token, to follow suit by offering programmes that are not only relevant to educational settings but also that have benefit for the majority of the people in educational establishments.

Tertiary Education and Research in Educational Leadership

The contribution of higher education in research into various practices and approaches to educational leadership and their suitability for Tanzania was also emphasised. An educator, TZE3, considered that higher education has the onus of contributing to the leadership of schools through enhanced research activities in aspects of educational leadership and ensuring that the results of such research are disseminated to schools. The educator also argued that:

Research in the practice of educational leadership should be encouraged in tertiary institutions in order to raise the competency of educational practitioners. Such research should however be disseminated to schools, ministries and other educational places. There is a tendency nowadays for research to be used for purposes other than those intending to improve the practice in schools.

It was also suggested (TZE3, TZE4) that educational leadership programmes could work towards introducing the practice of and building on the culture of relying on, and using, research findings to inform educational decision-making processes in the country.

Tertiary Education and Role Modelling

Another related aspect of tertiary education on which Tanzanian educators focused attention was the role modelling function of tertiary education institutions. Tanzanian educators (TZE1, TZE6) pointed out that tertiary education institutions, particularly the universities, play a big role in moulding social perceptions. It is stated, for example, (TZE1) that:

Schools and colleges look upon universities for guidance. Thus the role of tertiary institutions should not be underestimated. It should also be understood that the mandate given to the University of Dar es Salaam includes development of high level manpower for the country, or something close on to that. This should place the onus

of developing high level leadership in education on the Faculty of Education¹⁹.

The above statement signifies that tertiary education has to develop the leadership of schools, colleges and tertiary institutions themselves. Tanzanian educators (TZE2, TZE3, TZE5, TZE7) argued that higher education should set the example by providing educational leadership programmes which would aim at the improvement of educational management of all levels in the country. These educators indicated that higher education, and universities in particular, should facilitate the improvement of teacher training and strengthening of educational leadership in schools and colleges of education. On this issue, TZE3 argues, for example, that:

In facilitating the development of educational leadership, tertiary education should uplift teacher training in the country. With a high calibre of teachers it should not be difficult to develop competent and efficient educational leaders.

In the same vein, TZE5 contends that higher education institutions have an obligation to guide other institutions in the country, especially schools and colleges, in order to enhance the quality of their services. TZE5 further argues that:

In the field of education, tertiary education has to spur the imagination and thinking of lower levels of education, so that they can aspire for higher ideals in life. In this regard higher education has to be the exemplar of excellence.

Implicit in the statement above seems to be the idea that institutions of higher education have to set examples for other institutions. This signifies a need for tertiary education institutions to develop educational leadership programmes that will cater for educational leadership in all education institutions in the country, including tertiary education institutions.

Inter-Tertiary and Middle Level Institutional Collaboration

It was also found that the relationship among tertiary institutions was considered to be important. Some Tanzanian educators (TZE2, TZE3, TZE6) considered a collegial relationship between universities and colleges of education to be necessary in fostering viable and relevant educational leadership programmes, especially since

¹⁹ Until recently, the Faculty of Education at the University of Dar es Salaam was the only institution in Tanzania producing graduate teachers. In 1993, the Open University Tanzania (OUT) began with a bachelors degree in education as one of its offerings.

most of the educational activity in Tanzania was concentrated at the primary school level.

TZE2 argues that collaboration between tertiary institutions and other colleges and institutions of education could be forged, to facilitate the development of educational leadership programmes in these institutions and to step up the quality of such programmes. TZE6 contends that the development of educational leadership programmes in colleges of education should be the priority in the country. However, in order to be successful, these programmes would require constant input from the efforts of tertiary institutions; particularly, the universities. TZE6 states that:

University members of staff could conduct research in educational leadership and develop models appropriate for the conditions of Tanzania. University staff, in collaboration with other members of the colleges, could also help in developing manuals, handbooks and other teaching materials for educational leadership programmes in colleges and other educational institutions.

From these postulations, it can be surmised that the collaboration amongst various institutions in educational leadership programmatic development is regarded as vital, by educators. It can further be argued that such collaboration amongst institutions would not only ensure efficient use of resources, minimise duplication of efforts and encourage cross-fertilisation of ideas but also it would boost the morale of both programme participants and providers through the development of social and professional links and networks amongst them.

Description of Educational Leadership Courses in Tanzania

This section examines educational leadership courses offered in the Faculty of Education at a university in Tanzania. As stated earlier, it is important to note that, unlike the New Zealand tertiary institutions where educational leadership programmes are full-fledged and complete by themselves, in Tanzania, tertiary educational leadership programmes consist of a number of educational leadership courses which are provided to students as a part of their undergraduate and post-graduate degrees. Tanzanian educators envisaged that, as the department grows, there will be consideration for mounting full-fledged educational leadership programmes leading either to post-graduate diploma or masters qualifications. In the following presentation, the researcher describes and discusses the organisational and cognitive aspects of the courses as well as the Tanzanian educators' perceptions of these aspects. The presentation is arranged under two main categories:

- *The organisational aspects*, which include the general characteristics of the courses pertaining to participants' eligibility, mode of delivery, mode of evaluation and course development as well as the language of instruction; and
- *The cognitive aspects*, which include the description of each course particularly the course objectives and expected outcomes and where it is placed in the respective degree requirements, as well as an interpretation of some of the issues observable in the descriptions.

The information discussed in this section was obtained from individual course materials and from views of some Tanzanian educators who participated in this study.

Organisational Aspects of Educational Leadership Courses in Tanzania

Eligibility Criteria

Participants in the educational leadership courses are usually teachers-to-be, completing their undergraduate degrees, ready to be deployed in secondary schools, teachers' colleges, technical colleges and other centres, such as folk development colleges and other government departments which deal with educational matters in the country. A large number of graduates are employed by district, regional and Ministry of Education headquarters.

A good number of these students come to the university with previous experience in teaching and leadership. As one of the Tanzanian educators (TZE2) points out,

Some of the students in the leadership courses at undergraduate levels come to the university with years of teaching and sometimes leadership experience, which they gained either as certificates or diploma holder before they joined the university for undergraduate programme.

However, the university has no provision for cross-credit transfers or for the recognition of prior learning (RPL), except in so far as prior learning acts as part of the requisite qualifications for the student to join the university (Institutional Calendar 1996).

Regarding positions of power and leadership experiences of the participants in educational leadership programmes, the Tanzanian educators commended the fact that the courses did not discriminate between ordinary teachers and those in administrative and managerial position in educational institutions. The educators suggested that, in future, when full-fledged educational leadership programmes are established, they

have to ensure a close relationship between educational leadership development and teachers' professional development.

The Tanzanian educators (TZE1, TZE2, TZE3, TZE5, TZE7, TZE8) indicated that educational leadership was a process that enhanced the teachers' work; thus, educational leadership programmes were perceived as part of teacher development. TZE1 argues, for example, that:

People recruited for educational leadership, should have the same qualities as those considered for teaching in general. Educational leadership to me is nothing more than the process of educating others. All teachers should be seen as educational leaders.

Citing the case of the Leadership Code under the Arusha Declaration²⁰, TZE1 argues that all teachers were defined as leaders. He states further that:

All teachers should be deemed educational leaders. There should not be a category of leaders and others in education. Like teachers, educational leaders should be people of high integrity, dependability and honesty.

The equation of educational leadership with teachers' professionalism has implications for educational leadership development, especially in pursuing the liberative potential of educational leadership. The conception suggests the need for a less bureaucratic and more democratic approach to the development and conduct of educational leadership.

Mode of Delivery

The selected Tanzanian courses of educational leadership are developed and structured within the requirements of either the undergraduate degree or post-graduate qualification requirements. Students registered for the education degree programme have no choice but to take the courses as part of the compulsory course of study. There are no governmental or policy imperatives for educational leadership courses or programmes to be mounted by the university.

As with other courses within the university system in Tanzania, the educational leadership courses are offered through face to face lectures and tutorials. The shape,

²⁰ Arusha Declaration refers to a socialist Manifesto which guided Tanzania's government policy including educational policy from 1967 to the mid-1980s when the government embarked on economic liberalisation and, later on, allowed political pluralism.

structure and contents of the programme are essentially dependent on the preference and choices of the lecturers involved in the teaching of the course. Like other courses at the university, students exhibit little choice of what can or cannot be included in the course of study. They simply have to study the materials brought before them. That the initiation of dialogue about “what needs to be taught and how” is beyond the present structure of university education in Tanzania, seems to be part of a larger education cultural milieu, as it is ironically suggested by Von Freyhold's (in Mlekwa 1989:49) comment on adult education processes that:

After a visit by Paulo Freire to Tanzania [in 1971] there were some discussions on whether it would be advisable to make primers more “problem posing” and open. In the end the suggestion was turned down. The planners argued that: ‘If we allow the peasants to criticise the advice of the extension agent, we undermine his authority’. Nor should there be any discussion of the choice of crops: ‘If peasants begin to discuss whether they want to grow cotton or not they might decide against it, and if they produce no cotton where are we going to get our foreign exchange from?’

This attitude can be said not to be confined to adult education alone; rather, it permeates all levels of educational provision in Tanzania. Thus, as a matter of course, university students are expected to study materials prepared and brought forth for them by their lecturers, rather than to question, modify or reject them. There are many arguments which are advanced by university lecturers to defend this approach to materials development in Tanzania, main amongst which is the difficulty with which lecturers prepare the materials from scanty sources as well as the time constraints for adopting dialogic methods.

Thus, the mode of educational leadership course delivery, dictated by the pseudo-cultural orientation and institutional regulations, reflects a high level of inflexibility that may have to be addressed in order to allow more variations and creative ways of delivery for envisaged educational leadership programmes.

Leadership Development and the Language of Instruction

The language of instructions was another issue which Tanzanian educators found to be a matter of concern in developing programmes of educational leadership in the country. In line with the national policy for higher education, Tanzanian institutions of tertiary education offer their programmes in English, a fact which has been a subject of debate and contestation. Therefore, educational leadership courses, discussed in the present study, were all offered in English.

The issue of the language of instruction in secondary schools and institutions of higher learning in Tanzania has always been at the centre of any educational debate. The Tanzanian educators participating in this study contributed their views on the issue, particularly as it related to educational leadership development. Some participants (TZE1, TZE3) indicated that Kiswahili, the national and official language in Tanzania, needs to be used as the language of instruction for educational leadership programmes. TZE1 argues that educational leadership programmes need to be taught in the language that people can understand. He states that:

There is no reason for Tanzanian educational leaders to continue receiving their education in a language that is foreign to most of the people in the country. In schools, most of the teachers do not speak English that well; the students, especially in primary schools do not speak English;. the community with which the school leadership has to interact do not speak English. Then, why teach educational leaders in English when the leadership language is Kiswahili?

Some educators (TZE1, TZE3, TZE7, TZE8,) explained that, in their views, the insistence on English is part of the elitist attitude which educated Tanzanians carry with them, which privileges English as the language of the educated. Thus, even educational leaders, in the bid to be seen as more educated than the ordinary teachers and other members of the community, insist that they should learn about leadership in English.

TZE1 also pointed out that: “research findings as well as casual observations indicate that Tanzanian students at all levels, including tertiary education, are more comfortable using Kiswahili than they were with English”.

However, other participants (TZE4, TZE6) were of the view that more preparation needs to be done, in order to make Kiswahili the language of instruction in higher education, including the development of educational leadership programmes. There were also some arguments that using Kiswahili, as the language of instruction for educational leadership programmes, would be unnecessarily expensive and unrealistic in the current conditions in Tanzania. In particular, TZE6, argues that:

Tanzania needs to continue with the present language policy in education, particularly, as it is now cash starved and therefore unable to finance the necessary facilities - (e.g. the translation of books, getting people to be more proficient in Kiswahili), that are required to change-over from English to Kiswahili as the medium of instruction in secondary schools and of higher education in the country.

The discussion and observations above portray that the issue of the language of instruction for educational leadership programmes is a fundamental concern for educators and that it needs to be addressed by educational leadership programme developers, rather than being brushed aside. Further, the controversy surrounding the language of educational instruction, in general, signifies a need for educational leadership programmes to provide opportunities for their participants to research, analyse and discuss the leadership implications emanating from the policy pertaining to the language(s) of instruction in Tanzania. More consideration of issues pertaining to the language of instruction is offered in the Chapter Nine on the discussion of affective aspects of selected educational leadership programmes in New Zealand.

Mode of Evaluation

Each course has its own structure of continuous assessment. However, all of the leadership courses that were examined in this study have final examinations which are set and marked by the lecturers but moderated by an external examiner. The process of external examination is a standard university-wide procedure which has been decried by some people as a manifestation of lack of confidence within institutions²¹.

The Cognitive Aspects of Selected Educational Leadership Courses

The cognitive aspects of educational leadership courses offered by tertiary institutions in Tanzania, that are presented in this section, include a description of specific characteristics of each course and a presentation of some of the issues observable in the descriptions.

Specific Characteristics of the Courses

The courses which were examined in this study are:

- *Management of Education and School Administration*
- *Administrative and Organisational Behaviour in Education*
- *Economics of Education and Finance*
- *Policy Planning and Administration in Education*

All the courses mentioned above are offered at undergraduate level, except *Policy Planning and Administration in Education* , which is a post graduate course offered as

²¹ An in-depth discussion of external assessment is carried out in Chapter Eight of this study.

a core course to Masters of Arts (with Education) and Post-Graduate Diploma in Education (PGDE) students.

Management of Education and School Administration

This is a core course offered to undergraduate students in the final year of the Bachelor of Arts (Education), Bachelor of Science (Education) and Bachelor of Education (B.Ed). The BA (Ed) and BSc (Ed) degrees are designed for secondary school teachers while those who graduate with B.Ed. qualifications are destined for teacher training institutions or to deal with adult education. The bachelors degree in education, offered by the Faculty of Education, is a four year programme of full-time, face-to face study.

Objectives and Expected Outcomes

The course was described by one of the Tanzanian educators (TZE2) as:

A basic course in educational administration designed to provide undergraduate students in education with an understanding of administrative and organisational concepts related to the teachers role in Tanzania. This course is intended to serve as an introduction to both educational administration and organisational theory as fields of study.

The specific objectives that the course seeks to achieve include:

- To disentangle the concepts of management, administration and organisational theory as they are used in education;
- To analyse management systems in order to discern the quality of good management system;
- To discern administrative processes and task areas related to education;
- To analyse schools as organisations and professional bureaucracies; and,
- To apply the knowledge so acquired in solving day to day management and administrative problems in educational institutions in Tanzania.

Apart from the core course, the department also offers optional courses for undergraduate students. *Administrative and Organisational Behaviour in Education* is one of the optional courses of educational leadership that seeks (Course Description 1996) to:

Provide an understanding of the dynamics involved in the in the behaviour of people in organisations - especially people who work in educational organisations. It focuses on the behaviour not only of the educational administrators, but also of staff and students in educational institutions. It discusses the basic concepts in and meanings of organisational behaviour, leadership, motivation, interaction of people

in organisations, both as individuals, as groups (especially in educational institutions), staff selection, training and evaluation.

In this regard, the course expectations are that, at the end of it, students would be able to:

- demonstrate knowledge of the basic concepts and principles involved in the study of administrative and organisational behaviour in education;
- apply the knowledge so acquired in analysing, describing and interpreting events and situations in educational organisations; and
- develop analytical skills which are essential for the management of human resources in educational organisations.

Economics of Education and Finance is another optional course offered for undergraduate students, and, is described as being “directed to the basic understanding of economic concepts as they relate to educational finance”. The course description (1996) states that:

Education is considered as an investment rather than only as consumption. Funding constraints are explored and the fiscal limitations discussed. Alternative approaches to mobilisation and management of educational financial resources are introduced. The course also discusses issues of efficiency and effectiveness.

The *Economics of Education and Finance* course objectives are described as being to make students:

- Acquainted with the concepts of economics and finance relevant to the actual operation of the school system;
- Develop a set of concepts useful in the analysis of problems related to the allocation of scarce educational resources;
- Compare and contrast the basic educational models and methods used in educational finance; and
- Acquaint themselves with the current state of educational finance as practised within the school system and Ministries of Education and Finance and critique them.

The course on the economics and finance of education, amongst other things, examines education at the micro and macro-economic settings, traversing issues like cost-benefit and cost-effectiveness analysis of education, input-output analysis as well as education and income distribution. The course also introduces students to the reforms in financing education: the voucher systems, loans and grants for education, equalisation and foundation programmes as well as taxes for educational provision.

Policy Planning and Administration in Education

As well as the undergraduate courses on educational leadership, a core post-graduate course, *Policy Planning and Administration in Education*, is offered for the Masters of Education (MA Ed.) and Post-Graduate Diploma in Education (PGDE) students. The course seeks to:

Equip students with the theoretical tools for analysing educational policy, planning and administration. Thus these concepts are reviewed and discussed in detail. During the course various models of policy formulation, planning and organisational systems and perspectives in administrative theory are analysed.

At the end of the course, students are expected to:

- Understand the basic theoretical concepts and principles involved in the study of educational policy planning and administration;
- Develop analytical skills essential in the field of educational policy planning and administration; and
- Use and apply the knowledge so acquired to analyse critical policy issues in education and those related to educational planning and administration.

From the description presented above, it may readily be observed that the courses of educational leadership indicate an obvious inclination towards the traditional, positivist philosophy in understanding educational organisations, in particular, and leadership, in general. The following discussion analyses some of the issues that arise from the presentation above, in order to recontextualise them in the light of the need for the envisaged programmes to contribute towards liberative educational leadership in Tanzania.

Suggestions by Tanzanian Educators

Various suggestions for some aspects that may be included in educational leadership programmes in Tanzania were put forward by the Tanzanian educators who participated in the study. The educators suggested that programmes for educational leadership development ought to maintain relevance and keep up to date with the changes in the environment and practice of educational leadership in the country. The educators (TZE2, TZE3, TZE4, TZE6, TZE7) indicated that the issue of relevance is important for ensuring that programmes address real school life problems with which educational leadership has to contend.

TZE2 observes that one of the factors, that needs to be taken into consideration when developing educational leadership programmes, should be ensuring that the programmes developed are of high quality. However, he points out that:

Closely related to this, should be the relevance of the programmes themselves. Sometimes, in Africa, people are so concerned with the quality that they peg the standards of their programmes to Western institutions.

Similarly, TZE5 argues that, sometimes, even the curricular are borrowed from outside without taking into consideration their relevance to the countries in question. This educator emphasises that:

Tertiary institutions, particularly universities, have to learn to work with the masses, otherwise they will soon find that they have completely lost touch with the educational reality in the country.

In this regard, TZE2 suggests that, in developing the programmes, there is need for needs assessment, so as:

To make sure we know what it is that educational institutions in the country need. Without catering for the actual needs of the educational places, programmes will remain merely academic, without any real relevance to the people.

In order to ensure relevancy and currency of programmes offered by tertiary institutions of learning, TZE2 suggests that:

It would be important for university lecturers to take time off to work in educational offices or schools in order to come face to face with the problems which educational leaders encounter in their day to day activities.

TZE3 also maintains that tertiary education institutions should give priority to the relevance of their programmes, so as to enable students to apply whatever they learn to the needs of their educational settings. TZE3 cautions, however, that:

This does not mean, that, education provided by tertiary institutions should be reduced to mere utilitarian skills, rather that the concern for the usefulness should not be lost to the programmes.

This signifies that, in maintaining currency and relevance, leadership programmes should also ensure that they develop critical thinking amongst the participants so that

they can contribute positively to the improvement of educational institutions and education in general.

It is important to note, however, that different Tanzanian educators indicated varied ways of how the educational leadership programmes should maintain currency and relevance. While some educators (e.g. TZE2, TZE6, TZE8) insisted that educational leadership programmes should concentrate on helping educational leaders to cope with changes, others (e.g. TZE1, TZE3 TZE4) argued that educational leaders have to critically analyse the social and political situations and act accordingly. The varied views of Tanzanian educators are evident in their discussion of issues relating to educational leadership programmes and social-political realities, stressing the educational in educational leadership programmes, eco-literacy and new technology.

Programmes and Social-Political Realities

On the issue of educational leadership programmes reflecting the current political realities, it was found that some Tanzanian educators (TZE2, TZE8) preferred the programmes to deal with educational issues without “tainting” themselves with politics. TZE8 states that:

Education should be seen as a professional activity which should not be allowed to be dragged into political wrangles. There should be a commitment to political neutrality, otherwise schools will be used as pawns in the political game. When this happens, it may have detrimental effects on the schools’ ability to deliver education to the children.

In the same vein, TZE2 argues against association of the educational establishment with political activities of any sort. He states that:

If by political realities, you are referring to affiliations with political parties, I would be quick to suggest that, educational institutions should steer away from political partisanship. Political parties come and go, even ruling parties will change, but educational institutions are charged with permanent social responsibility which should not be allowed to be tampered by the volatile political games. Thus, programmes of educational leadership may need to inform students of how to keep clear of political entanglements which may mar their good name.

The sentiment would seem to be that, like the case of the civil service, schools should maintain a politically-neutral stance, hoping that whichever government comes to power will have the same interest in educational development as the one outgoing.

However, credible arguments were also advanced by other educators (TZE1, TZE3, TZE4, TZE5), showing that educational leadership is essentially a political activity, in which case educational leadership programmes were also deemed to be political. TZE1 argues that educational leadership programmes should prepare educational leaders to understand the political wind in the country and take advantage of the changing democratisation process. He states that:

The present political changes in Tanzania which include increased democratisation under the multi-party politics, could provide opportunities for the education sector which were previously not possible. Educational leadership in the country could put educational issues on the political agenda, making it necessary for various political parties to make pledges along education issues in their manifestos and other political proclamations.

This view indicates the need to orient educational leadership programmes towards adapting particular stands on political issues. TZE1 states, therefore, that,

Educational leadership programmes need to equip their students with the know-how of political thinking which would enable them to make use of the changed political arena to the advantage of their institutions.

TZE3 also argues that students of educational leadership in Tanzania should be able to link the practices of education and the place of their institutions to the larger political and social practices in the country. In this regard, TZE3 argues that, for instance, "they [participants] should be enabled to find links between education and the new political pluralistic practices".

It is further argued (TZE1, TZE5) that educational leadership programmes need to create, in the future leaders of education, an awareness of the legacies of domination which the country has experienced. TZE1 states that such an approach is necessary to educational leadership programmes because:

[It will] ...enable the programmes to raise awareness amongst the educational leaders of the need to identify ideological forces on their daily activities. Many activities which go on in schools are loaded with values which teachers and administrators take for granted. Through this approach, programmes of educational leadership would be able to highlight , for example, ideological issues related to the phenomena of class, gender and ethnicity.

In that regard, the educators contend that there is a need for educational leadership programmes to provide courses on educational policy analysis. TZE1 suggests, for

example, that it is important for educational leadership programmes in Tanzania to be linked to the educational policy development and the role of the state in educational provision. In his view, the political and ideological nature of educational leadership can best be examined through the understanding of the role of the state. He considers that:

It is crucial to underscore the importance of the centrality of the state in educational activities. It is through such understanding that the ideological nature and the politics of education will clear to the students of educational leadership. The influence of foreign assistance to education, for instance, is another area where programmes of educational leadership could help the students to see quite clearly the ideological interplay.

Another educator, TZE4, also proposes that the political nature of educational leadership has to be taken into account in establishing educational leadership programmes:

Those intending to develop educational leadership programmes in Tanzania, should bear in mind that the process of education is not a neutral activity. It would be useful for students of educational leadership to be assisted in developing an in-depth understanding of the internal as well as the external political and economic pressures which are impacting the Tanzanian state, so as to increase their awareness of the crises, dilemmas and legitimacy levels at which the nation is being run. Such awareness would help them to expand their capacity for developing coping strategies in their working environment.

These observations indicate the complexity of the relationship between education and politics and the precarious balance which educational leadership programmes have to maintain. The manifest complexity and controversy, however, serve to vindicate the need for programmes of educational leadership to open the issue of the relationship between the two, open for debate and discussion. Understanding the role of the state for example, has been identified by other scholars (e.g. Dale 1990; Codd 1993; Apple 1993; Gordon 1989) as an important area for the analysis of education policy.

Skills and Competencies

Some Tanzanian educators (TZE1, TZE4 TZE6) suggested that educational leadership should be differentiated from business and general leadership which seems to be the case in many educational leadership courses currently offered in Tanzania. TZE1 argues in this connection that:

One needs to stress ... that educational leadership is different from commercial or industrial leadership. In order to put this across, educational leadership programmes have to stress the importance of curriculum issues, assessment and education standards maintenance. Students and their learning should be the central concern of educational leadership, otherwise the whole exercise will be reduced to a general management course, aiming at giving students skills and tricks for achieving the bottom line.

TZE1 also argues that educational leadership programmes should strive to go beyond the systems modelling which groups everything into inputs and outputs, with processes confined in black-boxes.

By implication, these observations indicate the need for educational leadership programmes, especially those offered at the tertiary level, to provide the knowledge and skills to the participants that would not only ensure that they become aware of the educational processes but also their implications and centrality to educational leadership. This has connotations for the considerations of the programmes' role in balancing the skills for discerning the pedagogical and educationally relevant aspects and the purely managerial and practical skills of the course of study in educational leadership.

Programmes and Practical Managerial Skills

Tanzanian educators, in this study, indicated the need for educational leadership programmes to equip their participants with managerial skills so as to enhance their competencies in the management aspects of educational institutions. As it has been explained earlier in this chapter, with the current policy reforms, the educational environment in Tanzania has changed such that the institutions are expected to undertake managerial tasks.

This indicates the need for educational leadership programmes to assist the participants to obtain the requisite knowledge and skills for dealing with, and solving practical problems as and when they arise in educational settings. TZE3 states, for example, that:

Educational leadership programmes have to assist [participants] to find alternative ways of fund-raising in order to finance educational activities in their institutions. Schools and other educational places offer services to the community which can be paid for, to cover some school costs, for example, the use school premises and furniture for social activities.

TZE3, further, suggests that newly appointed school heads have to be introduced to some practical office routines which are not normally offered during teacher training.

A lot of school leaders do not have even the simple knowledge of accounting or store keeping. They have never seen a “ledger” or a “vote book” in their lives. They do not know what a “warrant of fund” or “requisition voucher” means. These are appointed into offices where they have to deal with these issues on a daily basis. Then when they fall prey to fraudulent practices they are blamed for being incompetent. But nobody trained them in these areas.

TZE3 argues that being a good teacher in one’s speciality does not automatically give the teachers the ability or skills necessary for undertaking managerial tasks. This observation appears to be pertinent in the present Tanzanian situation whereby the people are appointed into substantive educational leadership positions on the basis of their expertise in academic subjects with no consideration for their lack of managerial knowledge and skills (URT 1993). TZE3 argues that:

It has to be noted that being a good history or physics teacher is different from handling materials requisition for a new dormitory. Most of the school leaders are walking in the dark in these areas. Educational leadership programmes should be able to introduce their participants to these basic office practices.

Thus, it is implied that, apart from providing tools of analysis, educational leadership programmes have to develop the management competencies of educational leaders by providing the knowledge and skill on the “nuts and bolts” of management. The caveat to be borne in mind, though, is that the programmes have to be developed with in-built mechanisms for maintaining the balance between the two complementary aspects of educational leadership development.

Programmes, Eco-literacy and New Technology

It is worth noting that some educators found educational leadership programmes to be appropriate avenues through which progressive ideas can be channelled to schools and other educational places and, subsequently, to the community at large. It was indicated, for example, that, as community leaders, educational leaders have to be at the forefront of issues related to environmental protection. TZE2 proposes, for example, that, educational leadership programmes have to be cognisant of the fundamental problem involving the increased destruction of the environment in Tanzania and that:

It is also important in these days of eco-literacy for educational leadership to understand the need for schools and other educational establishments to be on the forefront of the protection and renewal of the environment in their communities. Educational leadership programmes could help promote such an awareness, so that school leaders would be the champions of the cause.

Another educator (TZE7) also suggested that educational leadership programmes should be able to introduce its participants in Tanzania to new technologies which are now in use in educational leadership. The educator's argument indicates that, in the introduction of new technology, as in the area of environmental protection, educational leaders need to be the torch bearers. TZE7 states that:

School leadership should have a role to play in the introduction and adaptation of new technologies like computer and other information systems in Tanzania, otherwise there would always be a barrier of acceptance and change.

These observations connote the centrality of leadership in the introduction and acceptance of change in educational processes, especially in the situation of a developing country. In Tanzania, for example, the use of advanced technology for educational leadership purposes is still very limited. Information collection, storage and retrieval, for instance, is still cumbersome; resulting in delays, indecision and, sometimes, non-implementation of decisions. Likewise, the aspect of environmental protection and renewal, as outlined above, is an area where the Tanzanian society still needs heightened awareness and it has been argued (Alphonse 1996) that schools may make a suitable starting point.

Educational leadership programmes need to equip the participants not only with the knowledge and skills to deal with change in the educational settings but also with the aptitude and capacity to accept and to determine the choices, priorities and requisite direction within the change. It is argued, therefore, that educational leadership programmes can work towards the achievement of compliance of educational leadership in Tanzania, in the acceptance of requisite innovations and initiatives in educational organisations that are also potentially liberative.

Envisaged Affective Aspects for Programmes in Tanzania

As, at the moment, there are no full-fledged tertiary educational leadership programmes in Tanzania, the discussion on the affective aspects of the programmes is centred on expected outcomes of such programmes, when and if they are mounted. Thus, the discussion is mainly based on the Tanzanian educators' perceptions on what

ought to be the impact of the programmes on educational leadership in Tanzania. This is important as it sets an indication of what kinds of programmes are perceived as appropriate for Tanzania in order to enhance values and attitudes for the improvement of the educational leadership situation in the country.

Values and Ethical Considerations

Tanzanian educators (TZE1, TZE3, TZE4, TZE7) indicated that there is a need for educational leadership programmes to take into consideration the values which are espoused in education and to critically examine them for their usefulness in the realities of Tanzania. On issues of values in educational leadership programmes, TZE1, an educationist with varied experience of teaching inside and outside Tanzania, argues that:

The question of values and ethics in education is central to the entire educative process. There has to be a distinction made between education and propaganda. But either way, we need values embodied in the message that goes across. Educational leadership programmes have, therefore, to consider issues like private tuition of students in the light of values and ethics in education. We know of cases where teachers choose not to teach certain subject matter in the normal classes and defer them to tuition classes. This is a serious moral and ethical issue.

The educator argues, further, that educational leadership programmes have to ensure that educational leaders are aware of the need to respect people, communities and the environment and that:

Educational leadership students need to be aware of the corruption which has engulfed our public and private life in Tanzania. Issues of harassment amongst various groups in educational settings need to be explicated to educational leaders.

In the same vein, TZE7 argues that, when it no longer matters whether all the children under their charge are getting the requisite education or not, the teachers can be said to have become part of the whole subversive process which not only divides the society amongst irreconcilable classes but also pits them against each other.

In stressing the need for educational leadership programmes to uphold values and ethics in their offering as the most important aspect of the educative system, TZE1 points out the destruction of, and the need to preserve, the environment in Tanzania as an area which should be made clear to students of educational leadership. In this regard, TZE1 cites a case whereby:

A businessman bought a site next to a primary school and constructed a big gas station amidst protests from the school leadership. Not only were the school leadership unable to stop the construction, but it turned out that the businessman became the biggest school benefactor.

This case shows the extent of dilemmas schools are bound to face, especially in the current environment where schools are increasingly dependent on private support. TZE1 insists that participants in educational leadership education need to understand the nature of the values and dilemmas involved in the educative process, right from within the institutions themselves through to dealing with superiors and the communities around the institutions.

Another educator, TZE3, argues that the issue of values has to be considered in its effects on the programmes themselves and also how it manifests itself in schools and other educational institutions. The educator argues that education is essentially a values process:

Educators develop, promote and uphold values. Thus, dealing with values should be a central preoccupation for educational leadership programmes, just as it is central to educational leadership practice. For example, bullying and harassment of students by students is a practice which goes on in many schools either with taciturn approval by the schools leadership or without too much concern. These practices later lead into harassment in the work place and other areas of family life.

One of the examples given by TZE3, and echoed by other Tanzanian educators, was that of malpractice surrounding the conducting of examinations in the country. TZE3 states that, "the leakage of examinations or selling examination questions for money or other favours, build into students the thinking that they can obtain whatever they want if only they can pay for it". Implicit in this observation is that such practices become breeding grounds for corruption and other practices of dubious ethics when the children grow up. In the same connection of values and ethics, other educators (TZE3, TZE6) also argued that educational leaders have to learn to recognise essential values which should be upheld within given principles and criteria. In this regard, TZE3 suggests that the promotion of humane consideration for each other in school should be one of the main values to pursue. The educator, further, contends that other values for which educational leadership in Tanzania should strive, could include:

... tolerance, care and co-operation with each other rather than the wanton competitiveness which is being promoted in the name of efficiency. I must say that competition is not bad in itself, but

when it promotes the attitude of not caring for other people, then it crosses the line.

From these observations, it is apparent that the issues of values and ethics are seen as central to the development of educational leadership programmes. Although the Tanzanian educators indicate the values and ethical issues as they obtain in the educational settings in general, it must be stated that even the programmes of educational leadership themselves have ethical and values issues which need to be addressed. More discussion on these aspects of educational leadership programmes is presented in Chapter Ten, on the affective aspects of selected New Zealand programmes.

Competition vs. Co-operation

Another values-related aspect of educational leadership with implications for leadership development, which concerned the Tanzanian educators in this study was the relationship amongst the values of competition and co-operation in educational organisations. Attitudes towards the values of competition in education were considered against the traditional sense in Tanzania where education has always been seen as a communal activity charged with the task of promoting co-operation, tolerance and sharing (TZE2, TZE3). In this consideration, the educators showed the merits and disadvantages of each approach. For example, TZE2 argued that, whereas education has always been seen to inculcate the values of co-operation:

These days, it would appear as if these values are no longer important with each having to carry their own cross. In my view however, there is still something to be said for co-operation and tolerance. It is important that people need to compete in order to develop their potential to the maximum, but that need not be done at the expense of the weakest people in the society.

For TZE2, the times have changed and some attitudes have to follow suit. TZE2 goes on to argue that many people in Tanzania seem to cling to an older notion where the state was the provider of education and other social services, which he seems to find illusionary under the present conditions. TZE2 states that:

The socialist legacy in Tanzania makes people feel that the state should do everything for them, and that is what they take as the highest value. People need to wake up to the fact that, there are no free lunches out there. Education should ensure that people are competitive enough, but without losing sight of the value of caring for each other.

TZE2 also argues that the question of private tuition of students, who can afford it, by teachers during their free time should not be frowned upon, as they increased educational opportunities for those ready to pay for it. TZE2 states that:

These days it is a popular pass-time in Tanzania to argue about the merits and demerits of “private tuition” for students. In my view, private tuition provides parents with the choice of whether to invest in education for their children or to spend money on expensive gifts, booze or other engagements. Thus private tuition constitutes an opportunity for parents to exercise the choice on how to spend their money.

Another educator (TZE3), on the other hand, argues that, in terms of competition and co-operation, a balance has to be achieved, that will allow a fair amount of healthy competition but also a human consideration for co-operative initiatives. This educator observes, in this connection, that:

A balance has to be maintained, and I think a committed leadership should be able to create and maintain that balance. Without competition, initiative and creativity may be stifled; and some people may not see compulsion to perform to the best of their ability.

The potentially contradictory positions of the views advanced above should be of interest to educational leadership programme developers so as to ensure that the educational leaders get an opportunity to explore the advantages and disadvantages of co-operation and competition. It is argued that educational leadership programmes need to consider these positions under the whole question of values, ethics and moral purposes of education.

Issues of Social Differentiation

In a similar vein, the question of social differentiation in educational leadership programmes was found to be one area where educational leadership programmes need to make concerted efforts to redress the imbalance that exists in Tanzanian society today. In this regard, TZE6 argues that:

Social differentiation ...requires the understanding of how power in educational organisations work. Issues like gender and class need to be addressed by educational leadership programmes in order to understanding the differential treatment which each social group gets. In Tanzania, for example, although access to educational opportunities, is open to both boys and girls, still girls find it difficult to progress to higher levels of education.

The statement above has to be understood within the framework where it is believed (TZE6, TZE1) that, despite the overall policy inclination, educational leadership in Tanzania is still a domain for men, at the expense of equally qualified and capable women.

On the same issue, another Tanzanian educator (TZE1) argues that participants in educational leadership programmes need to be aware of the limitations to various groups, especially women and teachers working in remote places in the country, in advancing or taking advantage of the opportunities that are put forward by the government in education. This awareness would enable educational leadership programme participants to advise the government and other policy makers on appropriate action to be taken to alleviate the question of differences in educational access. The educator indicates that, if this situation continues without being addressed, then social problems are likely to arise and that strife:

... witnessed recently at Mwembechai and in Arumeru; the burning of pork-shops in some areas as well as Tanzania Women's Council saga²², should be a grim reminder of what is likely to happen if issues of social differentiation are not properly and urgently addressed in Tanzania.

Another educator (TZE2) argues that, in society, differences cannot be eliminated; and that it is out of social differences that individuality is maintained. TZE2 states that:

During the socialist experiment, [in Tanzania]... the state wanted to eliminate the differences between various categories of people. This led to catastrophic results. Equality can be worked on, but this should not be equated to sameness. There are different endowments for different people, which need not be tampered with. I would be of the opinion that some of these differences should be encouraged in order to enable people to develop to their highest potential.

However, TZE2 cautions that the need for competition and bringing out the maximum ability of each individual should not ignore the need for recognising the limitations which some members of society, or sections thereof, may encounter which are beyond their abilities to overcome. He states, further, that:

²² In the recent past, particularly during the times of this study, between 1996 and 1998, Tanzania was plagued by social strife from various groups, including incidents where Muslim factions set fire to pork shops in several urban centres, religious feuds and a political and legal battle between the government and the national women's council (BAWATA).

Care should be taken, however, to make sure that the development of some people's potential does not come at the expense of other people. For, example, the perpetual problem of girls' education in the country. Now, I think this problem needs to be addressed fully because, especially in some communities, the boys are developed at the expense of girls.

On the question of differences in districts and regions in the access to educational opportunities in Tanzania, TZE2 argues, controversially, that:

People say that it is not good that some regions and districts in Tanzania are more developed than others, what seems to be ignored, here, is that these districts did not develop at the expense of other districts. There should be no contradiction if different districts decided to invest in education at the same time. Some communities have over time made conscious choices to invest in education. Others have decided not to do so. Who should be blamed for the differences that emerge?

TZE3 considers that issues of social differentiation in Tanzania have to be addressed through broader consideration of the social-cultural aspects of society. He singles out the issue of gender as being problematic because sometimes even wealthy parents find that, either because of the customs or cultural practices, female children are not allowed to attend school.

TZE3 argues that the efforts expended by the Tanzanian government to deal with issues of "gender, ethnicity and class differentiation have been exemplary by any standards", even though:

There are still some problems of access by some groups to education, especially in higher education. These need to be understood from their cultural and other parental choices more than that they constitute a major problem. The question of gender imbalance, especially in higher education, still needs to be resolved.

The statement above gives the indication that participation in higher levels of education in Tanzania continues to be lopsided in favour of male students. The implications of these observations to educational leadership, and the possible role of leadership programmes in alleviating the situation, is taken up in the discussion of affective aspects of the New Zealand programmes. At this juncture, it suffices to note that Tanzanian educators portray concern for various issues of social differentiation and the desirability for this concern to be reflected in the envisaged educational leadership programmes.

Educational Leadership Programmes and Teachers' Organisations

Similarly, Tanzanian educators, in this study, indicated concern with issues related to teachers' professional development and teachers' organisations in Tanzania. Educators (TZE3, TZE6) argued that leadership programmes can assist educational leaders to understand the relationship between education and political realities as well as the need for social critique in Tanzania. In this connection, the educators stressed the role of teachers' organisations in the politics of education and suggested that participants in educational leadership programmes need to have acquaintance of how these work. TZE3 states, for example, that:

One way in which programmes of educational leadership could aid [participants in leadership programmes] in understanding the social and political environment of educational places is to examine the teachers' demands through their unions and other organisations. Teachers' organisations are ... areas which are often overlooked and neglected by people who analyse educational institutions.

These observations suggest that, by understanding teachers' organisations, educational leadership would appreciate teachers' demands which would lead to the reduction of conflicts in educational places. It is important to emphasise that understanding teachers' initiatives need not be limited to the amelioration of industrial conflicts; rather, they could also contribute towards the improvement of the teaching and learning environment in educational places²³.

Conclusion

In this chapter, the researcher has explicated the situation of educational leadership development in Tanzania and the involvement of tertiary institutions in this process. It is revealed that, apart from introducing new educational administrative structures, new roles for educational leadership in the country and higher academic qualification criteria for educational leaders, contemporary policy changes have also added constraints in terms of resources acquisition and management, teachers' working conditions and contradictory demands based on contradictory values. The presentation also reveals the dearth in the preparation of educational leadership for the tasks they are supposed to perform.

²³ More discussion on teachers' issues is found under the section on teachers' professionalism in Chapter Ten of this study.

The description of courses, under this study, serves to indicate the frailty and inadequacy, in the educational leadership preparation process, which needs to be addressed urgently and purposefully. For example, it is noted from the postulated aims of the course, *Administrative and Organisational Behaviour in Education*, that the course is under-girded by assumptions of the possibility of obtaining the “one perfect way” of understanding organisations and people in them in order to perform at optimum levels. In the same vein, it appears that some of the objectives of the course assume an approach that attaches importance to students’ reproduction of knowledge offered by the expert “teacher” with little contestation, debate or dialogue. The use of terms such as, “students are expected to demonstrate basic knowledge of concepts”, seems to indicate that the course has little or no expectation of input from the participants.

Another case within the description of the course on education organisational behaviour that indicates the need for a change of the frame of reference, is the understanding of educational personnel as “human resources”. The researcher argues, in this thesis, that this conceptualisation can be problematic when it is embedded in the marketised understanding of labour, where the notion works strategically to neutralise labour and to disorient working peoples’ organisations. It would be instructive for the course of study to describe the notion of human resources beyond the mere understanding of labour as another production aspect to seeing educational personnel as politically contesting individuals with the right to say and participate in the leadership processes, rather than a “resource to be managed”.

Similarly, the bid to understand schools and educational organisations as professional bureaucracies presupposes a need for developing a critical stand about the hierarchical power relations involved in such organisations in order for such an understanding to be liberating to the participants in the course of study for educational leadership development. Otherwise, participants may be led to accept the hierarchy as the necessary evil through which “efficient” and “effective” leadership can be accomplished, at the expense of real people and democratic concerns.

The researcher further contends that, under the notion where efficiency and effectiveness are the primary focus, leadership is not treated as a relational process, which assumes followership to be active, dynamic and responsible; rather, it is considered within the confines of coercive, undemocratic, power-wielding and authoritative conditions. Participants in educational leadership courses may come to perceive leadership as a process of exercising authority by the “leader” over others; a notion of leadership which has been prevalent in educational organisations (or

bureaucracies) in Tanzania from the colonial times. It has to be argued that such a notion of leadership may make the development of collaborative, dialogic and democratic participation in educational settings difficult, if not impossible, to achieve.

A course of study in organisational behaviour, therefore, has to be able to critique the postulates of the behavioural theories in order to offer alternative ways of thought amongst the participants and to enable them to identify anomalies and incongruencies with liberative and democratic intentions. Comparing and detecting similarities between the behavioural theories and the colonial educational organisation practice, for example, may enable participants to think differently in order to develop alternative theoretical frameworks that may better serve their country's present needs.

Another behavioural aspect, embedded in the course descriptions, that may need to be re-conceptualised, is the notion of motivation in educational organisations. Motivation, whether discerned as intrinsic or extrinsic, needs to be considered in terms of how it fulfils the workers' need to work. It needs to be conceptualised outside the Maslow framework which sought to find ways of keeping the workers happy so that they can be more productive and cause less trouble for the factory owners. Freire's (1972) caution that, when workers do not feel that they own the work, then they are not fulfilled, needs to guide the consideration of motivation for personnel in educational organisations. It may need to be stressed, also, that Maslow's hierarchy of needs and other motivational theories, which are put forward under this course of study, tend to idolise individual achievement, self-esteem and self actualisation, at the expense of overlooking collective or communal efforts that are usually necessary in achieving results. The traditional approaches to motivation can also be seen in the ideological premises which pit individual interests against communal interests.

Another issue, emanating from the course descriptions, is the apparent tendency of accepting the present situation as inevitable, even if it is problematic. For example, the choice of topics and discourse of the course, *Economics of Education and Finance*, seems to share philosophical parallels with the International Monetary Fund (IMF) and World Bank (WB) directives for education provision in Africa. The offering of alternative financing of education seems quite in tune with the requirements of the international fiscal conditionalities which Tanzania and other debtor nations are currently facing. It is argued, in this thesis, that, whereas it is important to understand the international fiscal conditionalities and their effect on the provision of education in Tanzania, it is also needful that the course of study does not give the notion to the participants that the imperatives put forward by the international

fiscal bodies are the necessary panacea for the country's educational woes, if only Tanzania could follow them to the letter. Secondly, seeking alternatives to the financing of education, important as it is, needs to be balanced with the government's responsibility and commitment to the provision of education, especially to those who cannot afford it. If this balance is properly explained in the course of study, then it may allow students to discern the possible inequitable outcomes of alternative financing of education and the redressing that government involvement can/should make.

A comparative approach may be helpful to show how the approaches have not always been successful in other places and what kinds of strategies have been employed by other people to thwart the attempts to privatise education and rid government of fiscal responsibility. In New Zealand, for example, a Coalition for Quality Public Education, has mounted a lobby against the privatisation initiative with the aim of keeping the public system of education functional. There have also been academic and other professional efforts against the attempts to privatise education and to introduce policies such as that of the voucher system, which serves to indicate that the advances towards the privatisation of education and the policies enacted by the government, in that regard, do not necessarily represent a consensus; rather, they are one side of contested ideological terrain.

It would appear imperative, therefore, for educational leadership programmes to be mindful of the policies that are passed and the ideological interests which they represent; otherwise participants may embrace policies as being ideologically neutral, which is usually not the case. Likewise, the consideration of education as an investment rather than as a consumption good, that gives rise to the understanding of education as an area where personal returns are to be expected rather than the traditional notion of education as a "public good", is problematic, given Tanzania's socio-economic and historical context. In Tanzania, the notion of education as a public good has been taken in tune with the understanding that one gets educated in order to serve the community. Whereas there are some convincing arguments for education as a private good, especially in the context of developed countries, in Tanzania, the notion does not auger well with the existing social and economic conditions. For instance, the Tanzanian current economic statistics (WB 1997) indicate that the income per capita is in the region of US \$200, while the fees which are currently charged for university education range between \$1500 US to US \$2000, per year (Muganda 1997). It does not seem realistic, therefore, to expect that the average Tanzanian can afford to finance education for their children without government support. Thus, the study of educational finance should enable students to

build a basis for political-economic critique of the current pressures which Tanzania is facing from international fiscal institutions which are not aimed at developing the nation but at creating classes of people who can, and those who cannot, afford to educate their children. Such a course of study is necessary to enable students to formulate counter arguments and alternative approaches from those which they consider ineffective in attaining the national development objectives, which include, amongst other things, the agenda for equality and equity²⁴.

The notion of loans, vouchers and educational grants which are depicted in the course on educational finance, for example, for some time, have been a source of contention in developed countries; but these are currently advocated for developing countries as if they do not have attendant problems. In teaching the course, it would have to be taken into consideration that the problems associated with such proposals are made clear to the participants who should also have the opportunity to discuss, and possibly reject, the proposals as viable processes for educational finance in Tanzania. Thus, educational leadership courses may need to encourage participants to learn from others by studying what is happening in other societies so as to avoid some of the problems already identified by others.

The tertiary education courses that are offered depict the inadequacy that exists in meeting the demands expressed in the policy documents and by Tanzanian educators. In general, the presentation highlights the urgency and magnitude of the need for the development of tertiary educational leadership programmes in Tanzania. It is against this backdrop that the New Zealand experience with tertiary educational leadership programmes is examined in the next four chapters so as to identify some lessons that may help in suggesting a framework for developing tertiary educational leadership programmes that are appropriate for the Tanzanian situation.

²⁴ It is worth noting that, even in developed countries where people are wealthier and perhaps more able and willing to support their children, some sections of the populations are not in a position to fully finance education. Governments in developed countries are, thus, under pressure to continue providing education for their people. It is, therefore, important for those in developing countries like Tanzania to take note of what is going on in other places in order not to jump onto a band-wagon which would only lead into misery and unrealised dreams.

Chapter Seven

PRESENTATION AND DISCUSSION II

Programmes' Contextual Aspects: Changing Policies, Bodies of Central Agency and Tertiary Education Reforms in New Zealand

Introduction

In this Chapter, the context of educational leadership in New Zealand is analysed and discussed in the light of its implications for, and influence on, tertiary education leadership programmes. Accordingly, this chapter analyses the context of educational leadership development within the changes brought by the contemporary education policy reforms in New Zealand; it explores the influence of bodies of central agency as well as the influence of reforms in tertiary education on educational leadership programmes.

The exploration of the contextual aspects of educational leadership development is deemed essential for this study as it reveals the need for tertiary education leadership programmes as well as the influences, limitations and possible constraints, in the development of such programmes.

Reforms and Leadership Development in New Zealand

The context of educational leadership development programmes in New Zealand, in contemporary times, has been influenced by the changes in the social, economic and political environment, particularly, the education policy reforms of the 1980s and 1990s. The policy reforms which have had major impact on the programmes are those which have instituted new orientation in the provision of education; particularly, on the administration and control of primary and secondary education as well as policies governing the provision of tertiary education.

The educational changes in New Zealand that are considered relevant to this study are those contained in the *Tomorrow's Schools* (1988)²⁵ policy document, the 1989

²⁵*Tomorrow's Schools* policy refers to the educational policy document which came out in 1988 as the blue-print and corner-stone of most contemporary education reforms in New Zealand.

Education Act and various government guidelines and government sponsored reports which appeared in the 1990s. The main argument in this section of the thesis is that changes in the educational administrative structure, the new demands on educational institutions and their leaders as well as the market competition amongst schools that is encouraged by contemporary reforms, have had significant impact on educational leadership development programmes in New Zealand.

Policy Reforms and Change in Educational Leadership Roles

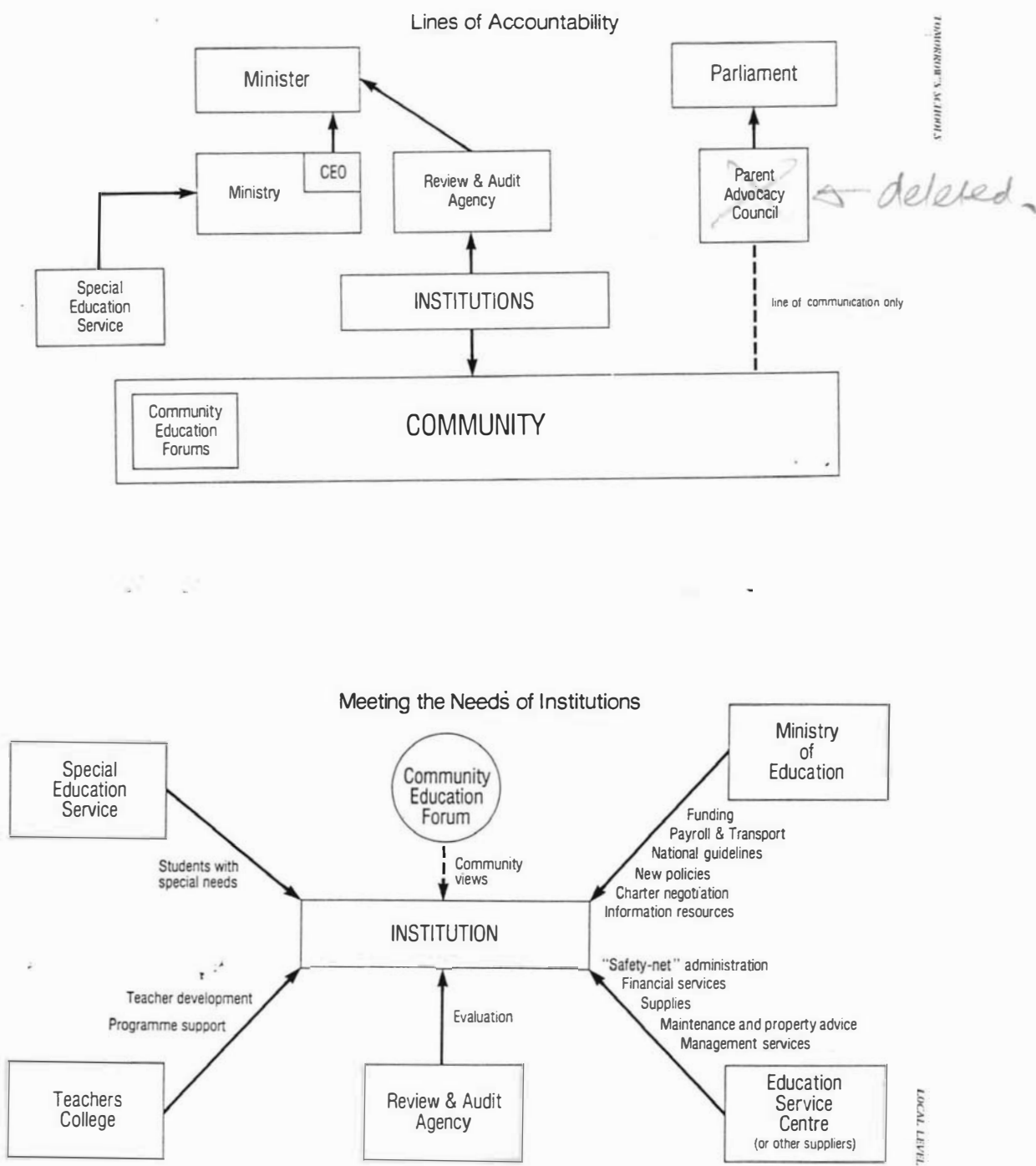
The reforms emanating from *Tomorrow's Schools* (1988) policy introduced a system of self-managed schools which was claimed to replace a distanced bureaucratic system with local structures of governance that, ostensibly, would be more responsive to the needs of the community and other stakeholders in education. Regarding the administrative structure, the policy eliminated most of the functions and staff of the former Department of Education and its staff who were moved either to schools or autonomous quasi-governmental agencies. As Figure 7.1 indicates, educational institutions were to be in direct communication with the state agencies which would render educational services and they would be directly accountable to the Ministry of Education and their communities.

The *Tomorrow's Schools* policy and the 1989 Education Act established governing councils (boards of trustees) in each school, with a majority of elected parents and with control over budget, staffing and school policy. *Tomorrow's Schools* (1988:3) states that:

Institutions will have a board of trustees responsible for the broad policy and efficient and effective running of the school. The board will be expected to be responsive to community educational needs and to set programmes and courses to meet them, within national guidelines.

By the same token, Section 75 of the 1989 Education Act gives the boards the control and management of schools except where other New Zealand laws apply (PMS 1, 1997:3). The *Tomorrow's Schools* (1988:5) policy also provides that, "boards of trustees will be legal employers of teachers and support staff, and so will be responsible for staffing matters". Likewise, Section 65 of the 1989 Education Act "authorises boards of trustees to appoint, suspend, or dismiss staff" (PMS 1, 1997:3). Regarding budget, the *Tomorrow's Schools* (1988:7) policy states that, "The final responsibility for how funding is allocated will lie with the board".

Figure 7.1: New Zealand Education Administrative Structure



Source: *Tomorrow's Schools* (1988) (pp. 16-17).

Leadership Roles and other Administrative Services

The change in leadership demands also brought radical change in the education administration at the local level with the introduction of the school charter. According

to the *Tomorrow's Schools* (1988) policy, schools and their communities were expected to work together collaboratively to determine and achieve the missions and priorities of school charters.

These initiatives not only signified change in the administrative structure but also necessitated the development of a new calibre of educational leaders. The composition of the school boards of trustees, for example, indicates the involvement in school leadership of those who were traditionally not involved at that level. This also indicated that the traditional school leaders (e.g. the school principals) would have to work within new structures and leadership relationships. It can be argued, therefore, that the education policy forms created a new administrative structure; hence, changing the scope and composition of educational leadership in New Zealand.

According to the reforms, each school had to develop a charter that would constitute an agreement amongst the school, the community and the government. These charters were expected to contain provisions that were in conformity with centrally mandated government priorities and the documents were to be evaluated from time to time. Regarding the charter, the *Tomorrow's Schools* (1988:3) policy states that:

In collaboration with the principal, the staff and the community, the board will be responsible for the preparation of institution's charter within the overall national guidelines for education. The charter will define the purposes of the institution and the intended outcomes for students.

Section 60A of the 1989 Education Act allows the Minister of Education to specify National Educational Goals, National Administration Guidelines and National Curriculum Statements. Accordingly, the National Administration Guideline 2 (1993), for example, places two requirements on the board of trustees with respect to the staff management:

- i) to develop and implement personnel and industrial policies, within policy and procedural frameworks set by Government from time to time, that promote high level of staff performance, use educational resources effectively and recognise the needs of students; and
- ii) to be a good employer as defined in the 1989 State Sector Act, and comply with the conditions contained in employment contracts applying to teaching and non-teaching staff.

In the same vein, the National Administration Guideline 4 (1993) establishes a requirement for boards of trustees to arrange the undertaking of regular school self-reviews.

These roles of members of the boards of trustees, and others, as stipulated in the policy documents and government legislation, indicated that the part-time school board members had to gain expertise in the technicalities of industrial relations, to make funding and budget decisions and, at the same time, to create a partnership between the school board, the teachers and non-teaching staff as well as the community. All these demands required board members to acquire knowledge and skills in school leadership and management. Expertise in industrial relations, for example, requires the board members to be aware of, and to operate within, industrial agreements (e.g. teachers' and principals' employment contracts) and education legislation (e.g. class size, teacher-class contact hours etc.).

In that regard, it is argued in this thesis that the new characteristics of school leadership, as well as new roles and demands brought by changes in educational administration, acted as a catalyst for mounting education leadership development programmes. Supporting this argument, Cardno (1996) observes that, in the bid to improve management processes, the New Zealand Ministry of Education sought to contract providers to develop some programmes which would ensure that some management skills were instilled within the schools, especially the board of trustees and the senior management teams. For example, Cardno (1996:47) points out that the Education Management Centre at the Unitec Institute of Technology has been delivering contract programmes for management development since 1993. Cardno (*ibid.*) states that:

Initially the emphasis is on the trustee team that controls management of the school. Subsequently, the focus moves to the senior management team, comprising the principal and the deputy principals, who are also expected to play a significant joint role in managing school operations.

Another significant change, brought by the policy reforms, regards the role, responsibility and position of the school principal. According to the reforms, the principal is the chief executive of the board of trustees and is responsible to the board for the overall leadership and management of the school, including to put into practice, on a day to day basis, the board's policies.

It was envisaged (PMS 3 (1997:3) that, legally, the National Administration Guidelines (NAGs) required school's management to focus on:

- Curriculum management (NAG 1),
- personnel management (NAG 2),
- financial and property management (NAG 3),

- managing documentation of school plans and self-review (NAG 4),
- managing the physical and emotional environment of school (NAG 5), and
- managing school administration (NAG 6).

As a professional leader of the school and the chief advisor of the board, the principal is also expected:

- to take initiative in developing the education vision/mission of the school, and
- to take a leading role in ensuring ongoing quality improvement efforts relating to learning and teaching in the school.

It may well be noted that of late, the policies of de-zoning and parental choice, in New Zealand, have further signified the subjecting of schools to greater market competition which school leadership has to take into consideration. The literature available indicates that, accordingly, schools are spending considerable time and resources on school image and public relations and other marketing techniques. It has been observed (Cardno 1996:46) that:

In addition to mastering the host of technical managerial tasks related to financial, personnel and property management, school leaders have been required to demonstrate accountability, externally and internally, in a number of ways that draw attention to the number of complexity and value tensions inherent in the principal's role.

External accountability is also sought through the establishment of contractual arrangements in the form of a written charter of aims, purposes and objectives, which include the aims of achieving, meeting and following the National Education Guidelines (*The Education Gazette* 1993:3). These guidelines are the basis upon which reviews and educational audits of schools are conducted by the independent agency, the Education Review Office (ERO). Expectations held by ERO for the performance of the school leadership were reported by various educators, in this study (e.g. FGD1, ENZ7) and writers, (e.g. Palmer 1997) as sources of immense pressure; especially, on principals who have the dual role of being chief executives of their school boards of trustees and leaders of the professional staffs of their schools.

Internal accountability, on the other hand, was expected through the institution of systems for teacher appraisal and school self review. In establishing and implementing such systems, though, principals are more likely than not to face challenges and tensions emanating from expectations that serve organisational objectives and those which serve collegial values. Cardno (1996:46) emphasises, for example, that: "The principal must grapple with the challenging and often paradoxical

issues of governance and management, control and collaboration and, autonomy, stability and change".

Similar observations and sentiments are evident in the *Munro Report* (1989:22), on personnel implications of the *Tomorrow's Schools* (1988) policy, which was commissioned by the Post-Primary Teachers' Association (PPTA) of New Zealand. The *Munro Report* (1989:20-25) indicates that the principal's role under the reforms would be to facilitate governance of the school, corporate planning, educative leadership and management services. Accordingly, the principal would have to liaise between the government and the board of trustees in matters of policy making, research and assembly of trustworthy information for decision making as well as in analysis and synthesis of policy and administrative options.

The *Munro Report* (1989) further indicates that, as a corporate planner, the principal would be called upon to design and manage information, policy making and management systems that would need to take into account plural local cultures and norms of professional discretion and to produce agreement on plans to achieve school effectiveness. The planning systems and structures were not only expected to be broad in scope, but also to expand continually in order to create internal and external legitimacy and to ensure coherence between curriculum, staff development programmes, the charter, the use of resources and evaluation.

As the key leader of the educative process, the New Zealand principal is expected to be the leading professional in the school (Cardno 1996; Munro 1989), striving to achieve quality teaching, excellent learning, effective curriculum and staff development. The principal is also expected to effect the educationally rational use of resources, to provide culturally sensitive schooling and to empower clients through education. Above all, as the executive member of the board, the principal is expected, by the trustees, to take responsibility for the mobilisation, the management and the monitoring of all aspects of school life (Munro 1989).

It is clear, then, that the contemporary reforms have introduced in the New Zealand educational system, complexities that warrant educational leadership to be more knowledge-based than ever before. Now, over and beyond their academic and professional leadership roles, school leaders, particularly the school principals, are called upon to act as corporate heads rather than solely as academic leaders. Principals have to work as executive officers for their boards of trustees, manage accounts, oversee the ordering of equipment, deal with plant maintenance and engage in fund-raising activities. According to the new arrangements, school leaders have not only to

undertake the development and appraisal of staff but also to establish a positive public perception of their institutions' professional accountability and to demonstrate continued improvement of quality of education provision.

More than that, school leadership has to be actively involved in the creation and enhancement of the image of their school in the community, as well as to fulfil the charter requirements and to meet the demands of the Education Review Office (ERO) audit and other accountability processes. High stress levels have been indicated to be the major cause of principals' disenchantment and even retirement in recent years in New Zealand schools (Palmer 1997). Reporting on research on the reasons for which school principals decided to change careers or take early retirement in New Zealand, Palmer (1997:7) states that: "dissatisfaction for many was related to some of the changes implemented as a result of the Tomorrow's Schools educational reforms". Some New Zealand educators (e.g. ENZ2, ENZ8 and ENZ9) in the present study expressed dissatisfaction on how the changes have been handled by the government, especially in making people within the system prepared for them.

Implied in these observations is that school leadership has a need to acquire the necessary skills to understand and accommodate the demands of the changed roles and functions in the schools. Without adequate preparation for the roles and without the support and involvement of other members of the school community, the principal's position would be an impossibly difficult task.

Another aspect of recent policy changes that is relevant to educational leadership programmes is the performance management in schools. Accordingly, teachers are required to be registered and to renew their practising certificate every third year (the Education Act 1989 and the Education Amendment Act 1996)²⁶. The 1989 Education Act (PMS 4 1997:1) "requires teachers to be 'satisfactory' practitioners, and when renewing their practising certificate every third year, to satisfy the Teachers Registration Board that they remain so". One of the dimensions in which New Zealand teachers have to demonstrate satisfactory standards of achievement is professional leadership. According to the Performance Management System (PMS 4, 1997:5), all teachers display leadership in aspects of their work, although the context in which leadership is displayed will vary according to the position in the institutional hierarchy. A satisfactory teacher, in showing leadership, has to (PMS 4 1997:4):

- demonstrate flexibility and adaptability,
- focus on teaching and learning,

²⁶The 1996 Education Amendment Act makes registration compulsory for teachers in schools and kindergartens.

- lead and support other teachers,
- display ethical behaviour and responsibility,
- recognise and support diversity among groups and individuals,
- encourage others and participate in professional development, and
- manage resources safely and effectively.

Such requirements signify a need for development of educational leadership programmes that will not only develop and nurture leadership knowledge and skills amongst teachers but also secure their employment.

It is argued in this thesis, therefore, that educational policy and legislation changes, of the 1980s and 1990s, have had significant implications for educational leadership development programmes in New Zealand. The influence of policy changes on educational leadership development in New Zealand is evident in the tertiary educational leadership programmes documents as well as the interview responses of New Zealand educators.

Educators' Perspectives on the Contextual Aspects

From the interviews with selected New Zealand educators, it was revealed that most of the current programmes in New Zealand were influenced and shaped by the changes in educational policy which were introduced in the 1980s²⁷. That is, the educational reforms instituted, at the end of the 1980s, in New Zealand, through the government's adaptation of the Picot Report (New Zealand Government 1988) and the resultant *Tomorrow's Schools* (1988) policy, provided the impetus for the development and, or the direction of the programmes of, educational leadership studied in this thesis. Describing the need for programme of educational leadership having been the result of the reforms that came with the *Tomorrow's Schools* policy in 1988, ENZ2, a programme provider, states that, "overnight things changed with an urgent need to give people skills to deal with the changed circumstances in education".

²⁷It needs to be noted that the MastlNZ programme was preceded with an administrator preparation programme which started as early as 1978, and was already established and recognised by the time of the 1988/89 education reforms in New Zealand. According to a respondent in the study (ENZ5) there had also been efforts to enhance educational leadership in New Zealand, initiated by the former Department of Education with the support of the Kellogg Foundation (USA) and the University of New England in Australia. There were also cases of educational leadership projects undertaken in New Zealand before the reforms. However, as the thesis indicates, greater impetus towards more purposeful and focused tertiary education efforts in educational leadership development became evident after the 1988/89 reforms.

Some of the New Zealand educators (e.g. ENZ4, ENZ2) indicated that the policy reforms shaped existing programmes in order to accommodate the changes and prepare school leaders with the ability to understand and manage change. ENZ2 explains that the role of school leadership, having changed dramatically almost overnight, necessitated colleges and other institutions of higher learning having to mount programmes to give the leadership the preparedness they required. ENZ2 argues that the need for educational leadership skills was always there; however, "the greatest need to gain qualification to help reflect on the new situation came with the new policy". The educator reasons that, after the reforms, the school principals found that they required some direction in order to carry out their tasks competently and confidently.

The role changed overnight and principals found themselves doing different jobs. The school leaders were confronted with a daunting task of making sense of the new policies and their implications to their roles. The programmes of educational leadership provided the skills for which principals were looking.

It was found that the DipINZ programme (Description 1997:3) was introduced in 1990 in response to the expressions of concern that the professional development of school leaders in primary, intermediate and secondary school were not being met. The rationale for the DipINZ programme states that:

A system of self-managed schools was established as a consequence of the 'Tomorrow's Schools' introduced in 1989. The reform movement was a catalyst in directing attention to the management development needs of school leaders and subsequently presented opportunity for [the Institute] to respond to the requests of ... professional associations to design training to support reform implementation.

It was explained to the researcher, by a DipINZ programme provider (ENZ1), that, before the reforms, the institution (where DipINZ is based) offered management training programmes for principals and senior administrators in schools by offering an annual management training course. The provider states that:

In 1989, at a conclusion of one week of the annual course, the local branch of the Primary Principals Association approached the institute with the proposal to establish an advisory committee to guide the development of the management training and education activities.

Following these initiatives and a recommendation from a primary school principal for a formal programme of educational leadership development, the Advisory Committee

for Education Management of the Institute, approved the establishment of the Dip1NZ programme in 1990.

These observations indicate that programmes of educational leadership in New Zealand responded to the changes in the educational policy and, concomitantly, to the educational environment as a whole. Another educator, participating in this study (ENZ2), states that:

[The] programmes are helping the people in schools, ... the leaders, to cope. People have had to work through the principles of managing change to get better at understanding and dealing with changes in their educational places

Even where the programmes existed before the 1988 *Tomorrow's Schools* reforms, as in the case of the Mast1NZ programme, which was introduced in 1986, it is argued that the influences of the changes in policy are not lost to these programmes. This is implicit in the providers' (e.g. ENZ5) defence of the programmes' relevance to the educational leadership environment in New Zealand; and their claim for providing the necessary experience to enable the participants to undertake their responsibilities within the changed environment.

Further, it is observed from the discussion with educators, in this study, that the changes in educational policy in New Zealand not only offered a challenge to school leaders but also to the existing programmes of educational leadership. According to ENZ4, a Dip2NZ programme provider, the programme which started in the early 1970s and continued to the late 1980s as a certificate programme for primary school leaders, had to be reorganised after the policy changes to give way to a higher qualification which was deemed appropriate to deal with the more complex leadership environment not only for primary school leaders but for all levels of schooling in New Zealand.

Policy Changes and the Leadership Environment

In reference to the motivation for the programmes, some New Zealand educators (ENZ4, ENZ3) indicated that the decrees by the government played an important role in getting the existing school leaders to enrol in the programmes. The new employment trends were also reported as making it necessary for aspiring teachers to get qualifications in educational leadership in order to increase their chances for employability. In this regard, it was argued (ENZ4), for example, that, the government regulations, which have changed over time, have created a situation that

makes the masters degree in educational leadership, or its equivalent, a tacitly accepted and almost imperative qualification for any one seeking to become a high school principal in New Zealand.

The examination of the policies in New Zealand also indicates that the government's new regulations (Ministry of Education New Zealand (1996) require teachers to re-register after every three years, indicating the self advancement activities which they have undertaken in the interim period. At the same time, the Ministry has also published regulations and standards for school principals which require them to reapply for their positions after every five years. In the interim period, the principals have to show evidence - i.e. demonstrate - thorough understanding of current approaches and trends in various aspects of educational leadership (Ministry of Education New Zealand (1997), "Principals' Performance Management Systems"). These Performance Management Systems' requirements on teachers and school principals undoubtedly are a source of increased interest amongst teachers towards educational leadership programmes. It is evident, therefore, that the change of policy has been instrumental to the facilitation of the increasing levels of participation in educational leadership programmes in New Zealand.

However, it is worth mentioning that these changes, which saw the increase in programme participation, have also given rise to a growing number of institutions which offer programmes in educational leadership; thus, creating the beginning of a competitive industry for the provision of educational leadership in New Zealand after the reforms. It is observed (Alcorn 1992:16) that, "since October 1, 1989 in New Zealand there has been a proliferation of management training programmes at varying levels"²⁸. This has resulted in a move towards competition and its attendant effects. Competition amongst the different programmes was mentioned by educators (e.g. ENZ4) in this study, as having resulted in teachers' colleges offering differentiated programmes of educational leadership after *Tomorrow's Schools* reforms on the basis of competition²⁹ against each other, rather than co-operation which was formerly the norm.

It is observed, in this study, that some programme providers considered their role as being to facilitate the process of change by preparing the school leadership to

²⁸For the list of educational leadership programmes on offer in New Zealand at the time of the present study, see appendix A.

²⁹ More discussion about programmes competition has been detailed under the inter-programme co-operation sub-theme.

implement the changes with as much ease as possible. A New Zealand educator (ENZ4) argues, for example, that:

The [Dip2NZ] programme has always tried to take into account the current trends, issues, and in-school management policies. So when government policies change we try to develop new materials and incorporate these changes into the programme, to make the programme up to date.

Likewise, it is stated in the Dip3NZ programme's course, *Marketing Your School*, for example, that:

The market driven philosophy of *Tomorrow's Schools* with its emphasis on choice, places greater responsibility on schools to provide information to their client public.

In the face of these demands, it appears that providers of educational leadership programmes perceive themselves as proffering solutions to the education system through mounting courses of study that would equip school leadership with the necessary skills to deal with the new requirements. It is stated in the Dip3NZ programme's course materials, for example, that "the emphasis on choice means that schools must seek quality management, and teaching/learning in order to maintain at least their market share", which, ostensibly, the programmes are able to provide.

Consistent with the contemporary ideology of reform in New Zealand, it was found that a propensity towards managerialism featured variously in most of the programmes under this study. The educators interviewed also indicated the influence of the managerialist culture on the programmes and even the schools. Image building and school marketing was found to be a common trend in some of the programmes offered, whereby Dip3NZ can be cited as a case with a full-fledged course developed on school marketing, for which the objective is stated as:

To appreciate the need to market their schools, in order to maintain, "at least their market share" in today's philosophy which places greater emphasis on competition and choice.

The programme further details the aims of the course of study to include the description of some basic concepts of strategic marketing and marketing concepts as they apply to schools. Envisaged as the outcomes of this course of study, is that participants would be able not only to understand what educational marketing entails, but also to "implement a school policy which reflects marketing as a means of matching the consumer needs with what the supplier can offer".

Another programme (Dip1NZ), in its *School and Public Relations* course, states its aim as being, amongst others, to “develop knowledge ... and research skills related to managing quality and marketing of educational organisations” (Dip1NZ Programme Description 1997:26).

It is important to note, too, that the terminology used in these references is borne out of the commercial and business world, where schools become “suppliers” and parents and students become “consumers”. It is argued that these discursive references are expressions of a deeper ideological orientation, which the New Zealand government espouses, and which is supported by some of the programmes of educational leadership.

It is contended that the managerialist trend is not different from the stipulations put forward by the guiding principles of the *Tomorrow's Schools* policy which have shifted the thinking about education in New Zealand to lean more towards markets and choice in education (Gordon et al. 1994). This has resulted in the competitive relationship amongst schools for students and, indirectly, for government funding, since the latter is tied to the number of students that the school enrolls.

It is argued, in this thesis, that the changes in the educational environment in New Zealand, which bestowed new and more complex responsibilities and tasks on educational leadership, carry with them in-built implications for the future directions of the programmes. In order to understand the influence of changes in the educational environment on the leadership programmes themselves, it is deemed instructive to discuss the context of tertiary education institutions in New Zealand within which the programmes are set.

Policy Reforms and Tertiary Education Environment in New Zealand

The reforms, which have taken place within the realm of tertiary levels of education in New Zealand, bear direct significance to the present study. Since the educational leadership development programmes in New Zealand, that were researched in this study, are offered by tertiary education institutions, it was considered appropriate to include these institutions in the context analysis. The following presentation analyses the contemporary environment of tertiary institutions in New Zealand; especially, the changes emanating from current policy reforms.

Tertiary Education in New Zealand

Compared to that of Tanzania, tertiary education in New Zealand not only prides itself on a longer tradition but also it is a highly developed sector of education which is comparable in many senses to most of New Zealand's OECD counterparts (Maani, 1997). Maani (1997:12) states that:

For example, a comparison of full time public and private enrolments, as a percentage of the theoretical starting age, places New Zealand at 36.7% in comparison to an average of 41.1% over 18 OECD countries.

The establishment of the New Zealand university system was rooted in the need to circulate the British national culture with British universities offering the operational model. The University of Otago was established in 1869, following the Scottish model, in contrast to Canterbury which was established in 1873 on the Oxford model. The University of New Zealand, a non-teaching university, established under an 1870 Act, resembling the University of London, was a degree granting and examining body, with teaching conducted by colleges. The University of Auckland was established, in 1883, and, unlike its predecessors (i.e. Otago and Canterbury), it was almost entirely dependent on state funds; it had no endowments, and it was secular and democratic. Victoria University of Wellington was established as a College affiliated to the University of New Zealand in 1899. The other universities in New Zealand, Massey, Waikato and Lincoln, were established much later. The University of New Zealand was abolished under the Universities Act 1961, with the four constituent colleges, empowered as free and independent universities, with commensurate status, privileges, powers, duties and responsibilities (Peters 1997:20). The 1961 Act also established a new central authority in the form of the University Grants Committee with statutory financial and academic jurisdictions.

Apart from universities, of which there are eight, New Zealand has a large sector of non-university tertiary institutions, namely; colleges of education, polytechnics and wananga, the latter being designated as Maori institutes for tertiary education. 'Polytechnic' is a generic term for a sector of tertiary education that comprises 24 polytechnics and institutes of technology, in New Zealand, which provide technical, vocational and professional education. Polytechnics offer courses at all levels - ranging from community interest courses to certificates, diplomas, degrees and, in some cases, post-graduate qualifications. Some polytechnics also deliver one or two years of selected university degree programmes. The qualifications and standards of programmes offered by non-university tertiary institutions are monitored and

evaluated by the New Zealand Qualifications Authority (NZQA) or other bodies approved by the NZQA³⁰.

Tertiary Education Reforms in New Zealand

From the late 1980s, the prevailing national system of tertiary education, like other sectors of education in New Zealand, saw reforms under which tertiary institutions became statutory corporations “and the techno-bureaucratic notion of excellence became firmly established as the guiding ethos and mission of higher education in New Zealand” (Peters 1997:20). The reforms to tertiary education, which started with the Hawke Report, in 1988, were part of the broader restructuring of the New Zealand society and economy.

The State Owned Enterprise Act of 1986 was applied to universities and other tertiary institutions in New Zealand. This Act promulgated the running of state departments as successful businesses, operating in a competitive neutral environment and modelling state enterprises on the private sector.

In August 1993, a Ministerial Committee was established, with terms of reference to advise the government on the appropriate proportion of public and private contributions to tertiary education. In practical terms, the Committee (termed the Todd Committee) was to focus on the level of student fees in tertiary institutions rather than some wider agenda (Easton 1997).

While the Committee was unanimous about the rise of student fees, they were split on the appropriate levels of such a rise. While some members supported an option which would have lifted the average student fee to 25 percent of average tertiary costs per student (compared to 20 percent at the given time), others advocated an option which would have raised the ratio to 50 percent but offered support for low income-people as an offset. Yet, other members rejected both options, favouring the status quo or even lower fees (Easton 1996:217).

Advocacy for increased fee payment in higher education has to be understood from the human capital theory perspective which regards expenditure on education as an investment with more private, rather than social, returns. The theory states that, logically, people make private investment decisions on the basis of the return the investment makes or will make in the long run. Thus, in order for the people to make

³⁰Further discussion on the role and functions of the NZQA is offered in the section on bodies of central agency in this chapter.

decisions themselves, there should not be public subsidies which would interfere and eventually distort their judgements.

This line of argument seems to suggest that, if investors found the return on education to be low, then they should be free to spend their time and money on other things which, according to the approach, would be a better allocation of resources from which they, and ultimately the economy, would be better off. This, in a sense indicates how dangerous and precarious it is to depend on the market model for the sustained development of higher education, in general, and universities, in particular.

During 1995-96, the Minister of Education promoted changes to university governance along state owned enterprise lines, while reports, commissioned by several university councils and the New Zealand Vice Chancellors' Committee, urged universities to withdraw voluntarily from state ownership and become private charitable trusts (Kelsley 1997:85). This approach is designed to promote an internationally open, competitive education market serviced by public and private providers as primarily commercial enterprises, driven by economic efficiency.

An important outcome of the tertiary education reforms in New Zealand seems to be the need to provide attractive and acceptable packages to the buyers, especially those off-shore buyers to whom New Zealand is increasingly turning for trade, investment and other social and economic relations. Such a craving has seen traditional values for the establishment of educational institutions being replaced by newly found values based on the ethos of the market and saleability of the product. Thus, middle level institutions, polytechnics and colleges of education have found that, in order to survive, they have either to merge with universities, become universities or start offering university degrees.

Several colleges of education and polytechnics in New Zealand are either already offering NZQA approved degrees³¹, (e.g. the Auckland College of Education (ACE) and the Unitec Institute of Technology) or are associated with national, or even international, universities from which degrees are offered. Other colleges and polytechnics have opted to merge with universities in order to offer university level courses and to attract more national and international clientele. Mergers or amalgamations among various institutions of higher education are also becoming the order of the day in New Zealand (Marks 1996). As examples, the Victoria University of Wellington sought and confirmed a merger with the Wellington College of

³¹While traditional universities are the only legally allowed institutions to offer degrees under the auspices of the NZQA, non-university institutions can also offer NZQA approved degrees.

Education; the University of Waikato merged with the Waikato College of Education; Massey University has concluded a merger with the Palmerston North College of Education, the Wellington Polytechnic and it is negotiating a merger with the Auckland College of Education (ACE). Another case in point is that of the programme of educational leadership at Christchurch College of Education which is offered in conjunction with the University of Tasmania, Australia.

Since, under the reforms, tertiary education programmes can be offered by practically any provider, it is argued that some of the current state-supported institutions may find themselves in contestation and competition with the newer providers, who may find, in the educational leadership programmes, the opportunity to increase their profit margins and to take advantage of the possibility of government support.

It has been indicated (ENZ3) in this study that grants for professional development are usually limited. Therefore, it is only reasonable to argue that school boards would prefer to go with the least expensive programmes.

The increased requirements for teacher professional development, in New Zealand, may make it difficult for the boards of trustees to continue paying for the services from the traditional providers, especially if they can pay lower fees for the “as advertised,” privately run programmes which would suffice the needs of the performance management appraisal processes.

This process may have adverse effects not only on the numbers of participants in leadership programmes within traditional tertiary institutions but also on the quality of the programmes. As the ethos of competition amongst programme providers intensifies, so will the mechanisms of one programme provider trying to outbid the other, which may include the “watering down” of the programme offerings. Creation of a policing body, to maintain the quality of the programmes, may offer temporary solution as, in the long run, it will affect the programmes’ autonomy and flexibility necessary for facilitating educational leaders who are thinkers and innovators and critically reflective of the educational environment and their role in that environment.

The ethos of competition evident in the current policy changes may also delimit the effectiveness of the programmes in facilitating liberative educational leadership. The reforms, which started in the late 1980s, in New Zealand, for example, have been described (ENZ4, Dip3NZ) as those requiring teachers and other educational personnel to compete with each other for rewards, remuneration and recognition; thus, making difficult the promotion of collaborative, collegial relationships. It is argued,

therefore, that the ethos being built by the policies is increasingly that of competition rather than collaboration and co-operation³². The impact of such orientations need to be critically analysed by programme providers and participants in order to curb their adverse implications on educational leadership and the programmes.

The concern to stay competitive amongst different tertiary institutions at the same, or different, levels of programme offerings seems to be a serious issue with which to contend. The market is becoming the magic wand that dictates which courses would survive and which would fall by the wayside. A recent report from Otago University (Alphonse 1997) indicates that some programmes in the Humanities Department were to be scrapped in favour of those applied programmes which are economically viable.

Change and Government Responsibility for Programmes

In order to expand on this argument, the case of the Mast2NZ programme, offered at the Wananga, may serve as an apt illustration. The Wananga programme, in this study, started as part of mainly volunteer efforts which Maori educators and elders mounted in order to revive the Maori language as well as the Maori culture, which was deemed to be in danger of total annihilation.

According to the Mast2NZ programme providers, who participated in a focus group discussion (FGD2), the programmes at the Wananga received support from religious organisations as well as the Maori Trust. Most of the teachers at the institution were professionals and kaumatua (elders) who volunteered their services free of charge. There was no government support during the initial years.

In 1990, as the result of the reform processes, the Wananga became a beneficiary of New Zealand government support along the lines of other tertiary institutions of education (TIE) (Maani 1990). According to the Mast2NZ programme providers, the government grant has enabled the Wananga to expand its offerings at minimal costs to students. The costs are also kept low because there is still a large number of professionals and kaumatua who still volunteer their services to the Institute.

It is observed, in this study, that, in the wake of increasing competition for the same government funds and the avowed intention of the government to reduce its support to higher education (Dip1NZ Programme Information to Participants 1997: unpagged), there will be the inevitable reduction on the amount of funds going to each institution.

³² More elaboration on this point is offered in the section dealing with inter-programmes competition in this thesis.

Under such circumstances the Wananga would find itself having to shoulder a larger and more highly developed infrastructure which would also be more expensive to maintain, with the resultant effect of raising the costs for the participants in the programme, which may, in turn, inhibit participation.

Alternatively, the programme at the Wananga may have to reconsider their offerings in order to build in them the need for satisfying the dictates of the market forces. This may be the only way that would allow their operations to continue under the changing funding environment.

The argument posed in this thesis is that such an accommodation of the needs of the market place may entail the programme abandoning their original objectives; in this case, that of Maori cultural and language revival. The Wananga-based programme may find itself having to offer competencies and skills along the lines of other polytechnics or mainstream tertiary institutes of education. It is argued that the observation made for the Mast2NZ above can be extended to other educational leadership programmes which, in their bid to fit into the commercialised environment, may have to modify or abandon those values and purposes for which educational organisations and schools stand.

For these reasons, it is argued that it is imperative upon the government to uphold its responsibility for fostering the core values of education (in the above example, the revival of the Maori language and culture) and generally upholding educational purposes. In order to do so, the programmes may have to be guaranteed government support and guarded against unfair competition from institutions and organisations that would provide skills through “training” rather than education.

In the case of the Mast2NZ and other Wananga based programmes, it would seem necessary for the government to continue giving their unconditional support to the efforts expended by the local Maori communities in order to not only to revive the Maori language and culture but also, through them, to work towards the alleviation of the cultural imbalance which is so very much evident in New Zealand today.

These arguments are premised on the assumption that the government and its operatives realise that the end values proposed by the programmes of educational leadership are beneficial to the society and also to the maintenance and preservation of the people’s identity and national integrity. Thinking outside these premises would easily lead to conclusions about education that reduce everything educational to the need to meet the cost-benefit criteria which are drawn only in dollars and cents. The

social value which underlies educational processes will be lost in that kind of thinking, which unfortunately is consistent with the educational policy reform agenda. It has been pointed out (Boston et Al. 1996) that the role and influence of non-educational organisations and lobby groups on educational policy formulations in New Zealand has increased in recent years. This creates the need for tertiary educational leadership programmes to advocate the need for programmes' participants to become vigilant guardians of educational values and purposes of educational organisation.

Bodies of Central Agency

Apart from the changes in the policy of schooling in New Zealand, other contextual issues, discussed in this section, include the influences on the programmes, emanating from bodies of central agencies. The bodies which were found prevalent, under this study, can be categorised into two: namely those bodies which are legally and statutory mandated to deal with educational issues and those which wield influence without official or statutory mandate. In New Zealand, the statutory bodies of central agency were identified as the Ministry of Education, the Education Review Office (ERO) and the New Zealand Qualifications Authority (NZQA). Amongst the non-statutory bodies, which were revealed to exude influence on education processes, were the New Zealand Treasury, the New Zealand Business Round Table as well as the State Services Commission.

The Statutory Agencies in New Zealand

As the result of the 1988 *Tomorrow's Schools* reforms, The Ministry of Education, in New Zealand, was found to be mainly a policy making body with most of the operational and bureaucratic functions delegated to the two independent agencies, the Education Review Office (ERO) and the New Zealand Qualifications Authority (NZQA). Under these considerations, therefore, this section discusses the role of the two agencies - the ERO and the NZQA - which were not only found to regulate educational provision, standards and outcomes but also to have effect on the nature and direction of some tertiary programmes of educational leadership.

The Education Review Office

In New Zealand, the reform package, which included school-based management, the formation of school boards for all education levels and the formulation of mission

statements for each school and development of school charters, also created the Education Review Office (ERO) which took over the standards maintenance function which was formerly performed by the Inspectorate.

Discussion with New Zealand educators, and reading through the New Zealand literature, indicates that ERO has had a tumultuous existence since its inception in 1989³³. There are indications that teachers' and principals' organisations are not always in agreement with the office's *modus operandi* and its influence on educational processes in New Zealand.

It was noted in this study that educators have mixed feelings about the role and functions of the ERO in New Zealand. For example, ENZ3 a school principal, argues that the ERO is doing the correct thing and that it needs to have more powers to be able, to do their job better. On his conception of the work between the Education Review Office (ERO) and its relationship with schools, ENZ3, argues that the review office needs more powers than what it has at present. He states that:

They [ERO] should be able to ring you up and say they are going to come to your school next week or even tomorrow, rather than give you a notification of a couple of months. I believe they should be able to walk in the school without warning you. If you are doing your job, fulfilling your charter requirements and the Education Act, then you shouldn't need to put up a glossy show just for ERO to come in.

ENZ3 argues that ERO does not go to school in order to deliberately catch them doing something wrong nor does it write negative reports by just visiting one classroom. Thus, if schools know that they are not doing things right, they are forced to raise their performance in all areas and that is ultimately good for the students.

ENZ3 argues that the schools' own internal reviews should work towards raising the performance levels all the time, even before ERO comes in to perform their own review. In outlining the process of internal review at his school, which he claims enhances performance levels, ENZ3 states that:

The teachers have very specific performance targets every term. We review them by assessing themselves and then set the targets for the next term - that is part of self appraisal. Then we have a peer appraisal which allows the teachers to have their targets assessed by whom-ever they want. And then we have supervised appraisal, with myself looking at my senior staff and

³³ For an in-depth discussion on the controversies surrounding the institution of ERO in New Zealand see, for example Codd 1993; Gordon 1995; and Smith 1995 and 1997.

my senior staff looking at the classroom teachers. My senior staff, include the director of programmes and the director of curriculum, director of academics and my deputy principal. Most schools have two deputy principals, but we are a direct resource³⁴ school, which gives us more choice .

On the other hand, it was noted that other educators in this study (e.g. ENZ6, ENZ7, ENZ8 and ENZ9) had contrasting views about the role, nature and powers of the ERO on schools. ENZ8, for example, a high school teacher, indicates that the ERO had more power than they deserved and were “pushy and ambushy” in their dealing with teachers and schools, in general. The educator (ENZ8) argued that the ERO was more bureaucratic and strong handed than the old inspectorate, which tended to assist the teachers and school leaders to improve in the areas that needed strengthening. A discussion with teachers, in a focus group interview (FGD1), indicated that some teachers found the ERO approach to be upper handed; thus, creating a state of insecurity and tension that was not conducive for teachers to become better at what they were not doing properly. A negative ERO report about a school was seen by most educators to be more damaging than helpful in improving the teachers’ performance. A deputy high school principal (ENZ9) argued that the school leadership spent a long time repairing the damage, on teachers morale, caused by a negative ERO report.

The varying views about ERO and its reviews indicate that the realities are essentially contested and not as straight forward as they present themselves. Thus, educational leadership programmes are challenged to become aware of the different interests which each reality represents.

It is envisaged, in this study, that the different views about ERO, in New Zealand, can properly be understood within the broader consideration of educational evaluation, in general; especially, as it has been approached over time in New Zealand. It is argued (McKenzie 1994), for example, that, from the early years of New Zealand’s public education to the present, there were aspects of producing a miseducative external review process of education in the name of accountability.

McKenzie (1994) argues, further, that the post-Picot review process seem to have retained some semblance and similarities with the early reviews, particularly in so far as the reviews become the rallying point upon which school activities and educational

34 Direct resource school, is another term for, a bulk funded school; whereby the school receives all the amounts of money they require for the year from the government, and the school leadership with the direction of its board of trustees decides the best way to spend it.

processes evolve. McKenzie (1994) points out that the Picot Report, in its attempt to “free” New Zealand education from the perils of ‘provider capture’, resurrected the notion of expertise in educational review through a proposal for a Review and Audit agency, which later became renamed the Education Review Office.

Thus, in the enactment of the *Tomorrow’s Schools* Policy, the New Zealand government incorporated the review body as a means of ensuring that “institutions are accountable to the Government for the funds they spend and for meeting the objectives set out in their charter” (Lange 1988)³⁵. Thus, from the outset, the review agency was perceived “in accounting and judgmental terms from afar” (McKenzie 1994:257) which was deliberately separated from the educational processes. The review process was to rest upon the production of reams of measurable/quantifiable data rather than upon a thoroughgoing participant analysis of present progress and consensus about the way forward.

Whereas it is not the intention of this study to enter into the controversies surrounding the ERO in New Zealand, suffice to say that, in its present structure, the office wields significant influence on the educative process so as to warrant attention from educational leadership programmes. Given the influence which those who assess educational processes have on educational direction, the role and functions of the ERO, in New Zealand, have to be central concerns for educational leadership. Balancing between the requirements of the agency and the need for broader educational advancement are relevant issues which institutional leadership may have to revisit from time to time.

Equally and similarly important to educational leadership programmes are the requirements for school self reviews as a complementary process through which school personnel are expected to contribute to the review processes of their schools.

School Self-Review in New Zealand

The processes of school self-review arose as one of the areas where educational leadership programmes in New Zealand focused some attention. In some of the New Zealand programmes of educational leadership (e.g. Dip2NZ), it is envisaged that participants would be able to develop their ability at understanding the process of self-

³⁵ Introduction to *Tomorrow’s Schools* (1988): The reforms of Educational Administration Wellington: Government Printer. David Lange was the Prime Minister as well as the Minister in charge of the Education portfolio, when the reform processes in New Zealand started.

review and contribute to the improvement of “students learning through programme reviews and development.” The programme further indicates that participants in the programme would be able to “plan and implement school or departmental self-review”. In this regard, a New Zealand principal, ENZ3, participating in this study, indicates that school self reviews are viable processes for maintaining the quality and standards of the programmes being offered by the schools.

However, there are indications (Smith 1997) that, even though most schools in New Zealand have instituted self review plans, the capacity to undertake proper self-review is limited and that schools do not normally succeed to do a good job of it. It is argued that, at best, school personnel find the process being cumbersome and demanding on their part; as such, tending to encourage many to think that the process was taking them away from the actual task of teaching the children. Some New Zealand educators in this study (ENZ6, ENZ7, ENZ9) considered engaging teachers into activities for the board, ERO, the qualifications framework and school reviews, as non-essential to the teachers work, and branded them “paper pushing” and “form filling” distractors.

Discussants in a focus group discussion (FGD1), in this study, also indicated that it was unclear as to what kind of information was required, or what was to be done with the information once it was gathered, in order to conduct proper school reviews. It was found, from these discussions that educational institutions did not seem to have the necessary “know how” of conducting school reviews. These observations about reviews may account for the tendency amongst school personnel, particularly teachers, to find reviews unnecessarily time consuming and distractors from real educational processes.

The following comments, from the New Zealand Education Review Office (ERO 1994:33) itself, serve to attest to the increased levels of documentation and evidence demanded of the school personnel:

Schools which have developed processes of self-review in particular aspects of their operations also have thorough documentation, written policies and procedures for these aspects of school management, clearly specified objectives, records of delegated authority and systems for checking these.

Further, the ERO (ibid.) itself is cognisant of the need for consultation amongst the various members of the school community. They state that:

Self-review as part of the planning process has been most successful when it has involved staff, student, parent and community consultation. Clear channels for communication are essential in planning and in self review.

The extent of involvement, both in terms of time and resource requirement, in order to effect a successful school self-review, therefore, has to be taken into consideration by the school leadership because it could easily conflict with time and resources commitment for other aspects of schooling; especially under the self-management system. Programmes of educational leadership could enable participants to simulate problems around the review process in order to form some basic understanding necessary for critique of the process.

Further, it is noted that, while the task of self-review is recognised as significant in shaping the planning and future direction of education in New Zealand schools, the process of getting school personnel ready for it does not seem to be adequate for the task. For example, the ERO (1994:16), reporting on one school's preparation of staff, states that:

This approach to self-review began with a two day course prepared for the school staff by management development consultants. The course was held during school holidays in a hotel conference centre with all the trappings of a commercial conference...[The] conference was based on themes from corporate management courses. Staff chose the ones they thought were relevant from a menu of the themes the consultant used for the courses of the staff of major commercial enterprises.

The statement above indicates the propensity for school-review programmes to lean towards commercial accounting rather than to educational and pedagogical commitment. An ERO report (1994:16), on one school's self review plan, gives another indication of the school self reviews adapting a corporate rather than educational outlook. The school plan states, for example, states that:

Relationships between anybody who supplies something in the school and the recipient of that service or item is seen as customer/supplier relationship. If any aspect of the school's delivery of education is perceived to be less than promised or expected then decisions and practices are informed by that information and improvement is made.

Reading this, it is hard to imagine that the reference is not to commercial transactions in a supermarket, rather than to the education of the children and adult citizens for responsible civic duties. It is argued, therefore, that such an outlook to school self-

reviews may end up serving corporate audit interests rather than the learners educational interests.

Thus, with commercial idioms and way of thinking finding their way into educational settings, education may turn into a profit generating venture, with students and educational personnel treated no more than as willing raw materials. Educational leadership programmes and programme providers within tertiary institutions need to be cognisant of these trends which, in due course, may suppress and even replace the need for teachers to seriously up-skill themselves through appropriate leadership programmes. Appropriate programmes need to be developed to ensure that important educational activities and processes such as school self review are conducted in the appropriate manner with the requisite formative results.

It is argued, in this thesis, that it is crucial for educational leadership programmes to develop and ensure the existence of requisite inter-personal skills within schools and other educational settings in order to make optimal utilisation of the opportunity offered by school-self reviews. Without such measures, the review processes may be seen as diverting teachers' attention from the real educational activities; which may render the whole exercise less useful for the purpose of school self-reflection and pedagogical improvement.

Self Reviews and Collaboration

The process of school-self review, outlined above links with the role of collaboration in educational settings, which was found to be fundamental to the development of a shared culture within educational settings. It is argued (Stewart and Prebble 1993) that, if properly conducted and positively perceived, then school self-reviews may offer the possibility for members of educational establishments to work collaboratively together in a situation of mutual trust, which would lead to challenging, shaping and directing the school policy, which they are all charged to implement. In this way, leadership will be more democratic, collaborative and participatory, allowing teachers and other members of the learning community to have the privilege of owning the decision-making processes.

It was noted, in the research process, that some educators (ENZ2, ENZ4) argued that educational leadership should encourage collaborative team building. ENZ4 states that, "educational leadership must have the skills to enthuse the teachers and other school personnel to accept their active role and to see themselves as team players". In the same connection, it is contended (Stewart and Prebble (1993:74) that:

The basis of collaborative action is the belief that corporate action should be based on shared norms and understandings, rather than on selective knowledge, hierarchical influence and coercive power. the starting point for those shared norms and understandings is shared data about the essential features of their corporate life.

Thus, programmes of educational leadership have the responsibility to develop, amongst their participants, the capacity and attitudes towards gathering the requisite information about their corporate life and encouraging and elevating enthusiastic participation of teachers in the exercise of self review and other aspects of the institutions culture

A caveat needs to be given here, though, that such non-conflict approaches towards understanding the development of school culture and other ventures for collaboration in educational settings may turn out to be mere idealisation, since educational institutions are also sites of struggle for power, resources, privilege, recognition and more. While it is necessary that educational leadership programme develop skills towards understanding the motivation for people to collaboratively work together in important tasks that have a bearing on their institutional life, they also need to understand that people are brought together in the establishments by different motives some of which have the tendency to persist and need to be satisfied above everything else. These inevitably result in conflicts which may generally be crystallised along groups sharing common interests: gender, class, status, ethnicity, spiritual inclinations and other lines which embody social differences³⁶.

Qualifications Authority

Another statutory body which exudes influence on the educative process and merits the attention of educational leadership programmes in New Zealand is the New Zealand Qualifications Authority (NZQA). The Qualifications' Authority, like the ERO, was established as the result of the reorganisation of the Ministry of Education, following the reforms of 1988. The body is mandated with developing and accrediting programmes of study in secondary schools and other tertiary institutions, with the exception of universities. The NZQA is also responsible for the setting or supervising the administration of nationally recognised examinations in New Zealand.

³⁶ Issues of social differences are discussed in the section on programmes and social differentiation in this thesis.

The New Zealand Qualifications Authority (NZQA) was established by the Education Amendment Act in 1990. As well as maintaining educational quality in New Zealand, NZQA has the task of registering private providers and ensuring that, in an ongoing way, they meet educational, legal, financial and management standards, considered appropriate by NZQA and established providers. The NZQA also sets standards by the process of registering Units on the framework, which are developed by National Standards Bodies or Industry Training Organisations (ITOs) comprising experts from other professions and education. The Units are developed in terms of outcomes, assessment criteria and methods of learning, including context, content and resources.

The NZQA also has the responsibility of accrediting institutions if they can demonstrate the ability to deliver education according to established standards, including staff quality, fair and consistent assessment and student support. Units, or groups of units, could be accredited before full institutional accreditation is granted. NZQA is also charged with the responsibility of moderating the standards of the programmes to ensure that there is consistency among providers; ensuring that assessment procedures are equitable, fair and consistent; as well as dealing responsibly with appealed assessments. The body is also charged with auditing the quality of the systems and ensuring that educational institutions meet their objectives. NZQA also retains the responsibility for degree programmes in polytechnics and other non-university institutions in New Zealand. Although it was initially intended, NZQA has as yet not been able to regulate university qualifications.

This means that the NZQA has direct implications for the programmes of educational leadership, which were examined in this study, with the exception of the MastlNZ programme. It is noted, for example, that accreditation of programmes and any major changes to the programmes, once approved, have to be endorsed by the NZQA.

Apart from the direct involvement of the NZQA in the programmes' own quality maintenance, the programmes of educational leadership have to be concerned with the workings of the Authority in so far as it relates to educational leadership in the schools and other educational settings.

On the influence of NZQA in the educational processes, an educator in this study (ENZ7) invokes the analogy of "walking through a minefield of NZQA directives;" indicating the extent to which educational leaders in New Zealand have to deal with the effects of the NZQA. Implicitly, this impels the programmes of educational leadership to take serious notice of the issues arising from the Authority and its interaction with the educational settings

Non-Statutory Agencies in New Zealand

Under this heading, the study identified the New Zealand Treasury, the New Zealand Business Round table and the State Services Commission, as having influence on the educational processes in New Zealand, to the extent that it was deemed necessary for the programmes of educational leadership to consider them and discuss their influence with the participants. It was noted (Codd 1993) that these three agencies played a key role in the major educational reforms which took place, in the late 1980s and were carried through, in the 1990s, in New Zealand. The Treasury's Report to the Incoming Government (1987) was not only responsible for the ideology behind the reforms, it was also instrumental for the galvanisation of the government into appointing the *Task Force to Review Educational Administration in New Zealand* (1988) (commonly known as the Picot Report) on the basis of which Tomorrow's School policy was developed.

The State Services Commission, like the Business Round Table, can be said to be the ideologues behind the restructuring of the economic and social life which has come as part of what has been billed the conservative restoration (Boston et al. 1996) in New Zealand. Such ideologues have acted as fans for the fires of reforms across the entire, social sectors including the provision of education³⁷.

Thus, participants in educational leadership programmes in New Zealand have to be able to discern the direct and indirect influences of these, otherwise invisible, agencies on the educational processes; particularly, as they influence educational policy which affects the education leadership environment.

Closure on New Zealand Bodies of Central Agency

The section on central agencies has to be seen as crucially important to educational leadership programmes since they contain most of what can be considered as educational aspects of educational leadership. They have significant impact on teachers' motivation, morale and professional development. They constitute what is considered knowledge and whether it has or has not been achieved. Educational institutions and teachers spend most of their time and effort trying to fulfil the demands and directives from these institutions.

³⁷ More discussion on the reforms in New Zealand is found under the New Zealand educational leadership context of this study.

Because of the permeative nature of the influence of these bodies in the educational system of New Zealand, it is deemed imperative, in this study, that educational leadership programmes have to develop epistemological frameworks through which such bodies of central agency can be understood, questioned and critiqued by participants in order to improve the educational system for the benefit of the majority of the people. For this reason, these bodies are also referred to in the cognitive section of data presentation. It is argued that, not taking full cognisance of what these agencies are all about, may lead to relegating educational leadership programmes to address only narrow-based managerial tasks.

Overview of the Contextual Aspects of the Programmes

The foregoing presentation on the contextual aspects of educational leadership programmes in New Zealand bears implications for Tanzania; particularly, in so far as the context reflects the changing educational environment. As noted earlier, the Tanzanian educational context is in as much of a state of flux and turmoil as that of New Zealand, if not more. The structural adjustment policies (SAPs) in Tanzania, brought by the pressure from international fiscal agencies, particularly, the World Bank and the International Monetary Fund (IMF), are not significantly different from the voluntary structural adjustment (Kelsley 1997, 1998) which New Zealand initiated from the late 1980s. As Kelsley (1998) has argued, New Zealand's approach to economic adjustment has a great deal in common with the World Bank's formula for third world countries. The Bank's formula for education includes:

- user charges to increase pressure for efficiencies;
- student loans to shift the costs onto direct beneficiaries who choose rationally in anticipation of future incomes;
- private provision to increase competition, force down costs and supplement supply;
- redistribution of savings to more socially profitable education at lower levels (Kelsley 1998)

Some of the effects on education, in the two countries, from the adjustment process, bear resemblance, only that they differ in magnitude and manifestation. Whereas, as indicated in the discussion above, schools in New Zealand are increasingly becoming differentiated in terms of the quality of education to the children, in Tanzania, the reforms have meant that some children have to forego schooling altogether (Muganda 1997a). These brief observations indicate the need for Tanzania's educational

leadership programmes developers to pay attention to the experience of New Zealand providers in developing programmes of educational leadership in times of change and flux.

The discussion of change in educational policy indicates that, in as much as the programmes are affected by the changes in the educational environment, the programmes also have to explicate, to the participants, the very nature of change and how to deal with it in their practical work places. Likewise, the impact of bodies of central agencies contributes to shaping the nature of the programmes; at the same time, providing the programmes with a relevant area of epistemological enquiry. In the same way, the positioning of the programmes at the tertiary level of education has contextual impact as well as cognitive concerns for the programmes, including the explication of issues of research, ethics and the leadership of tertiary educational institutions themselves. Issues related to cognitive aspects are presented and discussed in Chapter Nine of this thesis.

Some of the issues which have been discussed in this chapter, on contextual aspects of the educational leadership programmes, in New Zealand, are also reflected in other sections which follow. This is due to the integrated nature of the categories and themes which have been separated only for analytical purposes.

Chapter Eight

PRESENTATION AND DISCUSSION III

Programmes' Organisational Aspects: Types, Eligibility, Delivery and Quality Assurance

Introduction

In this section, the researcher examines the organisational aspects of selected New Zealand tertiary educational leadership programmes, their implications for developing a liberative type of leadership and their relevance to the Tanzanian situation. The presentation and discussion in this chapter also examines the relationships between and among the different programmes. Apart from the written descriptive data about the programmes, a range of New Zealand educators' perceptions of the organisational aspects of the programmes are also presented and discussed. Figure 8.1 constitutes a diagrammatic representation of the organisational aspects of the programmes that are considered in this chapter.

Figure 8.1: Organisation category, themes and sub-themes

Category	Themes	Sub-themes
Programmes' organisational aspects	Programme types	
	Eligibility	Selection criteria Positions of responsibility Recognition of prior learning
	Delivery	Extramural delivery Programmes development Inter-institutional Co-operation
	Language of instruction	
	Quality assurance	External examiners

Types of Programmes

In New Zealand, programmes of educational leadership are offered by different institutions and at various levels. As stated in the methodology section, the programmes which were included in this study are offered at the post-graduate diploma level (Dip1NZ, Dip2NZ, Dip3NZ) and the masters level (Mast1NZ and Mast2NZ.). The selected programmes manifest characteristics which are similar in some ways and different in others.

The Dip1NZ programme of educational leadership is a diploma in School Management which was approved by the New Zealand Qualifications Authority (NZQA) in 1991 as a nationally recognised programme. It is a two years, part-time programme offered by a polytechnic, as a post-graduate/post experience qualification. The programme is deemed to be “for trained, experienced, practising senior administrators in primary, intermediate and secondary schools who wish to develop professionally as educational managers” (Dip1NZ Programme Course Description 1997:1).

The Dip2NZ programme of educational leadership is a post-graduate Diploma qualification offered by a college of education, with the recognition of both the Teachers Registration Board as well as the New Zealand Qualifications Authority. The programme is self-paced; that is, the duration of study depends on the rate at which the participant is able to do his or her studies. Participants in the Dip2NZ programme of educational leadership do so on a part-time extramural basis, with occasional courses arranged for students to meet with course providers at the college during school holidays (Dip2NZ programme Regulations, 1996).

The college of education, at which the Dip2NZ programme is offered, has recently merged with a university. For the purposes of examining the programme, the merger with the university has significance for the future of the programme. According to the programme provider, ENZ4, the programme is now being phased out in order to fit into the existing university programmes of educational leadership; as such, there are no new enrolments into the programme in its present form.

The Dip3NZ programme of educational leadership is a seven paper distance education qualification offered in one year of full-time study or three years of part-time study, whereby most participants take the part-time route (Dip3NZ Programme Participants Information 1997). The programme, which is offered within a college of education, signifies a departure from programmes of educational leadership being offered jointly amongst colleges of education.

The Mast1NZ programme for educational leadership is a masters degree programme offered at a university in New Zealand, as either a full-time or part-time course of study. The programme, which started in 1986, is described as, “an advanced level professional degree which emphasises the linking of ideas and strategies with action and practices in the candidate’s ‘real world’ institution” (Information to Participants 1996).

The Mast1NZ programme is offered for not less than two calendar years for full-time participants and not more than six years for part-time participants. It was learnt (ENZ5) that most of the participants prefer to take the courses on extramural and part-time basis, with periodic attendance of on-campus courses, scheduled mainly during school holidays. Participants receive study guide materials and maintain regular contact with their university teaching staff in each paper.

The Mast2NZ Leadership Programme is a masters programme offered by a Wananga (a Maori Institute of Higher Education) with a commitment to develop leadership capacity amongst Maori within their traditional cultural framework.

As mentioned earlier, the inclusion of the programme from the Wananga was motivated more by the uniqueness of its approach and the objectives - resistance to cultural strangulation by the dominant culture, for which it was instituted - rather than being an educational leadership programme in the conventional sense.

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The wananga, in which the Mast2NZ is offered, has multiple campuses in New Zealand and espouses a commitment to the provision of accessible, high quality tertiary education in matauranga Maori (Maori knowledge) and related disciplines for all iwi³⁸ and all people. The philosophy of the Wananga is stated as being to endeavour, “to educate towards ensuring that the Maori language, culture and people continue to survive and thrive in the future”. The same philosophy is espoused to guide the Mast2NZ programme.

The foregoing outlines of the selected leadership programmes in New Zealand indicate that they are offered at postgraduate level as full-fledged programmes, rather than courses/papers within other programmes. The programmes are either approved by the New Zealand Qualifications Authority (NZQA) or the university within which they are offered. This signifies that the programmes have to meet the criteria set by the NZQA or the university. In other words, they have to qualify as tertiary programmes. This also indicates a recognition that tertiary education has a significant role to play in the development of educational leadership. It is worth noting, however, that, in developing countries, such as Tanzania, where the majority of educational leaders do not meet conventional criteria for getting tertiary education, some adaptations need to be made, as elaborated later in the discussion on the eligibility criteria.

³⁸For the meaning of Maori words used in this thesis refer to the glossary of terms.

Eligibility Criteria: Qualifications, Positions and Experience

Data from the documents and discussions with New Zealand educators have revealed that the different educational leadership programmes have established criteria upon which the participants in the programmes are selected. Included in this section are the academic qualifications requirements, the programmes' recognition of prior learning (RPL) and options for cross-credit transfers, the applicants' leadership experience and positions of responsibility requirements.

The Dip1NZ Programme regulations (1997:41), specifically, state that, admission to the programme will be based on participants:

- a) Having an approved degree and/or approved teaching certificate, diploma or degree;
- b) having a practising certificate and at least five years teaching experience;
- c) having relevant experience as a senior manager or as a head of department or senior teacher with school support to carry out projects related to school-wide issues;
- d) currently working in a management position in a primary or secondary school.

The Dip1NZ Programme Course Description (1997:6) also indicates that the practitioners, who enrol into the programme, are managers in a specialist professional field, have significant responsibility for resources and for the performance of others and are accountable for their own performance as autonomous educational professionals.

However, quite in keeping with the claim for the commitment to the Treaty of Waitangi³⁹, the Dip1NZ Programme Regulations (1997:41) grant special admission provisions for leaders of Maori institutions of education. The regulations stipulate that:

Applicants who are currently managers of the Kura Kaupapa⁴⁰ may be considered for entry to the programme although they might not hold a recognised teaching qualification. In such cases, the Kura Kaupapa Committee would attest to the ability of the candidate to undertake the programme.

³⁹The Treaty of Waitangi, which in 1840 was signed, between the settler Europeans (Pakeha) and the indigenous Maori, is a unique New Zealand national feature which sought to harmonise relations between the two races. The Treaty has implications for all social, economic and cultural issues, which include educational provision.

⁴⁰Kura Kaupapa managers are leaders of the Maori language total immersion primary schools.

In stating a firm commitment to the Treaty of Waitangi, in particular, and to bi-cultural issues, in general, the Dip1NZ programme course description document states that:

Educational endeavours in schools are underpinned by values and goals enshrined in School Charters. These include specific reference to the manner in which schools will meet their obligations to the Treaty of Waitangi and to implement programmes which address equity issues. The programme upholds these requirements and supports initiatives to develop and sustain a school's commitment to fostering a bicultural dimension.

Other Selection Criteria

The following criteria are put forward in the Dip1NZ Programme Regulations (1997:42) for selecting participants if the programme is over subscribed:

- Practising status in the school;
- Assurance of commitment of undertaking all aspects of the programme and to meeting learning outcomes;
- Creating a balanced cohort of participants in relation to:
 - primary, intermediate and secondary schools;
 - ethnicity
 - gender
 - age
 - local and distance residence
 - rural and urban schools.

The above eligibility descriptions indicate that, apart from academic qualifications, prospective participants in Dip1NZ programme need to occupy positions of responsibility in the educational setting.

In similar vein, the Dip2NZ Programme indicates that it is intended to cater for the needs of experienced teachers with some educational leadership experience mainly in the primary and secondary school sectors. The regulations governing the entry to the programme stipulate that:

Before enrolling in the Diploma candidates shall have been admitted to a university degree or a New Zealand College of Education Higher Diploma of Teaching (Dip2NZ Programme Regulations 1996: 1).

Likewise, the Dip3NZ Programme indicates that the course is designed for school principals and other educational leaders and those who wish to prepare for these

positions. In its introduction, the Introductory Booklet (1997:7) for the Dip3NZ programme states that:

With the New Zealand educational reforms subsequent to the 1989 Education Act came the focus on the school principal or institutional head as the key leadership position in the system. Many incumbents in, or aspirants to this role have never received systematic and in-depth training for leadership. Most knowledge and skills have been acquired by observing others, by experiencing middle management positions, or by picking them up 'on the job'.

The philosophy behind the Dip3NZ programme for educational leadership is that: "systematic preparation prior to appointment as principal or leader, and continuous training in reflective leadership after appointment, are more than ever before an important key to institutional success" (Dip3NZ Programme Course Description 1997:7).

The Mast1NZ Programme regulations (1998:18) also stipulates that:

Before enrolling for the Degree, candidates

(a) shall have been admitted to the university Degree or have been granted admission *ad eundem statum* (admission with equivalent status) as entitled to proceed to the degree of Master of Educational administration;

(b) shall have satisfied the Academic board that they have sufficient background and professional experience to be likely to benefit from the course.

Information to Participants in the Mast1NZ programme (1997) states that:

Students normally have a minimum of five years of professional practice and most people hold some positions of responsibility, ranging from principals to deputy/assistant principals, syndicate or team leaders, deans, heads of departments, course supervisors etc.

The programme accepts participants from different levels of responsibility and different types of educational institutions. It is stated in the Information to Participants (1997) that: "People undertaking the programme come from pre-school organisations, primary, intermediate, secondary, area schools, polytechnics and colleges of education".

The Mast2NZ Programme, on the other hand, offers options for candidates who apply with different levels of qualifications. All candidates are screened for suitability to follow the course of study successfully by the Director of Graduate Studies, the Academic Board and the Mana Whakahaere (Governing Council). The participants

are first interviewed in-depth by the Director of Graduate Studies whose recommendation for admission is made to the Academic Board who, in turn, sends them to the Mana Whakahaere. A candidate declined admission to the programme by the Tumuaki (Director of Studies) may appeal to the Mana Whakahaere who would make the final decision in consultation with the Academic Board.

Applicants to the programmes include:

- a) Those without tertiary qualifications who have accumulated considerable knowledge (prior learning) in one or more of the proposed areas of study (or subdivision thereof), and judged to have the potential to undertake structures and advanced studies successfully.
- b) Those with tertiary qualifications who, because of their studies, research, writing and other activities, demonstrated the capacity to handle graduate studies.

In order to enrol into the Mast2NZ programme, applicants have to complete pre-enrolment requirements, which may include completion of pre-enrolment preparatory courses. The pre-enrolment courses are designed to equip the candidates with basic study and research skills necessary to undertake advanced studies successfully. Some applicants may apply for exemptions under the regulations and procedures governing “cross crediting and recognition of prior learning”.

Since the core of the studies in the Mast2NZ programme require research assistance from the iwi or hapu, candidates applying for admission need to show evidence, in writing, that their iwi or hapu are willing to support them during their course of study. Non-Maori applicants are also expected to show evidence of the same kind from an iwi or hapu. The endorsement required from an iwi or hapu in the case of non-Maori applicants might be forthcoming as a consequence of marriage, a long term family friendship or other associations (Mast2NZ Academic Regulations, 1997: 31).

The above eligibility requirements indicate that most of the New Zealand programmes studied, (Dip1NZ, Dip2NZ, Dip3NZ, Mast1NZ) with the exception of Mast2NZ, require applicants to hold a university degree and some years of teaching experience. The Mast2NZ programme states its requirements for applicants to include:

Those without tertiary qualifications who have accumulated considerable knowledge (prior learning) in one or more of the proposed areas of study (or subdivision thereof), and judged to have the potential to undertake structured and advanced studies successfully.

However, some programmes had the discretion to waive the academic requirements, particularly when it comes to honouring their commitment to the Treaty of Waitangi.

Worthy of noting is that, although all the New Zealand programmes studied had statements towards the commitment to the requirements of the Treaty of Waitangi, it is only the Dip1NZ and the Mast2NZ programmes, whose eligibility criteria included explicit and specific statements to honour this commitment. The Dip1NZ programme, for example, states that there is special dispensation for eligibility for participants with no graduate qualifications if they are leaders of the Maori immersion educational institutions, particularly the Kura Kaupapa.

It can be argued here that the requirement of a university degree in New Zealand, as part of the qualifications to enter the programmes of educational leadership, is easily achieved for most teachers. It is noted that the current teacher education preparation, in New Zealand, is moving towards having the first degree as the basic qualification for teaching at all levels of schooling. Teachers' colleges are either independently offering the New Zealand Qualifications Authority (NZQA) approved degrees or they have entered arrangements to jointly offer degrees with universities. It is noted (Grudnoff and Kelly (1998:2), for example, that:

In 1989, the Auckland College of Education developed and introduced a conjoint Bachelor of Education/Diploma Teaching package with the University of Auckland. In introducing this, Auckland College of Education *was one of the last of the Colleges* to enter such a relationship with a university (emphasis added).

Apart from offering joint degrees, there is also a noticeable growing trend in New Zealand for colleges of education to merge with universities; thus, creating the means for the basic pre-service teacher qualifications to be a graduate experience for all teachers. This indicates that the academic requirement of eligibility for educational leadership programmes is increasingly easier for most teachers.

Whereas, in New Zealand, teachers are able to meet the criteria of having a university degree as the basic qualification to join educational leadership programmes offered at the tertiary institutions of education, in Tanzania, on the other hand, such a requirement would be out of reach; not only for most of the teachers but also for most incumbent school leaders; especially, those in primary schools.

In Tanzania, the bulk of teachers have neither graduate qualifications nor the necessary requirements to undertake university study. For example, it is only in rare conditions that teachers with diploma or degree qualifications are found teaching in primary schools. The majority of teachers in primary schools are found in three grade categories: A, B and C (URT 1993:12). According to these categories, Grade A

teachers are usually the most qualified academically, having undertaken two years of teacher education after completing their fourth form study (which is equivalent to New Zealand's School Certificate). Grade C teachers are often those who complete primary school and enter teachers colleges for four years. The majority of teachers in Tanzanian primary schools would normally have grade C qualifications. Grade B teachers are Grade C teachers who get promoted without acquiring secondary education and without undergoing the necessary teacher preparation courses in order to be elevated to grade A level.

As a rule, only Grade A teachers are supposed to be appointed as head-teachers⁴¹ of primary schools. It is stated in the Tanzanian Education and Training Policy (URT 1995:29) that:

Education managers at ward and primary school levels shall have a Certificate or Diploma in education as well as professional training in educational management and administration from a recognised institution.

However, according to other sources, it was found that teachers without the levels of qualifications indicated in the policy are also appointed to head primary schools. According to Tanzania's Education Sector Development Programme, it is stated (URT 1997:38) that: "If a grade A teacher is unavailable, an exceptionally good Grade B/C teacher may be considered for appointment to the post of the head teacher."

The implication of this point is that the eligibility criteria for tertiary educational leadership programmes would not be met by most teachers in primary schools. In order for tertiary educational leadership programmes to be of any use for primary schools in Tanzania, either the eligibility criteria for entry into tertiary programmes have to be amended or some other arrangements have to be made to circumvent the criteria. However, these options have operational difficulties which have to be considered.

In the first case, it would be difficult to amend eligibility criteria in order to make way for admission of teachers without requisite qualifications to pursue tertiary educational leadership programmes, because the criteria for admission into the programmes are not only institutionally set but also they have to fulfil certain

⁴¹ Whereas the heads of schools in New Zealand are referred to as principals, in Tanzania school heads for primary schools are called headteachers, and those for secondary schools are called headmasters or headmistresses. In Tanzania the term principal is used for heads of colleges of education.

standards of which educational leadership programmes cannot be the exception. Secondly, even if it was possible to circumvent institutional eligibility criteria, this may not be desirable to the programmes themselves, since it would mean educational leadership programmes being offered at lower standards and quality than those stipulated for the institution as a whole.

However, it has been demonstrated⁴² that intermediary qualifications can be offered by tertiary education departments which not only have relevance in the field but also can improve the basic qualifications for the recipients. TZEI, a Tanzanian educator, proposes that certificate qualifications in educational leadership can be introduced within tertiary institutions, especially universities, so as to give primary and some secondary school teachers the qualifications that would enable them not only to grasp issues in school leadership but also to give them the necessary qualifications for eligibility for further development.

In its stipulation for the need of leaders who are “highly qualified academically and professionally,” Tanzania’s Education and Training Policy (URT 1995:27), states that:

All educational managers at national, regional, district and post-primary training institutions shall have a university degree, professional training in education and management as well as appropriate experience.

It is to be noted that, by the time this policy was announced, in Tanzania, there were no tertiary educational leadership programmes that could cater for the proposed qualification needs for educational leaders at that level. Thus, it can be surmised that tertiary educational leadership programmes are required to provide the necessary professional qualifications stipulated by the education policy in Tanzania.

It may be argued that leadership at the post-primary levels, as envisaged in the Tanzanian Training and Educational Policy (1995), could be directly facilitated by programmes developed by tertiary institutions. However, it needs to be pointed out that, even at these post-primary levels of educational units, the majority of teachers are not degree holders. It is noted (URT 1993:13), for example, that: “There are about 25% of graduate teachers in the teacher training colleges against a requirement of 50%. The majority are diploma and certificate holders”.

⁴² It is noted, for example, that The Faculty of Law at the University of Dar es Salaam, Tanzania offers a Certificate Course in Law in collaboration with the Tanzanian Police Academy, which is used as a basic qualification to join the faculty for undergraduate studies.

Thus, even in the post-primary units of education, there is a need for provision to be made to ensure that there are requisite qualifications to meet the selection criteria into the programmes for an increased number of participants. The task for tertiary institutions to develop intermediary programmes to uplift the general qualifications of the teachers to meet the selection criteria to pursue educational leadership programmes at tertiary educational institutions, therefore, is applicable also at the post-primary school levels in Tanzania. This discussion is further developed later in this study, in the section on teachers' professional development

Positions of Responsibility

From the eligibility criteria, it was observed that, with the exception of the Wananga-based Mast2NZ, participants in the New Zealand programmes examined are required to have higher positions of responsibility in the educational hierarchy than ordinary teachers. Some of the programmes state explicitly that they need participants to be in positions that would allow them to conduct their projects with relative autonomy. It is noted, for example, that the Dip1NZ programme (Participant Information 1997), states, amongst others things, that a potential participant is required to have: "Relevant experience as a senior manager or as a head of department or senior teacher with school support to carry out projects related to school-wide issues".

Further, it is stipulated in the requirement for the Dip1NZ programme that, the prospective candidate should be "currently working in a management position in a primary or secondary school".

In the same vein, the Mast1NZ programme (Regulations 1997) indicates that applicants "normally have a minimum of five years of professional practice and most people hold positions of responsibility". It can be argued that the inclination of eligibility criteria, being towards participants who have more experience and positions of responsibility, could lead to an overt discriminatory tendency towards the non-positioned and less experienced ordinary teachers. It was observed, in this study, by a New Zealand educator (ENZ4), for example, that, it is only in recent years that women and younger teachers have started participating in the Dip1NZ programme in increased numbers. In elaborating this point further, ENZ4 observes that: "At the time of Tomorrow's School [1988], about ten years ago, most of the applicants to the programme were school principals and typically they tended to be older people, mostly white males".

However, it was found, in the case of the MastlNZ, that, from the early days of the programme, which started in 1986, prior to the major reforms of the late 1980s, women have participated almost at similar levels with males in the programmes. According to ENZ5, a MastlNZ programme provider, “female participants appear to gain more than their male counterparts in the programme”. Thus, accordingly, female participants in the programme have been able to attain positions of responsibility in the schools more than male participants. Arguably, the reasons for this apparent discrepancy may be found outside the intrinsic merits of the programme itself. It could probably be explained by the fact that, since women have had fewer opportunities in the past, those who manage to get the necessary qualifications and heightened confidence stand a better chance than their male counterparts to climb the bureaucratic ladder, especially, under the current environment which recognises the past imbalance.

At a broader level, though, it is argued that, by focusing on the participants’ positions of leadership or aspiration for such positions, the programmes may divorce educational leadership development from being part of the process of teachers’ professional development and designate it as a sanctuary for those educational personnel who have the privilege of having positions of power.

According to the eligibility criteria in the programmes under this study, it can be argued that, by implication, the present arrangement in New Zealand does not extend the professional leadership development notion to teachers. It is noted that, in order for the ordinary teacher to enrol into a leadership programme, he/she has to have been either a head of department, a leader of a syndicate or a team. He/she has to have a strong desire to hold a position of responsibility. He/she should be qualified above the minimum required to teach, as well as having the necessary experience.

In as much as the requirements for candidates to hold positions of responsibility may seem necessary to maintain the quality levels of the programmes, they are, at the same time undoubtedly out of reach for the majority of teachers. Thus, access to the programmes becomes restricted to only a few; limiting most of the ordinary teachers from becoming part of the elite group of people with the necessary skills and knowledge to move into positions of power and hierarchy in the education system. It needs to be pointed out that some respondents in this study (e.g. ENZ5) argued that new teachers tend to express no interest in leadership positions, as they are contented and committed to deal with the challenges of the classroom.

However, it needs to be argued that eligibility criteria, based on positions of authority and responsibility, may work against the achievement of some of the stated objectives of the programmes, including the development of collaborative leadership in educational settings. For example, the Dip2NZ programme indicates that its objectives include the emphasis on “collaborative leadership as a concept for thinking about ways to include the ideas and values of all members of the learning community” (Course Outlines 1996:34). In another instance, a programme provider (ENZ1) states, in reference to Dip1NZ, that the programme works towards the accomplishment of school leadership that is both “collaborative and action research oriented”.

These observations seem to indicate the need for teachers, without formal positions in the school hierarchy, to have opportunity to become recipients of educational leadership programmes, so that they can acquire the sets of skills to enable them not only to understand what goes on in the decision-making processes, but also to contribute towards those decisions with the competence and confidence borne out of knowledge and information, regarding policy, curriculum, school property, finances and other institutional concerns.

Thus, whereas some programmes and their providers may express the goal of addressing issues of power differences in educational organisations and how to alleviate them through collaborative approaches to leadership, upholding eligibility criteria that insist on positions of responsibility may indirectly work towards the perpetuation of such differences.

It may be argued that eligibility criteria that limits the numbers of prospective participants take into consideration the need to conserve the limited resources and use them efficiently. ENZ4 argues, for example, that, “in the framework of limited resources, leadership development in education should not be left to chance”. However, such an argument, based on the economic rationalism approach to educational decision-making, seems to ignore the costs involved in the loss of morale and the growth of apathy amongst teachers and the learners borne out of efficient but undemocratic forms of leadership in educational establishments.

Thus, while cognisant of the compelling arguments on the economic imperatives, it is argued, in this thesis, that a liberative approach to educational leadership entails necessarily an investment into educational leadership programmes that are open and democratically accessible to most, if not all, the teachers. In other words, educational leadership programmes have to be extended to ordinary teachers as part of the professional development (PD) process. It has to be noted that the conception of

leadership in education, in this regard, has to be broadened to encompass wider activities than those designated to bureaucratic tasks. It was noted (ENZ5), for example, that, “young teachers may be taken up with their immediate classroom commitments rather than thoughts of leadership”. This observation indicates the need to broaden the conception of leadership in education in order for the teachers’ commitment to the classroom to be seen as also a commitment to leadership in education. The observation further indicates the need to orient teachers and all involved in the educative process to view leadership in education beyond the confines of power wielding authority and managerial tasks to embrace the core educational and pedagogical functions of educational places.

For that reason, it is argued that, in order for tertiary educational leadership programmes to become part of the teachers’ professional development process and to broaden the conception of leadership, in the situation like that of Tanzania, fetters to participation need to be reduced. Removing the requirement for teachers to have positions of responsibility, and facilitating non-degree programmes that would uplift academic qualifications of prospective participants, are necessary steps towards increasing the democratisation process of teachers’ enrolment into tertiary educational leadership programmes, in the Tanzanian contexts.

Cross Crediting and Recognition of Prior Learning

It was found that the different programmes of educational leadership in New Zealand had different policies towards the knowledge and experiences which participants brought with them to the programmes. While some programmes recognised these experiences and credited them in the participants’ favour (e.g. Mast1NZ and the Mast2NZ, Dip2NZ), other programmes refused to accept such experiences (e.g. Dip1NZ). In the same connection, it was also found that some programmes accepted cross-credit transfers (Mast2NZ, Mast1NZ) while others did not entertain such transfers (Dip1NZ).

In its recognition of prior learning, the Mast1NZ programme states in the Programme Regulations (1998), for example that:

Applications for admission on the basis of the recognition of prior learning will be evaluated on criteria which relate to the qualities expected of graduates in professional education from [the University]. This means that while the full details of the undergraduate degree may not be required to be successful, applicants must satisfy the University that their prior learning and experience has brought them to the standard or level of a graduate in the three areas that comprise

undergraduate study in professional education: academic achievement, general education, and professional development. Applications for admission on the basis of the recognition of prior learning will be evaluated on criteria which relate to the qualities expected of graduates in professional education from [the University].

In all cases of recognition of prior learning and cross-credit transfer into the Mast1NZ programme, a high degree of authenticated documentation and evidence is required. Candidates requiring admission with equivalent qualifications are required to make a written application to the University Academic Registrar, on a special form, before formal admission into the Mast1NZ programme can be finalised.

Likewise, the Mast2NZ programme has an elaborate procedure through which credits of study can be brought from courses studied at other institutions and be credited to the participants' course of study in the masters programme.

According to the Mast2NZ Course Regulations (1997:32), where it is appropriate, the Governing Council credits to the programme of study successful studies undertaken elsewhere, relevant learning and experience. Each case is treated individually on its merit in accordance with the following procedure:

- The candidate is required to make a written submission for consideration by the Mana Whakahaere;
- A certified transcript of results from places of previous study, or relevant evidence is required with the submission;
- The candidate maybe required to supply a course description for each module or part thereof for which cross credit is sought.

On the other hand, in order to qualify with a Diploma of Educational Leadership from the Dip2NZ programme, participants are expected to complete seven papers, four in Part One and three in Part Two.

Part One courses present an introductory overview of key sub-roles of principalship and middle management, as well as courses designed to meet individual needs and interests in educational management. Enrolment in Part Two courses of the programme is conditional on the candidate's successful completion of Part One courses. Part Two courses focus on the in-depth analysis, interpretation and construction of the participant's own philosophy and practice of leadership (Dip2NZ Programme Information 1997).

It is also stated in the Dip2NZ Programme Regulations (1996: 1) that:

Where the Higher Diploma of Teaching has included credit for any of the courses in Part One of the Dip1NZ, an appropriate number of

additional courses will be required prior to the candidate being accepted into Part Two.

This indicates that Dip2NZ programme has some allowance for credit transfer. However, Part two courses of the Dip2NZ programme are not given credit from the Higher or Advanced Diploma of teaching.

The Dip1NZ, on the other hand, was found to have no provision for cross-credit transfers to the programme nor for recognition of prior experiences. It is stated in the Programmes Description (1997:10), for example, that:

Because of the uniquely comprehensive nature of this programme and the integrated approach taken to teaching units, it is not envisaged that participants will gain cross-credit for individual elements of the programme.....there will be no provision for participants being excepted from any aspect of the [Dip1NZ] Programme.

The regulations further elaborate (p: 43) this point:

Because the courses in this programme are integrated through themes of critical reflection, change management and collaborative practice, the programme is presented as a cohesive and comprehensive learning experience and the seven courses are taught sequentially over two years of part-time study.

From this statement it is clear that, apart from the non-provision for cross-crediting of courses from other programmes, the Dip1NZ programme offers no Recognition of Prior Learning (RPL) and experiences which participants bring with them into the programme.

It may be argued here that, while prior learning and experience should not be the sole criterion upon which eligibility into the programmes should be based, it still needs to be acknowledged as useful and valuable knowledge and it should rightfully earn some kind of recognition for those who have it.

It is argued that the attitude and practice of non-recognition of prior learning may contribute to the discouragement of potential participants in the programmes because they have to go through some of the elementary processes which they may have already covered extensively through other programmes. At the same time, it also seems to be unnecessarily expensive, both in terms of time and other resources, for participants to duplicate their efforts in order to satisfy the conditions of the institution. There is a need for meeting each other part of the way by recognising the

experience which participants bring with them into the programmes and also upholding the academic standards of the institutions.

The researcher argues, therefore, that it would be a reasonable proposition that participants applying for the programmes should be admitted according to their individual merits rather than subjecting them to umbrella conditions which fit all applicants without exceptions. As one participant in this study (ENZ4) has pointed out, in education, resources are always limited and the situation is even more constrained in a developing country like Tanzania. Thus, the recognition of the participants' experiences would contribute to efficient use of resources, including saving time in order to enable the teachers to get back to their normal duties of teaching and leading educational institutions. Further to this, the approach would also act as an incentive for the applicants to enrol into the programmes. Both of these points may have more relevance to the programmes, and the institutions of higher education in general, as the environment becomes more competitive and less tolerant of inefficient forms of educational approaches.

Modes of Programme Delivery

The modes of programme delivery employed by the various programmes in this study were considered as another organisational aspect of the programmes worth examining. It was discerned that there were differences in how the various programmes were organised and delivered to the participants. The following is the description and discussion of the modes of delivery of the programmes that are included in this study.

Extramural Delivery of Programmes

In analysing the modes of programme delivery, it was found that most of the New Zealand programmes, which were included in this study, had an extramural component. Some programmes had options for meeting with the participants during some weekends (e.g. Dip1NZ) or for several days during school holidays (e.g. Mast1NZ, Dip2NZ, Dip3NZ). The following presentation highlights how the extramural component of each programme is organised, a range of New Zealand educators' perceptions of extramural delivery of educational leadership programmes, including the envisaged merits and limitations as well as some of the lessons that Tanzania can learn from the New Zealand experience.

It was revealed that the Dip1NZ Programme is delivered through intensive on-campus study blocks of face-to-face learning (mainly in school holidays) and supplementary

distance learning so that it is accessible to practitioners nationwide and so that participants can pace their learning to balance work commitment and academic study which is directly applicable to their management role in school.

For the distance learning packages, the predominant learning mode is independent part-time study and application of learning to professional practice. Learning is facilitated through self-study packages and is also self-directed. On-campus learning is facilitated through lectures and tutorials and learning presentations which are interactive and which involve group discussion and problem-solving activities.

In order to enrich their learning experience, participants are encouraged to undertake library research and to use educational technology on campus as well as other open learning facilities. It is stated in the Dip1NZ Programme Analysis Document (1997:9) that:

Participants are expected to be motivated and be able to manage time and the demands of a substantial school-based investigation into practice in the form of action research carried out in collaboration with other in the school. ...Participants are encouraged to establish local study circles and to arrange tutorial sessions with lecturers. When feasible lecturers will travel to a regional centre where a number of students can meet for a negotiated tutorial.

In assuring participants of learning support, the Dip1NZ Information Material for 1997 (undated: unpagged) states that:

We believe that participants are highly motivated to succeed and that the learning-teaching partnership is crucial to achievement. For learning support, participants are encouraged to keep in touch with the (Institute) staff by mail, fax and E-mail.

The institution also offers a range of support to the participants which include access to, and use of, its extensive library services and other open learning facilities.

The Dip2NZ programme, on the other hand, is a part-time programme with a strong extramural component to it. The programme is also self-paced, allowing the participants to determine the number of courses in which they wish to enrol, so as to balance the programme's academic requirements with their employment and other responsibilities.

Similarly, the Dip3NZ programme is mainly delivered extramurally, with students spread all over New Zealand and even abroad. The programme, however, has

opportunity for participants to meet at different locations throughout the country during the school vacations. The vacation course is described as an integral part of the Dip3NZ programme and participants are expected to take part in these two day conferences which include keynote speakers, seminars, discussion, workshops and assignment preparation. According to the Programmes Introductory Booklet (1997:33):

The purpose of the vacation course is to bring members of the diploma together to help reduce the effects of isolation and encourage the formation of professional relationships. The courses enable participants to meet and get to know those who co-ordinate diploma papers and vice-versa. Joined with these important benefits are the elements of the course programme itself. Vacation courses are put together to develop and extend the understandings and principles embodied in the diploma's study guides and assignments.

The general mode of delivery of the programme is through posting study guides to participants. Assignments are returned to the course co-ordinators who are spread around centres throughout New Zealand. Apart from course materials, the college also sends newssheets to the participants at regular intervals; sheets which include information as it arises and advises students on activities pertaining to the programme. Such information would normally include dates for tutor teleconferencing and audio-conferencing dates and programmes for vacation courses at different centres in the country, deadlines for assignments and reports and, even, information on international comparative educational leadership course study tours⁴³. The newssheets also inform the students of the enrolment processes, reports from tutors and teaching-fellows as well as course evaluation sheets.

Students are generally encouraged to keep in touch with their tutors, who may be attached to centres like teachers colleges or other establishments, or the college programme providers. Tutors are assigned to the participants and identified to them through their first posting of study materials and information about procedures and processes of how to go about their studies. Different college tutors are responsible for different parts of the programme.

Although there are provisions in Mast1NZ programme for full-time on-campus delivery of the courses, most of the participants prefer to take the courses on an extramural and part-time basis, with periodic attendance of on-campus courses, scheduled during school holidays. Participants receive study guide materials and they

⁴³ Dip3NZ was the only programme, under this study, which was found to have an international travel experience component built into their comparative educational leadership course.

are encouraged to maintain regular contact with their university teaching staff in each course.

The Mast2NZ is also basically an extramural programme since it is a self-paced part-time study with days spent on campus and in their respective iwi and hapu bases.

Through interviews and discussion with New Zealand educators, the researcher found that the programme providers and participants in the programmes perceived the extramural mode of delivery as being efficient and convenient, especially for those participants who wanted to up-skill themselves amidst new demands for their occupations while in full-time employment. Participants' choices of programmes were also increased as they were not limited by the geographical proximity to the institutions or campuses where the programmes were being offered. The use of modern facilities, like, e-mail, fax and telephone, were reported to have made easier communication between the programme providers and the participants; thus, making more amenable the extramural mode of programme delivery in New Zealand.

As was observed, most of the participants in the New Zealand programmes are people with concerns for their employment and careers. The extramural mode was found to allow them the flexibility to balance the needs of the programmes and the demands of their work. One of the New Zealand programmes (Dip2NZ) was a self-pacing programme which allowed participants to select the number of courses they wished to take during a given time. This allowed them to fit the demands of academic study with the schedules of their work and, possibly, the need for attending family matters in such a way that they would not feel unnecessarily pressured.

However, it needs to be noted that some programme providers (e.g. ENZ2) observed that the extramural mode removed the personal touch from the process of programme delivery. It did not give students sufficient opportunities to learn from each other and to create networks amongst each other as much as it is possible under face to face delivery. Participants' involvement in the decisions of moulding and nurturing programmes seemed to be an important aspect of programme development for ENZ2, which is hampered by the fact that courses were not offered face to face. The closest to participation, then, are participants' input in negotiating their research projects with their tutors and supervisors. The extramural mode of delivery was also seen (ENZ4, ENZ2) to limit the providers' ability to interact closely with their students in the traditional way. Apart from these evident pitfalls, it is the inclination in this thesis to agree with ENZ2, who contends that "this is part of the price one has to pay for modern conveniences". In all, the advantages of the extramural modality seem to

outweigh its limitations in ensuring the delivery of educational leadership programmes to educators whose participation chances would otherwise have been severely limited by time, distance, as well as social and career commitments.

Implications for Tanzania

The extramural mode of programmes delivery was deemed to have exciting possibilities for being reasonably adapted in a developing country, such as Tanzania, where programmes are offered through residential courses which take a long time; thus, discouraging many aspiring participants. However, some contextual issues need to be taken into consideration, so as to ensure successful delivery. Whereas, in New Zealand, there is increasing reliance on the use of modern methods of communication, including teleconferencing, email, telephone and fax, in Tanzania, the extramural mode of delivery would have to be mainly through the use of postal communication. It needs to be noted that even postal communication itself may not always be easy, considering the costs of postage to and from the participants. However, centres closer to where the participants live (for example, district or regional education offices) could be used for participants to collect and return materials. Tanzania has extensive experience from the adult education campaigns which saw the creation of centres in every region and district which are used to co-ordinate correspondence studies. These centres, with proper arrangements and co-ordination, could as well be used as centres for liaising educational leadership programmes.

It is contended that, with commitment and will on the part of tertiary programme providers and education policy makers, in Tanzania, viable alternatives to the present outlook, of offering tertiary education through residential on-campus programmes, could be found and utilised. In the last few years, Tanzania opened a distance education university, the Open University of Tanzania (OUT), whose first products graduated early in 1999. The experience being gained from the activities of this young university may provide opportunity for the older and newer institutions to find new ways of programme delivery through distance education techniques. Educational leadership programmes in Tanzania, offered extramurally, may assist a lot of teachers and incumbent school leaders, in far flung and remote areas of the country, who may not feel secure enough to leave their posts for long periods of residence at tertiary institutions. The modality may also open opportunities, especially, for female participants who are usually too busy with domestic chores to be able to attend programmes of educational leadership which require leaving their families for a long time.

The argument for the need to review the prevailing mode of programme delivery has to be seen within the conception of a very limited and narrow tertiary education sector existing in Tanzania, as has been argued in the context section. Thus, the extramural option for programme delivery would not only offer an opportunity to upskill and improve educational leadership practice in the country but also would facilitate the general expansion of participation in higher education. Both of these lofty aims may be achieved at reasonably reduced costs to the participants, which in itself is not a small fetter, especially in the current era of cost-sharing. The reduced costs would also be a welcome relief to their employers as well, who, in most of the cases, would be the government itself. Furthermore, participants would no longer have to forego their earnings and sometimes risk their careers in order to undertake the courses, nor would sponsorship to undertake the programmes be as difficult to obtain as is currently the practice in tertiary education in Tanzania.

Programme Development

Although each programme that was studied had statements on how programmes and courses were developed, they differed on the issues upon which each focused. While some programmes stated how programmes and courses were developed, in general, others concentrated on the procedures through which changes in the programme could be instituted.

The Dip1NZ Programme indicated that, following recommendations either from the programme evaluations or review, the programme may be required to institute changes. Such changes are instituted subject to the following approval processes:

- Major changes - such changes that affect the predominant character of the programme require the approval of the Academic Board before they can be implemented.
- Minor Changes - such changes that do not affect the predominant character of the programme require the approval of the Faculty Academic Committee.

According to the General Regulations (1997:32) of the Mast2NZ programme, the procedures for minor changes of the programmes, either by modifications of the prescription for continuing courses which do not alter the predominant character of the course or additions or deletions of individual courses, go to the Academic Board and Te Mana Whakahaere and, if agreed, the proposed changes are sent to the New Zealand Qualifications Authority (NZQA) with explanatory notes.

The data regarding programme (Dip1NZ, Dip3NZ and Mast2NZ) development, presented above, indicate there are no written allowances for students to participate in programme development.

Interviews and discussion with New Zealand educators indicated various views on programme development. Some programme providers indicated some of the avenues that are used in programme development to include:

- Keeping current through noting policy changes,
- Research and consultancy contracts,
- Sabbaticals for tertiary providers in schools,
- Programmes Advisory Committees,
- Including some practitioners from schools in developing programme materials.

These five avenues are briefly discussed hereunder.

Keeping current through noting policy changes was revealed as one of the avenues through which educational leadership programmes in New Zealand are developed.

ENZ4 indicated, for example, that the Dip2NZ programme:

Has always tried to take into account the current trends, issues, and in-school management policies. So when government policies change we try to develop new materials and incorporate these changes into the programme, to make the programme up to date.

Research and consultancy contracts was also indicated (ENZ1, ENZ4, ENZ5) as another avenue for programme development. Indicating the variety of ways through which programme providers keep in touch with schools and other educational places, ENZ1, a Dip1NZ programme provider, points to consultancies, research and professional development contracts as some of the mechanisms employed by providers in the programme. ENZ1 states that:

We have outreach programmes in schools on a private basis, including consultancies and professional development contracts. Our centre has had a Ministry for Education professional development contract for many years. There is also the consultancy work we do in schools.

ENZ1 argued that, in their programme, keeping in touch with schools and, therefore, remaining current, was considered to be vital to maintaining the relevance of the programme. For that reason, the provider states that:

We have to be researching and doing development work in schools. For, example, now I am working with a secondary

school that wants to set up a self-review process. I am helping them on establishing the process, piloting it and writing it up as a development paper. I am working with two other schools who are appraising the principals at the initiative of trustees. There are too many opportunities. We cannot keep it up. We have to say no. And then on a much larger scale we are involved with the Ministry of Education professional development contracts.

Another programme provider, ENZ4, also pointed out that, in the Dip2NZ programme, dealing with school people on different issues and occasions enables the programme providers to keep in touch with what is going on in schools. There are many ways through which we keep in touch with schools. He observes that:

We deal with school people all the time. Then, for example, I have been involved in a number of government management initiatives and contracts. These allow me to get into schools and get in contact with real school issues which the leaders are dealing with. This knowledge allows me to tailor my courses to suit the needs of the schools as I see them first hand. The process of applying for government contracts is open for all providers and, through these, our programmes have maintained currency and remained relevant.

During the course of the interviews for this study, the researcher found that programme providers from two of the participating programmes were engaged in New Zealand government sponsored activities for school performance appraisal. In one of the programmes, Dip1NZ, the providers were contracted to work with over 150 secondary schools in helping them to establish the modalities for implementing new requirements for teachers' performance appraisal. In this exercise, according to the programme provider, ENZ1, there were about six other people working with the team of programme providers, on a part time basis, including a secondary school principal.

The above discussion indicates that, through research and consultancy contracts, programmes providers get to understand what is happening in the field of educational leadership and, hence, they use their experiences to update their courses. A significant limitation to this approach, however, is that it is dependent on the availability of contracts. Competition for contracts may limit collegial information sharing amongst providers, which, in turn, may lead to unnecessary duplication of efforts.

Sabbaticals for tertiary programme providers in schools were also indicated as a possible avenue for keeping in touch with schools and other educational settings in order to familiarise themselves with what is currently happening in the field. In order to ensure that tertiary institutions give continued support to educational leadership in schools and other educational places, ENZ3, a school principal, suggested that

outreach programmes, linking tertiary education with schools, should be developed. The educator, further, states that:

I believe that school principals need to have training before or during their term of principalship, because some of the issues involved in managing schools need to be acquired from formal programmes. Tertiary institutions could do a good job in this area..... programmes should however render themselves more practical, in order to address real issues that principals have to deal with in schools.

ENZ3 also reiterates that retraining and sabbatical programmes, for principals and senior staff, could also help in acquainting school leadership with ongoing research in educational leadership in tertiary institutions. It was found that some programme providers have attempted to take sabbaticals in schools but no case was found where it has been successfully undertaken. A Dip1NZ programme provider, ENZ1, states that:

One of my associates ... actually applied for one such a possibility for a short term, but it just did not work out. But then for me I am a former practising principal, and I was practising for seven years. Another strategy that we use is that we have an educational management fellowship, an annual fellowship for practising principals, who come and work with us for ten weeks - one school term, each year, to do research and to assess our teaching programmes. .. This gives us a particular insight to their school and their problems and keeps us current.

The foregoing observations indicate that programme providers envisage a need to keep in contact with the practice of educational leadership in order to develop appropriate courses/papers for their programmes.

The use of *Programmes Advisory Committees* (PACs) was yet another strategy which was found to be used by various programmes in order to ensure that they are current with what is happening in the field. ENZ1 also points out that the Dip1NZ Programme Advisory Committees include practising principals and middle managers who constantly provide advice to the providers about the nature, content and direction of the programmes. The Dip2NZ programme also indicated the use of the Programmes Advisory Committee in the amendment of the programme.

Consultation with schools and school leaders was also pointed out as another way through which programme providers maintain contact with educational issues which need to be addressed by their programmes. ENZ2 indicates that the Dip3NZ programme providers constantly consult with schools on various aspects of the

programme. The provider points out that staff from their programme meet with some principals twice a year in the process of developing papers. The consultation exercise is an ongoing process that involves people from schools. ENZ2 further states that:

We work with people who teach in schools. We ask the teachers and see how they react to our questions. We go out to talk to principals. Sometimes we phone them. We meet and talk to the programme participants. We also conduct research in schools in the area of educational leadership to identify major issues. Interacting with schools is crucial otherwise you tend guessing what issues are relevant. You need to hear the story about learning issues. We have networks throughout the country.

Likewise, in surmising the process by which the providers in the Dip1NZ programme keep in touch with the educational leadership realities in school settings, ENZ1 states that:

Thus, we become current from going into schools; from school people coming to us and from groups of leaders being aware of what our programmes are doing and what the issues are out there, and saying. "Are you teaching this particular component in the programme", or "should this particular approach be considered?" Those sort of things.

Practitioner Involvement in the Development of Course Materials

It was noted that the writing of individual courses in some of the programmes involved input from practising educational leaders. The development of course materials for the Dip3NZ programme, for example, was found to be a team exercise where educationists are invited to prepare the course materials, in collaboration with college tutors. It was noted, for instance, that the four study guides for the *Managing Learning Course* for the 1997 Diploma offerings were developed by four different people who included a university professor (Learning in the Classroom); an acting high school principal (The New Zealand Curriculum Framework); A high school principal (Curriculum in the School); and a member of staff at the college of education (Assessing Learning). Several other courses were developed similarly by members of the college in collaboration with other educationists outside the college.

In another case, ENZ1, a Dip1NZ programme provider, indicated that some practitioners from schools are occasionally involved in the development of course materials for the Dip1NZ programme but, mainly and only, on consultation capacities. ENZ1 argues that:

We are very concerned about the knowledge-base in programme development and from experience we find that most practising principals, unless they have also got qualifications in the specialist fields, are not really able to produce quality material we would require. They are quite useful in some cases in providing case study materials illustrating things, but they are not the specialists, and they don't have the qualifications to do it. And to just use them on the basis that, because they happen to have practised something in their schools, they are capable of teaching it or knowing how to critique it, is something I am not prepared to risk for our students. ... It would lower the quality of our courses.

However, it was found that even here there was room for exceptions, as ENZ1 explains to the researcher:

However, I must give you a correlate of that, this year's education management fellow, a principal of an intermediate school has, with my mentoring, developed two sessions for the diploma programme materials. We don't ever bring in outside providers to develop materials without working with them very closely.

For the university Mast1NZ programme, on the other hand, it was found that the programme basically depends on the programme providers' initiatives, either as a team or from individual "sensing" of the need for a course in a given area. Most of the course development was done by individual lecturers in the way they consider best. Indicating the significance of the role of the individual lecturer in determining the content and direction of the programmes at the university, ENZ5 states that:

The judgement and sensing of the individual lecturers within the university provision of leadership programme is critical to the nature, content and objectives of the programmes they offer. The bodies that approve the courses are far removed from the expertise involved in the programme and the particular courses of offer, such that, their impact on shaping the programmes is at best negligible.

The Mast1NZ programme seems to provide more leeway for individual lecturers to introduce new courses of study, subject to a rigorous and extensive process of approval which is laid out for the entire university. Accordingly, ENZ5, a Mast1NZ programme provider, states that:

Each lecturer may decide to initiate a new course as an independent project in which students can enrol in order to gauge the suitability as well as the attraction the offering has to students. Once it is clear that the course is viable, then a rigorous process of registering the course through the various university organs is initialised. This means the course proposal

is submitted to the department, from where it goes to the Academic Board of the College or School, then to the University Programmes' Committee and later on to the CUAP⁴⁴ for approval.

This may be argued to be in keeping with the need for academic freedom and professional independence which is expected in any university course or programmes. On the other hand, though, it may be the source of the practitioners' wariness (e.g. ENZ3) about the possibility of courses offered by tertiary institutions of learning, especially universities, losing touch with reality. In order to accommodate specific demands from the participants, it was noted that some programmes made efforts to incorporate the participants' own experiences in the course of study. It was argued by ENZ2, for example, that the curriculum management course, in the Dip3NZ programme, gives participants the opportunity to negotiate with their tutors and to develop projects relating to their school needs.

From the preceding observations, it is argued that Tanzania's path for programme development can be illuminated by the New Zealand experience. In the case of keeping current, suggestions for providers to keep abreast with what is happening in the field is of vital importance because it enables programmes to maintain relevance and to offer meaningful skills and understanding. Sabbaticals, seminars, workshops, consultancies and other mechanisms practised by New Zealand providers are seen as viable and possible avenues for Tanzanian providers to develop current and relevant programmes.

Inter-Institutional Co-operation

The issue of co-operation and collaboration amongst the various programmes offered in New Zealand was also found to be worth discussing. At the moment, it was noted that opportunities are still available for various programmes to work co-operatively. For example, it was found that providers of different programmes consulted with other providers in order to undertake course and programme moderation. Whereas there were incidents of inter-programmatic co-operation and networking amongst programme providers, some instances during the study indicated a creeping wariness with which some providers reacted to issues of inter-institutional co-operation. It was revealed that some programme providers in New Zealand are already starting to feel

⁴⁴ The CUAP is the joint Committee on University Academic Programmes, which acts as the final university academic monitoring organ in New Zealand..

the force of the new environment which is breeding a culture of competition amongst various programmes.

As an indicator of increasing competition amongst educational leadership programmes in New Zealand, the researcher found that programme providers were hesitant to make their “patented” study materials available to other programme providers. One programme provider (identity withheld) declined to give some of the study materials to the researcher on grounds related to patent and intellectual property rights. The provider stated that:

The climate we are in at the moment cannot allow me to give our teaching materials to another provider. There are all kinds of intellectual property issues involved in that. No. I would have a problem with that.

Implicit in the statement above, there seems to be an indication that competition may characterise future relations among different programmes.

The emerging spirit of inter-programme competition was further confirmed by ENZ4, a Dip2NZ programme provider, on differentiating between educational leadership programmes offered under the Advanced Studies for Teachers (AST) and those offered after the *Tomorrow's Schools* policy. According to ENZ4, all colleges of education in New Zealand offered a certificate programme for primary school leadership, along a commonly taught curriculum. After, the *Tomorrow's Schools* policy, however, when colleges were seen to compete amongst each other rather than to co-operate, three colleges decided to run together a diploma programme for educational leadership while the fourth college decided to mount its own programme. At the moment, it was also argued (ENZ4) that even the future co-operation amongst the three colleges offering the Diploma in Educational Leadership was uncertain. Accordingly, ENZ4 states that: “The tendency is for each college to mount their own programmes and compete for students through various orchestrated media campaigns and other means”.

Thus, it may be argued that, in so far as the educational environment in New Zealand encourages forms of accountability and compensation based on competition, the relations between different programmes may come to be adversarial rather than characterised by co-operation.

Reference by the educator above to such terms as the ‘climate we are in’, ‘providers’ and ‘intellectual property rights’ that have gained ground with recent reforms, reflects

the process in New Zealand which is paving the ground for the growth of more privately developed programmes which may exert greater competition to the existing educational leadership programmes offered by public institutions. The recent government proposed Tertiary Education Review in New Zealand (1997), for example, has been criticised, by some academics (e.g. Kelsey 1998), on the grounds that it is working towards privatising tertiary education. The Tertiary Education Review (New Zealand Government 1997:41) states, for example, that:

Regulating provider types and numbers would ... constrain providers from entering the market or shifting from one class to another, since significant costs would be incurred in confirming that providers conform to new criteria. This could result in a shortfall in education in areas of economic growth and increasing student demand. For example, rather than the government continuing to promote a broad range of education through polytechnics in rural areas, it might be better to enable more specialised, niche provision to develop.

The New Zealand Government seems inclined to challenge the old status of tertiary education institutes by arguing that even the very use of terms, such as “university” and “polytechnic”, may be seen as restricting the possibility of non-traditional providers from entering and expanding their market share in tertiary education provision (*ibid.*).

This government position has been interpreted as encouraging the establishment of more private operators who might be given support by the state to “sell” education packages to students, who would be supported by government vouchers to be cashed at any institution, whether state or entrepreneurial⁴⁵.

When this is considered within the larger picture of increasingly diminishing funding of education, it is not difficult to envisage the emergence of a more competitive environment for providers of educational leadership programmes in New Zealand.

Another indicator of changes in programme co-operation is the mergers that are now taking place in various institutions in New Zealand, which are signalling that programmes, as they were offered in the past, will have to make adjustments to accommodate the demands of the new environment. One of the diploma programmes under this study, for example, is being phased out because of the merger which has

⁴⁵ Refer to the New Zealand Government, Tertiary Education Review (Green Paper) September 1997; and The Policy Response Group, Massey University College of Education (November 1997) “Submission on the Tertiary Review” November 1997.

taken place between the college, where the programme is offered, and a university. Accordingly the programme provider (ENZ4), for the receding diploma programme (Dip2NZ), states that: “We have been merged and submerged”. It can be argued that, in the increasingly competitive environment, there will, foreseeably, be many such programmes, which will be left no alternative but to sink.

Non-co-operation amongst programme providers can have far reaching implications for programmes and educational leadership development, in general, as it may lead either to over-duplication of activities or having some areas going uncovered. It may also rob the programmes of the synergy borne of collaborative and co-operative endeavours. Peer professional support may also be hampered by the need to compete and “out-scoop” each other to satisfy the needs and demands of the market.

In this regard, some programme providers (e.g. ENZ5) indicated there was still a good deal of information-sharing and co-operative or joint projects including thesis marking, course moderation and inter-institutional professional visitations. It is argued, in this thesis, that such avenues for cross-fertilisation and exchange of ideas not only enrich the programmes but also are beneficial to the participants in the programmes. Co-operation also enables the providers and their programmes to take advantage of long term benefits as opposed to the satisfaction of the short term and most immediate needs.

Further, it is contended that, professional non-co-operation is antithetical to the emancipatory interest in tertiary education as it endorses the position that elevates control, secrecy, imperviousness and protectionism. Such factors, it is argued, not only prevent transparency in the conduct of public affairs but also make it difficult for those outside the inner knowledge circle to become aware of ways through which they can make their professional lives better. In other words, non-co-operation results in forms of relationships that are likely to promote individual goals at the expense and even detriment of other professionals and their interests.

Inter-Programme Co-operation : Lessons for Tanzania

It is argued that non-co-operation modalities amongst educational leadership programmes and programme providers would hardly be suited for a developing country, such as Tanzania, where the scarce resources need to be economically used

rather than dissipated or duplicated. It is argued that, even when private providers become more prevalent, it may have to be the prerogative of the state to maintain co-ordination of what is offered by different providers so as to minimise over-production of some aspects at the expense of others. Modalities for encouraging inter-institutional co-operation (even amongst competing providers) have to be worked out. Without such modalities, as the above case signifies, educational purposes and objectives may be lost to the provision of educational leadership programmes, replaced instead by the “bottom line” business ends - competition, efficiency and profit-making.

Whereas the need for inter-programmes co-operation has been underscored in the discussion above, there is need to explicate, further, that tertiary education leadership programmes were seen as in need of co-ordinating their activities and collaborating with other institutions that deal with teacher development. It was argued by a Tanzanian educator, (TZE5) in the case of Tanzania, that, since most educational leadership in the country is designated to work in primary schools, there was need for the programmes in colleges of education to be more strongly involved in leadership development.

Another Tanzanian educator (TZE2) argued that forging collaboration between tertiary institutions and other colleges and institutions of education would not only facilitate the development of educational leadership programmes in these institutions, but also would step up the quality of such programmes. He observes that:

University staff, in collaboration with other members of the colleges, could also help in developing manuals, handbooks and other teaching materials for educational leadership programmes in colleges and other educational institutions.

The educator also suggested that university members of staff could conduct research in educational leadership and develop models appropriate for the conditions of Tanzania. These suggestions lead the conception, in this study, that either tertiary institutions can jointly offer programmes of educational leadership with teachers colleges or that tertiary programmes can assist the colleges to mount and run leadership programmes for which most teachers and school leaders would be eligible. The model of co-operation envisaged would not be much different from the one described between universities and colleges of education in New Zealand except that, in the case of Tanzania, the aim would not be, necessarily, for the colleges of education to offer university degrees.

If this proposition was to be taken into consideration, it is suggested, in this study, that a larger part of tertiary educational leadership programmes, in Tanzania, would have to be designated as programmes for “developers of developers” (DoDs)⁴⁶. In such a designation, tertiary programmes of educational leadership would be required to develop the capacity of teacher educators, located in colleges of education, to enable them to develop programmes of educational leadership either at diploma or certificate levels. Such teacher education leadership programmes, developed with the assistance of tertiary educational leadership programme providers, would then be the primary source of educational leadership development as well as another way of developing the requisite qualifications for teachers to pursue programmes based within the tertiary institutions themselves.

In order for the programmes mounted by colleges of education in Tanzania to reflect excellent quality and high standards, TZE8 suggests that programme providers “from tertiary institutions have to be able to moderate and assess them as they go along”. This suggests a high level of co-operation amongst the institutions and close co-ordination of the programmes taught at college levels and those taught at collaborating tertiary institutions of education.

This argument also safeguards tertiary programmes from losing the opportunities to mount programmes of their own in future, should the college programmes be seen to rival those provided by tertiary institutions. While the exact modalities and details of how such arrangements can and should be made would depend on the particular contexts, it is invariable that such arrangements would be possible in conditions of mutual trust and collaboration rather than rivalry and competition.

The Programmes’ Language of Instruction

Another organisational aspect of the New Zealand programmes of educational leadership that was examined, in this study, was the language through which instruction was delivered. In New Zealand, there are two officially recognised national languages, English and Maori. However, of the five New Zealand programmes examined, only the Wananga-based Mast2NZ programme offered their studies in a language other than English (See figure 8.2). For example, it is stipulated that English is the language of instruction for the Dip1NZ programme. The

⁴⁶ The concept of “developers of developers” (DoDs) is used here instead of the commonly used terminology, “trainers of trainers”(ToTs). The use of training in educational leadership development is seen in the present study as inadequate for the explanation of what is required in the process of leadership education.

programme further sets criteria for applicants, for whom English is not the first language, to have: “An International English Language Testing Systems (IELTS) score of at least 6.5 with no sub-test score lower than 6.0 for any participant from a Non-English Speaking Background”.

Even though managers of the Kura Kaupapa Maori are given special dispensation to join the Dip1NZ programme, their Maori language needs do not seem to be addressed in the programme.

Following stringent university regulations on the participants’ ability to read, write, listen and speak in English, the Mast1NZ Programme’s language policy is similar to that of the Dip1NZ programme. Even though the university recognises Maori as an official language in New Zealand, tuition is normally in English, with Maori or foreign languages being required in specific courses. It is stipulated (Mast1NZ Institutional Calendar 1998) that:

If the language in which students have received tuition for their highest level of previous study is not English, then they may be required to demonstrate proficiency in English before they can be admitted to [the programme].

The university uses internationally recognised standard tests to establish that students from non-English backgrounds have the appropriate levels of mastery of the English language, with the Princeton Test of English as Foreign Language (TOEFL) score of 575, and a Test of Written English (TWE) score of 4, being preferred for post-graduate students. The International English Language Testing System (IELTS) is also recognised and used by the university to establish the participant’s ability in the use of the English language, with the preference score of 6.5 for post-graduate students (Information to Participants 1998).

In the programmes where the language of instruction is not explicitly stated (Dip2NZ, and Dip3NZ), it was implicitly and tacitly accepted that English was the default language of instruction.

The Wananga-based programme, (Mast2NZ) however, delivers most of its instruction in Maori as *te Reo* (the language) is considered to be one of the central poles (*pou here*) that bind the Maori culture together. For participants wishing to undertake research in Maori culture, instructions are exclusively in Maori. It is stated (Course Description 1997:90) that such candidates are expected to:

Demonstrate that they have sufficient competence in the Maori language to participate effectively in seminars conducted in Maori and their credentials must, in addition, provide evidence of the ability to undertake research and write (in Maori), at an advanced level, research in the field of *matauranga* Maori (Maori culture).

Candidates for the Mast2NZ programme have the option of presenting their work either in English or Maori. With the aim of producing bilingual and bicultural graduates, the programme requires participants to attend Maori language immersions and self directed learning which include attending *hui* (meetings) where Maori is spoken, with note-books to note words and phrases, daily reading (aloud) from Maori texts and listening to audio tapes of native speakers of Maori for some minutes daily. The Wananga library provides facilities for tape recording Maori speech and other spoken texts.

At the end of the programmes of immersion and self directed language learning, students in the Mast2NZ programme acquire competencies that enable them to conduct speech in Maori, fluently, competently and confidently. These would include issues such as critically analysing, in Maori, an approved management case study or chairing and participating in meetings conducted in Maori.

Each year, several six-day residential language courses are offered at the Wananga. Participants in the Mast2NZ programme are directed, following the assessment of their language capacity, to courses appropriate to their level of competency in Maori language (te reo). According to the information on Mast2NZ programme (Accelerated Language Immersion 1997:90), participants are required to attend six immersion hui (meetings) to complete their degree programme. It is stated in the Accelerated Language Immersion information that:

These [hui] will take the participants beyond the level of the language immersion required for the undergraduate degrees. Immersion hui are offered throughout the year by the Wananga. Each hui including preparation, attendance and assignment, will involve learning time of approximately 100 hours and will earn 10 credits.

The participants are encouraged to learn from other sources to enhance their ability in both the spoken and written language by the time they are through with the studies. The participants who embrace the self-directed learning are envisaged to show a substantial difference in the rate of progress in language acquisition compared to those who do not. Reports, including lists of accumulated words and phrases, are handed in at the beginning of each immersion meeting. It is envisaged by the programme providers that such a process of induction in the Maori language would

make the participants, some of whom did not initially speak Maori, to develop the ability to relate to the people in their cultural terms and extend their skills as both students and teachers.

The choice, of the language(s) of instruction for the programmes of educational leadership, was perceived to reflect ideological orientations and commitment by the different programmes. Whereas, both English and Maori are recognised as official and national languages in New Zealand, English was found to be more privileged in so far as all the programmes except Mast2NZ were offered in English. It was observed that the commitment to the Treaty of Waitangi was given support in the programmes only in so far as programmes ensured increased participation of Maori students rather than in using Maori language for instruction purposes. It needs to be noted here, that, most participants in the programmes would have little or no Maori language.

Given its commitment to Maori cultural revival, the wananga, insists on the use of Maori, including Maori immersion, for some of the students who have more difficulties with the language. This is an indication of some form of disengagement from the dominant English language and its attendant culture. It was found that, at the wananga, a strict code of speaking Maori was maintained, just as it was maintained in the Kohanga Reo and Kura Kaupapa⁴⁷ schools.

The courses in the Tanzanian programme are also offered in English because, at the time of this study, all tertiary education programmes, in Tanzania, were legally supposed to be conducted in English although Kiswahili is both the national and official language in the country. Thus, even if educational leadership courses providers in Tanzania wanted, they would still be prevented, by the official stipulation, to conduct the teaching of educational leadership in the national language.

The question of the language of instruction for educational leadership programmes and higher education in Tanzania, and the controversy that surrounds it, is revisited in Chapter Ten, on the affective aspects of educational leadership programmes.

Programmes and Quality Assurance

Moderation

⁴⁷ Kohanga Reo and Kura Kaupapa schools are total Maori immersion pre-schools and primary schools respectively in New Zealand.

The aspect of programme quality and quality assurance was also examined under the organisational aspects of the programmes of educational leadership. It was noted that all the programmes, in this study, have some mechanisms for moderating the programmes and courses they offer in order to ensure that the requisite standards and quality are maintained. In most cases, it was found that external moderators and evaluators are employed in order either to eliminate internal bias or to cross-fertilise the ideas existing within the institutions.

The Dip1NZ programme, for example, has an elaborate process through which both internal and external moderation is undertaken. The internal moderation process involves four stages, which include: drawing an assessment plan by the team leader at the beginning of the course; setting the validation of assessment tasks by the course lecturers; conducting a post-delivery moderation by another course leader; and the fourth and final stage in the internal moderation, being a review conducted for each course by the programme leader.

In relation to external moderation, it is stated in the Dip1NZ Programme Regulations (1997:47) that:

The external moderator will be selected on the basis of expertise in the specialist field and will usually be a lecturer in another tertiary institution providing a similar programme. The major purpose of moderation will be to verify consistency assessment policy application and consistency of marking by scrutinising assessment policy and samples of participant scripts.

In other programmes, where the process is not as explicitly stated as in the Dip1NZ, moderation was also discerned as being present. It is stated, for example, in the Dip2NZ programme Regulations (1997) that: "The programme is subject to a five yearly review by the Programme Advisory Committee. Written feedback from course participants is solicited by the programme providers". The researcher was informed (NZE5) that all the papers in the Mast1NZ programme are externally moderated and that the projects and theses have clearly established examination procedures aiming at maintaining the quality as well as the standards of the programme.

In the Mast2NZ programme, there are both external and internal processes for programme moderation. The external moderation is conducted by the Programmes Advisory Board which comprises people from various areas of the community who have an interest in the programme. The work of the board complements the

monitoring and moderation activities performed by the New Zealand Qualifications Authority (NZQA).

The internal moderation includes assessment by the teachers and the encouragement of participant inputs. According to the Information to Participants (1997) Participant input in the moderation of the programmes is conducted on the understanding that:

- they are not asked to pass judgement on their matua (elder) groups - many of their tutors will be in this group;
- evaluation and other moderation questionnaires or forms should not be anonymous.

This was explained to the researcher by discussants in a focus group discussion (FGD2) as being in keeping with the Maori tradition which bestows respect on elders in the community.

Assessment

Another closely related aspect of programme quality, that was discussed, was that of student assessment. Similar to the process of course moderation, it was found that the various programmes, under the study, employed different assessment procedures for student outcomes, as outlined hereunder.

The courses offered by the Dip2NZ programme, all but one, are assessed through assignments and written reports. Only one of the courses includes examination in its assessment procedures. In the Dip3NZ programme, all the courses are assessed through student assignments with no requirements for written examination. Participants' input in the evaluation of programme is solicited through special evaluation forms which are mailed to the participants at the end of every course.

Assessment for the Mast1NZ programme is by a combination of assignments as well as examinations which are sat at the end of the course; others are assessed fully on written assignments without examinations. It is stipulated in the Mast1NZ programmes Information to Participants (1998:43) that "in order to ensure fair evaluation, participants' work in any course is subject to moderation by another lecturer, and in the case of disagreement, by the Graduate Programmes Committee"

The Mast2NZ Programme Regulations (1997) indicate that the assessment requirements for each course are distributed to students at the commencement of each term and they comprise:

i) Compulsory attendance of time-tabled classes and participation in individual presentations. A schedule for the dates and times where compulsory attendance is required is distributed to students on or prior to enrolment. Each student is required to make a 15 minutes presentation, on a prescribed piece of work at each since the last noho (i.e. period of attendance), at each noho, with the exception of the first one. The presentation can either be made in Maori or English

ii) The second component of assessment is the completion of assignments and projects. The research assignment and project requirements are specified at the commencement of each course or part thereof. Research assignments are expected to be submitted by the specified due dates. The work is assessed by tutors and awarded either acceptable or incomplete.

A students whose work is judged “incomplete” may resubmit the work at a later date which is arranged with the relevant lecturer, co-ordinator or director. According to the Academic Regulations(1997:31) of the Mast2NZ programme, examinations are not used as part of final assessments for students. The Mast2NZ Programme Regulations (1997:36) state that the Wananga is committed to the maintenance of course content and standards which are acceptable to other parts of the academic community and will employ performance indicators which are appropriate. It is stated further that:

The Wananga ... tries to ensure that the assessment procedures evoke a positive and favourable response from students; there are no failures; there are those who complete the work satisfactorily, and there those whose work is continuing.

Accordingly, the Wananga commits itself to not using examinations or other forms of assessment which may lead to a “pass/fail” mentality. Where written work is not of an acceptable standard, the student is encouraged to commit more time and effort to it and is given supervision. Likewise, according to the Wananga philosophy, research papers which reflect good performance attract comments from tutors to this effect.

It is worthy noting that some programmes indicated the need for undertaking assessment moderation in order to eliminate bias and unfairness in the evaluation of the participants’ work and to improve the total quality of their programmes. The following statements, based on the DiplNZ programme, provide the rationale for the need to carry out assessment moderation. It is stated (Programme Regulations 1997) that assessment moderation seeks to ensure that:

- assessment is continuous, consistent, fair and formal;
- assessment is valid and reliable;
- assessment is based on clearly stated achievement and competency standards specified for each assignment;

- assessment procedures are effectively managed;
- assessment is carried out and moderated in line with the Academic Statute of (the Institute); and

Further, the DP1NZ programme's rationale for assessment moderation also indicates that moderation can establish appropriate benchmarks in relation to other providers of similar programmes. The last statement is significant in terms of establishing the link between various programme providers through the conduct of the professional "goodwill" of moderating programmes, assessments and other academic work. In the same connection, the Mast1NZ programme, for example, states in the Information to Participants (1998:43) that:

All theses submitted ...are subject to external assessment. This is normally undertaken by an established specialist in the area of research from another New Zealand university or occasionally from an overseas university".

Thus, assessment moderation, and programme moderation, in general, can be seen as offering opportunities for inter-programme co-operation and for the networking of providers as the cases, in this study of the various programmes in New Zealand, have made evident.

It needs to be noted, however, that, in this study, it was found that, in some programmes (e.g. Dip1NZ, Dip2NZ, Mast1NZ), participant input was not accorded high priority in the processes of programme moderation and student assessment. Based on the assumption that participants lack knowledge in educational leadership development, some programme providers expressed reluctance to allow participants to take part in programme moderation and course development. ENZ1 argues, for example, that the programme participants are not "the experts"; rather, they are there to learn. In similar vein, ENZ2 confirmed that the participants' inputs into the programmes comes only through their contribution in shaping their own supervised research projects.

This could imply that participants who, in most cases, are mature individuals with experience of teaching and holding some leadership positions in the schools, are treated as if they do not bring any knowledge with them into the learning interaction. This is reminiscent of the teaching learning situation that Freire (1972) calls the "banking system of knowledge". Based on the assumption that educational leadership influences other educational processes, it is the position of this researcher that a "banking" approach to the acquisition of knowledge in educational leadership may

adversely affect the level of participation and democratisation of other aspects of education in schools and classrooms.

In view of the above discussion, the researcher argues that programme providers, in Tanzania, need to approach programme development in a way that allows room for recognition of experiences from the field which participants bring with them. It is argued that issues of assessment and evaluation, as presented in this section, are relevant to the Tanzanian situation, especially in view of the existing debate on the role of external examiners. The following section revisits some of the more prevalent issues on the role and place of external examiners in institutions of higher education, in Tanzania, and the relevancy of such issues to the development of educational leadership programmes in the country.

Moderation in Higher Education in Tanzania

It was observed by Tanzanian educators, in this study (e.g. TZE1, TZE6), that programme moderation was a process aiming at ascertaining educational provision which reflected the international standards of the programmes. However, it has been argued by some scholars (e.g. Meena 1982) that the emphasis on the discourse of offering programmes, at 'internationally recognised levels', may privilege international standards at the expense of the nation's need to mount programmes which are suited, relevant and valid for its needs.

Moreover, the use of external moderators and examiners presents specific problems for the ability of a poor country, like Tanzania. It is noted (e.g. Meena 1982; TZE6) that, despite her poverty, Tanzania maintains a system of external examiners from outside the country who moderate examination papers and assess students' examination scripts every year. The efficacy of these arrangements may have to be reviewed against the cost in terms of students' learning opportunities. Meena (1982) has opined that, by maintaining a system of external examiners and moderators, Tanzania's institutions of higher education exhibit a lack of confidence in the programmes which they offer. Meena (1982:197) states, for example, that:

The UDSM [University of Dar es Salaam] ... seems to be without legitimacy and authenticity in respect of academic standing. It is continuing to invite external examiners from as far away as Europe or America to assess the students in some of its courses. One wonders whether it is really necessary to strain the country's meagre resources by incurring the expenses involved in bringing foreign academics to judge the quality of curricula Tanzania has decided to adopt.

The statement, against the use of external examiners, can be seen, primarily, from its expensive nature and its ostensible diversion of resources which should otherwise be set aside for educational improvement. However, it does not address the issues of quality maintenance with which such moderation and assessments are concerned. It begs the question as to whether programmes offered by institutions of higher learning in Tanzania need, or do not need, external assessment for quality assurance. Does it mean that being "legitimate" (Meena 1982) mitigates against having a second opinion on the programmes which institutions offer?

It is the contention, of this thesis, that programme providers need to be encouraged to find ways through which programme moderation and assessment processes could cost less while maintaining their functional requirements. For example, it may not be necessary that programmes should be moderated every year. Arrangements could be made for the programmes to be assessed and moderated extensively after a reasonable period of time; for example, at five yearly intervals. Some other ways of collaboratory exchange could also be instituted. It was learnt (NZE5), for instance, that, in New Zealand, "often thesis examination and other moderation exercises are done on a 'quid pro quo' basis". That means institutions are not only able to maintain the quality of their programmes but also they are able to get input from professional peers at minimal costs.

Another way through which costs involved in the process of programme moderation could be reduced is the use of local qualified personnel who need not cost as much as international experts. The problem with this in the current situation, in Tanzania, is that, in some fields, there are very few qualified people and sometimes all the qualified people in the country are found within the institution itself. This has been a dilemma in some departments. Thus, in such cases, expensive external moderators may continue to be used to carry out the process of quality assurance and maintenance. In this regard, though, the researcher was given to understand⁴⁸ that many Tanzanian institutions, especially the University of Dar es Salaam, are increasingly using experts from institutions within the SADCC⁴⁹ area.

⁴⁸ This is based on personal communication with lecturers from the university of Dar es Salaam, Tanzania and the researchers' own experience.

⁴⁹ SADCC is the Southern African Development Co-ordination Conference which was formed in 1980, originally aiming at reducing economic dependence on South Africa and any other country outside the region. After the political reforms in South Africa, the organisation which includes most of the Southern African states (including South Africa), deals with promotion of trade and developing joint projects for the benefit of member countries.

One of the limitations of educational leadership programmes, and other programmes offered by tertiary institutions, in general, is that such programmes can easily be isolated from practical experiences of the schools within the country and also from the experiences of other programmes' providers. Moderation offers opportunities for inter-programme co-operation and for the networking of providers, as the cases, in this study, of the various programmes in New Zealand have shown. More discussion on the issue of standards and quality assurance and problems associated with these notions is undertaken under the presentation on the role of bodies of central agency. At this juncture, suffice it to say that students' assessment, and programme moderation were seen as inseparably linked to the quality of the programmes of educational leadership that were examined, in this study.

Programme Costs

Another aspect of the programme that was considered in the organisational themes, included the examination of costs for the programmes. Even though the aspects of programme costs are veiled in most of the data found under this study, it was noted that, similar to Tanzania, in New Zealand, the main responsibility of upholding and supporting the programmes lay with the government. For example, it was stated in the Dip1NZ Information Material for 1997 (undated: unpagged) that:

Government has indicated that it is reducing its support of tertiary programmes, but details will not be available until later in the year. It is likely there will be an increase in tuition fees in 1997.

This statement seems to indicate the possibility for the programmes becoming more expensive for the participants as the costs are increasingly borne by them rather than the government. It is envisaged, therefore, that consideration of programme costs has to be made within the framework of government support for the costs for higher education, in general. Increasingly, the support for higher education in both countries is waning. Funding formulae have been devised, in both Tanzania and New Zealand, through which the governments would ensure more cost recovery from the students. This implies that, in terms of programmes for higher education, unless one is highly motivated by an anticipation of some rewards afterwards, he/she may not want to invest in more education than is necessary for maintaining one's present career. Thus, unless the teacher's career depends on the extra education from the programmes, it may be easy for them to choose not to make the necessary investments, especially if there is no clear indication that they will reap dividends from such investments.

The researcher was informed (ENZ3, ENZ5) that some school boards would reimburse the costs for teachers who attended the courses of study in educational leadership programmes in New Zealand. However, in this connection one of the educators in this study, a school principal (ENZ3) indicated, for example, that school principals in New Zealand found that the grants which their schools receive are not enough for them to undertake meaningful development activities, like pursuing educational leadership programmes. Thus, the issue of the costs of educational leadership programmes may have to be addressed as the government is increasingly distancing itself from direct support to tertiary education.

While, in the case of New Zealand, the effect of the government's waning support may take some time before it is really felt, in developing countries, like Tanzania, government non-support of educational leadership programmes at tertiary institutions may lead to a total curtailment of the programmes. That is, unless the Tanzanian government is convinced of the need to enhance leadership in educational establishments by supporting educational leadership programmes, many teachers, more likely than not, would be unable to make the requisite investment on their own.

Thus, it is argued that there is a need for the continued support, by the state, in order to enable teachers in the situation of a developing country, like Tanzania, to undertake educational leadership programmes as an on-going professional development process. This argument is made amidst continuing pressure from financial and political agencies to reduce support on higher education programmes in developing countries, which is likely to have a deleterious effect on the process of developing viable educational leadership programmes in Tanzania.

Overview of the Organisational Aspects of the Programmes

The preceding section has described five leadership programmes offered at tertiary institutions of learning in New Zealand. While there are variations in the organisation, structure and approaches to educational leadership in the different programmes, some similarities and commonalties are discernible. In Figure 8.2, the researcher (displays) *summarizes* some of the programmes' organisational properties. As Figure 8.2 shows, some programmes have fixed duration and tight schedules and deadlines; others are flexible, enabling students with the discretion to determine the pace at which they need to undertake their course of study. It was found that some programmes (e.g. the Dip1NZ) do not recognise cross-credit transfers or prior learning and experiences which participants may have had before they enter the programme. Other programmes (e.g. the Mast1NZ and the Mast2NZ) have stipulations in their programme regulations

which allow participants to apply for waivers of some courses and have their prior learning credited to their programme of study.

Figure 8.2 Some Programmes' Properties

Programme	Duration	Eligibility	Options	Delivery	Language
Dip1NZ	2 Years	Bach. Degree; and leadership position	No options; credit transfer or RPL	Distance; part time & face to face in holidays	English
Dip2NZ	Flexible	Bach. Degree or NZ Higher Diploma	Some options available; Cross credit possible .	Mostly Part-time; long distance	English
Dip3NZ	2 Years	Bach. Degree leader/experience	Limited option; Cross-credit possible	Distance; mainly part-time	English
Mast1NZ	2 Yrs f/time; up to 6 yrs P/time	Bach. Degree; leader/ teach. experience	Cross-credit & Prior Learning possible	Full-time/ part-time or distance	English
Mast2NZ	2 Years	Tertiary degree not mandatory	Cross credit & prior learning recognised	Part-time	Maori
Batch1TZ ⁵⁰	4 Years	University entry qualifications	Cross credit or prior learning not recognised	Full-time, face to face	English

It was also found that most of the programmes in educational leadership have a strong component of the extramural, distance mode of programme delivery. Arrangements are made for participants to meet at either the campuses of the institutions where the programmes are offered or, as in the case of Dip3NZ, participants may meet at various centres in different locations throughout New Zealand. The use of modern means of communication, including tele-conferencing, audio-conferencing, telephones and e-mail, was very much in evidence. However, it needs to be noted that, for the programmes in this study, the 'postal mail' was found to be the most widely used method for the extramural mode of programme delivery.

⁵⁰ The Tanzanian programme, Batch1TZ is included here for purposes of comparison with the features of the New Zealand programmes. The detailed description of the courses is undertaken in the next section of data presentation.

The foregoing presentation of organisational aspects of the programmes of educational leadership in New Zealand, included in this study, indicates some lessons that can be learned by those wishing to develop educational leadership programmes in the context of a developing country, like Tanzania.

Regarding eligibility criteria, it is indicated that higher academic qualifications required by the tertiary programmes need to be developed within prospective participants. This may be done through supportive policies regarding teacher recruitment; for example, the New Zealand trend that requires all teachers to hold a degree. However, this is deemed to be difficult for countries where the majority of current teachers and educational administrators do not even qualify to enrol in undergraduate courses. However, alternatives need to be considered through which tertiary education may create opportunities for prospective participants to upgrade their academic qualifications. These could include, instituting programmes for developing leadership developers (DoDs), co-operating with teacher training institutions and mounting pre-requisite courses. Some of the alternatives employed by Mast2NZ programme, whereby other criteria and opportunities to upgrade participants' eligibility qualifications have been sought, could be useful.

The extramural mode of delivery, which is used by most of the New Zealand programmes, which were examined, in this study, would be very useful in the context of Tanzania as it would expand the opportunity for more participants who may otherwise find it difficult to accommodate courses of study with other responsibilities. It would also be helpful to employers who would not be required to grant long-term study leaves for their employees to participate in leadership programmes. Similarly, it is noted that the avenues to up-date the provider's understanding of what is happening in the field that were suggested by New Zealand educators also need to be considered by Tanzanian programme developers after a careful evaluation of their merits and constraints. More discussion on this issue is carried out in the next chapter on the cognitive aspects of the programmes.

Chapter Nine

PRESENTATION AND DISCUSSION III:

Programmes' Cognitive Aspects: Objectives, Knowledge and Skills

In the previous chapter, organisational aspects of the New Zealand programmes studied were presented and discussed. In this section, the presentation and discussion focus on educational objectives and outcomes espoused by the programmes as well as the perspectives of various New Zealand educators. The question of relevance of the programmes to the world of practice is discussed as an aspect of skills and competencies expected from the programmes. Issues of knowledge creation and application through research, as envisaged by New Zealand educators, are also discussed. The presentation concludes by discussing the implications of such issues for the development of programmes of educational leadership in the Tanzanian context.

As Figure 9:1 shows, the cognitive aspects, presented and discussed in this section, include the aims and objectives espoused by the different programmes; skills and competencies envisaged; the divide between academic and practical knowledge; the envisaged distinction between training and education as well as issues related to research and educational leadership development.

Figure 9:1 Cognitive Aspects of Educational Leadership Programmes

Category	Characteristics
Programmes' Cognitive Aspects	i) Skills and competencies envisaged; ii) The envisaged distinction between training and education; iii) The divide between academic and practical knowledge; iv) Research and educational leadership development. v) Reflection and experiential learning

Programme aims and objectives

In this section, the aims and objectives, pertaining to the various New Zealand programmes and courses of educational leadership, are briefly outlined and discussed. The programmes examined, in this study, indicate that they hold the cognitive function to be central to their aims and objectives. While some of the programmes had their aims and objectives clearly stated, others were veiled and had to be extracted from the individual courses (papers)⁵¹ offered in the programmes.

The Dip1NZ programme states its intent as to further the education of students through the improvement of practice in the management of education. It indicates further (Programme Courses Description 1997:8) that it seeks:

To develop the management competencies of school leaders, increase knowledge, conceptual understanding and develop skills that impact on self-development and effective leadership of the school as well as to engage practitioners in research to improve practice.

With these aims, the Dip1NZ programme objectives are stated (*ibid.*: 11) as enabling participants to:

- relate relevant theory and experience to the core concerns in educational management;
- reflect critically on their self-development as managers and take steps to improve;
- become knowledgeable about educational management theory and apply learning to practice;
- develop skills as educational managers and educational researchers; and
- become competent leaders in the context of school self-management.

The programme consists of seven courses, four of which are completed in the first year and three in the second year of study. The courses completed in the first year are listed as, Effective Leadership; School Self-Management; Educational Leadership; and School and Public Relations. The courses of study for the second year of the Dip1NZ programme include, Managing Resources, Collaborative Management and Action Research, each of which states its specific aim(s) and sets out its teaching and learning approaches as well as its expected learning outcomes. According to the Dip1NZ programme Courses Descriptions, (1997: 11-40) the courses are taught sequentially with each preceding course being a pre-requisite for the next one⁵².

⁵¹The term paper(s) is commonly used in New Zealand to refer to course(s) in a programme. In various places in this presentation the two terms are used interchangeably.

⁵²More details on the descriptions of the different programmes are offered in Appendix B.

These courses espouse a wide range of skills and competencies for the participants in the programmes. According to educators, (ENZ1, ENZ3) the skills from the Dip1NZ programme courses aim at the provision of practical solutions for practising educational leaders as well as to develop their reasoning and reflective capacity.

The Dip2NZ programme, on the other hand, states its aims as to provide a challenging level of study, of educational leadership and its current dilemmas, that requires analysis, interpretation and the construction of the participants' own plans of action. Secondly, the programme aims at increasing the understanding of the leadership role in educational settings as the key to achieving the agreed goals of the organisation. Further, the programme aims at assisting school leaders to integrate the variety of their prior learning and experiences so they can make the best use of this for their students. Finally, the programme seeks to provide a recognised credential which would assist teachers in their career development and to facilitate the boards of trustees in their appointment decisions (Programme Regulations 1996: 1).

With these aims, the Dip2NZ envisages outcomes for its graduates (Diploma Regulations 1996:2-3) to include the ability to understand their functions and responsibilities as educational leaders by increasing their knowledge of a range of appropriate leadership styles, roles and skills; as well as to consider the ethical dilemmas of educational leadership by appreciating the value laden context in which leadership occurs. Graduates of the programme are also expected to be able to reflect on current theory and sound practice in educational leadership, to clarify their own theories-in-action and to consider the choices that are open to them.

Further to these outcomes, graduating participants are anticipated to be able to realise the extent of their accountability obligations as educational leaders; and also to understand their leadership function in relation to the issues of power and control in educational settings. The implications of the Treaty of Waitangi, and equity goals for the way power is exercised, are also included in the outcomes for the graduates of the Dip2NZ programme.

Dip2NZ programme graduates are also expected to understand ways in which parents and whanau (family) can be included in the decision-making structures for the benefit of students; as well as to accept their responsibility to be leaders of learning in their schools and that all other activities exist only to support educational goals. In such acceptance, graduates are also expected to understand the inevitability of continued change in education and the challenges and opportunities that this provides for high quality leadership.

The providers of The Dip2NZ programme envisage not only are their graduates to have the ability to develop appropriate programmes for the continuing growth and development of other school staff members but also they have to be able to appreciate the influence of the core culture on all activities of the school and how to ensure that the values of all groups are recognised. Further, graduates are expected to demonstrate knowledge of a range of evaluatory procedures for appraising and reviewing the actions of staff, programmes and procedures of the school.

Other outcomes envisaged from the Dip2NZ programme in Educational Leadership include the graduates being able to:

- Understand the options and accompanying skills and practices for making sound decisions in a collaborative school climate.
- Accept responsibility for leading the wider community to learn about the nature of the schools and to gain their support to achieve the agreed goals and objectives.
- Develop strategic planning procedures which will assist a school to monitor its progress towards agreed goals and objectives.
- Appreciate elements of New Zealand schools and their leadership such as bi-culturalism which are valued and unique to this country.
- Understand the notions of collaborative leadership and self-management and appreciate the implications of empowering staff and communities in their efforts to produce excellent schools.
- Appreciate the relationships between schools, communities and the wider educational system - and understand appropriate strategies for promoting learning in this environment (Dip2NZ Programme Regulations 1996:2-3).

Graduates of the Dip2NZ programme are also expected, as the result of the skills gained from the programme, to be able to participate effectively in the industrial environment in facilitating harmonious working relationships and agreements between staff and the board, recognising the part individuals and groups play in achieving excellent schools (ibid.). This is indicative of the fact that the programme offers skills and competencies to enable the participants to carry out the personnel aspects of educational leadership.

The Dip2NZ programme of educational leadership is offered through seven courses, which are listed under Course of Study in the 1996 Programme Regulations and divided into two parts. Part one consists of four courses and part two has three courses.

The aims and objectives of the Dip3NZ programme, as obtained from the various courses, on the other hand, are indicated as:

- To provide current and aspiring educational leaders with a knowledge base of the legislative requirements from which to make leadership and management decisions for their own educational institutions;
- To examine the scope of educational leadership in today's world and relate course work with participants' ongoing (actual or planned) leadership roles;
- To acknowledge that whatever other outcomes there are from good schools or institutional management practice, the most important is to improve the conditions under which students learn;
- To recognise the complexity of managing the people resources, finances, management systems as well as appraisal for professional development and accountability;
- To undertake a research-based management project;
- To appreciate the need to market their schools, in order to maintain, 'at least their market share' in today's philosophy which places greater emphasis on competition and choice;
- To compare New Zealand educational system with other systems of education; and
- To explore school improvement issues, "such as school self-review methods, quality in management, teacher development and questions surrounding learning and schooling in the era of technological revolution" (Dip3NZ programme Course Description 1997:20).

The Dip3NZ programme requires that students cover seven courses of study chosen from eight courses, which include six core and compulsory courses and two electives. It is apparent that the programme promises an extensive range of skills and competencies to be gained by its participants. While some of these are theory based, there is also the concern for the practical requirements of the educational settings.

The Mast1NZ programme, on its part, states its aims and objectives as to assist practitioners to reflect analytically and constructively on their work and organisations. On successful completion of the programme, graduates should be able to provide increased professional leadership as they contribute to the decisions shaping the institutions in which they work.

It is indicated (Information to Participants 1996) that the Mast1NZ programme is intended to enlarge the dimensions of understanding of educational leadership roles by providing knowledge and skills in such areas as:

- Professional leadership - working with and through colleagues towards collective goals by understanding such issues as the nature and implications of gender differences in educational administration and such processes as communication, motivation and decision making;
- Organisational theory - challenging practitioners to reflect on the values and assumptions which underlie their work;
- Institutional Improvement - exploring strategies for helping learning institutions to take charge of their growth and development;
- Policy analysis - examining important current policy issues and exploring their implications for practitioners and decision makers at the institutional level and beyond; and

- Change management - seeking ways of more effectively managing the challenges and changes of the educational provision as we move towards the 21st century.

The Mast1NZ programme course of study comprises eight courses (papers), out of which two are compulsory, *Action and Research in Educational Organisations*, and *Theory and Process in Educational Administration*.

The Mast2NZ programme, on its part, describes its mission (Programme Information 1997:7) as :

To contribute to the further development of the Confederation and the wider community by producing bicultural administrators, health promoters, managers, exponents of tikanga Maori, teachers, artists and researchers in the expectation that their activities will enhance the quality of decision-making, particularly on issues affecting the Confederation but also on matters which have a bearing on the well-being of the community at large.

With this mission, the aim of the Mast1NZ programme is stated as to produce bilingual bi-cultural graduates in Maori resources management and administration. The organisation of the course of study, in this , reflects this concern; especially, in so far as it requires participants' compulsory immersion in the Maori cultural aspects of life.

From the foregoing presentation, it is clear that the different programmes espouse varying aims and objectives. Common amongst the programmes is the need to enhance the participants' skills and abilities to deal with leadership issues as they arise within their work environment. Implicit in this concern is the need to give knowledge which is not only valid but also relevant for the needs of their institutions. These needs have influence on the nature and content of the programmes offered to the participants. Educators (e.g. ENZ1, ENZ2, ENZ4) expressed the need for a distinction to be made amongst leadership education, training, development and support.

Education and Training in Educational Leadership

In establishing the distinction between leadership education and training, it is argued, in this thesis, that the latter is concerned with managerial skills while the former deals with broader issues of developing the thinking and reasoning capacity that allows practitioners to flexibly apply their knowledge and understanding in the ever changing leadership environment and circumstances. In the course of this study, it was noted

that programme providers (e.g. ENZ1, ENZ2, ENZ4) maintain that the acquisition of managerial skills constitutes a very small component of a much larger “menu” that makes up the educational leadership programme. In this regard, the New Zealand educators argue that equating leadership education with management training is to misunderstand what leadership is all about and a disservice to the educational process itself. It is further stated (ENZ1) that:

The distinction has to be made very clear. Leadership education, -management development education, these are different from leadership training. If I was doing a training programme I would have a different set of objectives and I would have a different outcome in mind.

Another educator (ENZ4) points out, further, that, when talking of educational leadership, one has to be clear that: “what we are talking about is not ‘in-school management support’ or ‘management training’, but rather leadership education”. This is further elaborated as giving the participants the capacity for long-term learning and also as a process of:

Developing thinkers and reasoners who would actually solve educational problems in a way that helps them to remain so. To develop collaborative managers and action researchers, who can sustain what they have learnt in the programmes to keep active in investigating and altering problematic situations they encounter in their situations.

A Dip3NZ programme provider (ENZ2) points out that every course in the programme has a theoretical part with participants going through the literature on various educational leadership aspects, as well as a strong practical inclination. ENZ2 states that: “Post-graduate qualifications should be able to reflect a higher order of thinking. We are trying to build up people who are intellectually able to deal with new roles and new ways of thinking”. These observations imply an understanding amongst educators that tertiary educational leadership programmes need to have residual benefits to the participants beyond mere acquisition of practical skills to deal with practical problems in their work places. Further, the observations indicate the need for a cognitive understanding which allows the participants not only to flexibly transfer knowledge and apply it in different situations and circumstances but also to have the capacity to constantly gain and create new knowledge through action research and problem solving practices.

Skills and Competencies

Through various forms of leadership development, the programmes of educational leadership are expected to develop a repertoire of skills and competencies amongst their participants. In this section, the presentation and discussion focuses on the skills and competencies which the examined programmes in New Zealand either aim at or are expected to provide to their participants. It was found that different programmes espouse developing “nuts and bolts” skills to enable the participants to have rudimentary understanding of office routines, knowledge of budgets and even personnel management matters. The Dip1NZ programme, for example, offers a course in *Managing Resources* whose aim is stated as to “examine and apply the theory and practice of effective management of resources (financial, human and physical) in school settings” (Dip1NZ Programme's Courses Descriptions 1997:30). The course's espoused outcomes include the development of knowledge and skills related to:

- The functions of financial management and reporting;
- Effective management of school physical resources;
- Effective recruitment and appointment practices; and
- Theories of organisational learning and interpersonal effectiveness.

The Dip1NZ programme also offers courses of study which aim at the development of skills in different areas, including time management, evaluation and appraisal skills, legislation issues in education as well as market research in relation to schools. Likewise, the Dip2NZ programme includes a wide ranging spectrum of skills and competencies for the participants; such as, participatory decision-making, understanding the wider economic and social context of schooling in New Zealand, planning and implementing departmental and school self-reviews, promoting professional development within their staff and implementing better planning and monitoring in their work-places. The programme also involves the development of skills for a personal philosophy of leadership through reflecting upon action, responsibilities and obligation which accompany the leadership position and the skills required to lead effectively.

On its part, the Dip3NZ programme promises a wide range of skills and competencies for its participants which include the exploration of current issues in New Zealand that have effect on educational leadership. Such issues include: the examination of gender differences in leadership consideration; the definition of leadership, management and administration; understanding shared vision, school culture and nurturing a community of learners; developing the capacity for team building; and managing

meetings effectively. The Dip3NZ programme also offers skills related to strategies for managing conflict, awareness of moral considerations in leadership, preparation for promotion - including the preparation of curriculum vitae and preparing for interviews.

Through its *Resource and Personnel Management* course, the Dip3NZ programme, seeks to “give recognition to the complexity of managing people resources (staff and boards of trustees members) and the finances, including budgeting. It states that the personnel focus “will be developing effective performance management systems to support teachers from appointment to retirement” (Dip3NZ Course Information 1997:13).

Further, the programme seeks to equip the participants with the skills to survey issues relating to the marketing of educational institutions. According to the Dip3NZ Course Information, (1997:16) the course is based on the premises that:

The market driven philosophy of *Tomorrow's Schools*, with its emphasis on choice, places greater responsibility on schools to provide information to their client public. The implication of the competition associated with this emphasis on choice means that schools must seek quality management, and teaching/learning in order to maintain, at least, their “market share”.

It is envisaged that, by the end of this course, participants in the Dip3NZ programme will be able to:

- Describe in detail how the current reforms, associated with demographic trends, have led to a need for schools to develop strategic marketing plans and to draw comparisons with similar systems overseas;
- Describe some basic concepts of strategic marketing and marketing concepts as they apply to schools; Implement a school policy which reflects marketing as a means of matching the consumer needs with what the supplier can offer; and
- Analyse the marketing needs of their institution and formulate a market plan accordingly.

The Managing *Learning* course of the Dip3NZ programme surveys aspects of current knowledge on learning, the implications for classroom practice, how managers can create a better learning environment, the nature of curriculum, national curriculum guidelines, the principles of managing change and assessing learning. It states (Dip3NZ programme Course Information 1997:10) that, by the end of the course, participants will be able to:

- Use research findings on learning and teaching to analyse the role of the teacher as a manager of learning;

- Devise strategies for determining pupils' understandings of concepts and plan learning experiences which develop the learner's base knowledge;
- Compare and contrast learning and teaching methodologies within the socio-cultural groupings of Aotearoa⁵³ New Zealand;
- Evaluate the curriculum framework and/or a specific curriculum document as a tool for meeting the challenges of the 21st century;
- Analyse the competing claims of the labour market and the educationalists in the curriculum reforms;
- Apply the principles of managing change when implementing a significant development in the participants own workplace;
- Formulate effective strategies to support instructional leadership as members of the school management team;
- Justify their current assessment practices in the light of research on principles of good assessment; and
- Design an assessment system which is consistent with the national guidelines for the new curriculum documents, unit standards and qualification framework.

In one of its electives, the Dip3NZ programme also seeks to equip its participants with the comparative skills in educational leadership by focusing attention on overseas countries' experience of educational leadership practices. The rationale behind this approach to educational leadership development (Dip3NZ programme Course Information 1997:18) is premised on the conception that:

To be effective, today's educational leaders need to be thoroughly aware of the current socio-political climate in New Zealand. A real appreciation of the nature of specific changes within education. And indeed of the change process itself, can only come with these broader understandings. To have the opportunity to study systems outside one's own country helps to place changes at home within a broader context and to highlight issues and development within one's own system. This paper [course] gives participants the opportunity to build upon the substance of the core papers and to raise their understandings of current educational issues throughout the world.

These aims and objectives, indicated for Dip3NZ programme, encompass a wide spectrum of competencies and skills to be developed by the participants in the programme. The concern for the practical is also seen to be accompanied by the necessity to understand theoretical assumptions behind the practice of educational leadership. A concern for the understanding of the current socio-political and economic situation of New Zealand is emphasised throughout the courses under this programme. This focus is particularly important in so far as it indicates the necessity for the study of educational leadership to take into account the environmental and contextual aspects which inform and shape educational policy and decisions based upon such policies.

⁵³ Aotearoa is the Maori name for New Zealand. Conventionally there seems to be a tendency to combine the two names rather than using Aotearoa alone.

The university based MastlNZ programme, like the preceding programmes, also indicated the resolve not only to provide skills and competencies for its participants to deal with practical issues in their workplaces but also to expand the horizon of their thought and reason and to create knowledge through research and other forms of enquiry in educational leadership. The first core course for the MastlNZ programme, *Action and Research in Educational Organisations*, indicates its aim as the study of leadership practice based on the examination of participants' work in selected settings (Materials to Participants (1996) In this pursuit, the course include such topics as, "Leadership and management, job analysis, supervision, instructional leadership, performance appraisal, decision making, motivation and communication".

The main themes in this course are described as *leadership in education*, which includes, instructional leadership; *management processes*, such as collegiality and governance, and *enhancing teaching and learning*, which encompasses performance appraisal, curriculum development and total quality management.

The second compulsory course for the MastlNZ programme, *Theory and Process in Educational Administration*, is indicated to involve:

The study of administrative and organisational theory, a critical review of the concept of leadership, gender differences in educational administration and their implications for practice, and the application of organisational knowledge in education to the management and development of the curriculum.

The course is organised into four sections, which are:

- *Administrative Theory*, which involves the examination of various theoretical approaches to understanding educational organisations with a focus on the implications for administrative practice.
- *Educational Leadership*, which is described as entailing a critical review of the administrative concepts, looking at social psychological, ethical and political aspects with an emphasis on the inter-relationships between leadership, teaching and learning.
- *Women in Educational Administration*, examines the nature of gender differences in educational administration and considers their implications for theory and practice.
- *Administering Knowledge*, which involves the consideration of knowledge about educational organisations and its link with curriculum planning.

Apart from the core courses, the MastlNZ programme offers a broad spectrum of elective courses with specific areas through which a wide range of skills and competencies are envisaged to be developed. These include The *Management of Human Resources* course which is described (Participant Information 1998: 86) as "a

study of issues in, and strategies for the effective management, of personnel in educational organisations". In this intent, the course aims to raise the awareness of the participants, in the Mast1NZ programme, of the processes and issues in addition to the influence on human resources management of individual and organisational values and beliefs. The main themes along which the course is organised include: human resource planning, equal employment opportunity (EEO) and human resource management, values in human resource management and personnel recruitment, selection and induction. Other themes in the course are: appraisal of senior staff, professional development, rewards and compensation, termination re-deployment; and ethics in human resource management.

The *Economics and Education* course is envisaged to introduce participants, in the Mast1NZ programme, to the principles of economics. In the course, a range of education related issues are covered with the intention:

- To ensure that participants have an understanding of economic principles which have relevance to education;
- To cover major issues in the economics of education;
- To give an understanding of economic evaluation methods, and
- To allow more in-depth study of selected topics.

Apart from these courses, the programme offers a selection of courses, including the *Evaluation of Educational Organisations* course which is described as evolving around the study of administrative strategies for evaluating and improving the effectiveness of educational organisations; the major focus being placed on organisational culture. It is stated (Information to Participants (1998:85) that participants will encounter ways of determining the effectiveness of an education institution and using that knowledge to improve their organisations' performance. Accordingly, participants are encouraged to focus their thinking on their own work environment and to link theories and concepts with strategies for action.

The programme also offers skills and competencies in other areas, including educational research, through its research methodology course, about which more will be said in the section on research in this chapter. The programme also offers skills in such areas as the evaluation of educational organisations, education policy analysis, curriculum design, women in educational organisations and computers in education administration (Participant information 1998). These examples of theoretical skills and competencies which the Mast1NZ programme envisages to develop amongst its participants are indications of the concern which the programme holds for the

provision of knowledge to enable the participants to be operative in their work environment.

The other programme, under the study, the Wananga-based Mast2NZ programme, espouses its aim as to produce bilingual, bi-cultural graduates in Maori resources management and administration. This resolve indicates the need to develop competencies in the Maori language and culture amongst the programme participants. A series of immersions of the participants into the Maori cultural settings are built into the programme through which competencies and skills in traditional practices and Maori language are envisaged to be acquired.

According to the Mast2NZ Course Structure (1997:41), participants are required to attend a total of twelve 5 days noho (period in residence) at the Wananga; each noho requires approximately 40 hours of study. The periods of attendance are spread throughout the academic year with intervals for independent study and research between each period of residence. The Mast2NZ Programme has two strands: the management studies strand and the iwi and hapu studies strand, of which the time between them is shared, as indicated in Figure 9.2 compiled by the researcher.

Figure 9.2 The two strands of competencies for the Mast2NZ Programme

Management studies	
Formal attendance (12 noho ⁵⁴ @ 40 hours	480 hours
Independent research and study	1240 hours
Total	1720 hours
Iwi and Hapu Studies	
Formal attendance (6 noho @ 42 hours)	252 hours
Independent research and study	1458 hours
Total	1720 hours
Programme total	3440 hours

Source: Compiled by the researcher from the Mast2NZ programme’s 1997 Course Descriptions

The Mast2NZ programme includes twelve compulsory areas of study in management and four courses selected according to the participants' own interests or specialisations. The iwi and hapu studies, which comprise half of the Mast2NZ degree programme, provide the traditional competencies and skills. In order to improve the competency and skills in Maori language, immersion sessions are built within the Mast2NZ programme.

⁵⁴Noho is a Maori term loosely translated into English as a session (see also the glossary of terms in this thesis).

The Mast2NZ programme is designed to provide an integration between the iwi and hapu studies and management studies. The iwi and hapu studies give the participants the context within which the management studies are provided. Each year, several 6-day residential language courses are offered at the Wananga. Participants in the Mast2NZ programme are directed, following the assessment of their language capacity, to courses appropriate to their level of competency in Maori language (te reo). According to the information on Mast2NZ programme (Accelerated Language Immersion 1997:90), participants are required to attend six immersion hui (meetings) to complete their degree programme. It is stated in the Accelerated Language Immersion (1997:90) information that:

These [hui] ... take the participants beyond the level of the language immersion required for the undergraduate degrees. Immersion hui are offered throughout the year by the Wananga. Each hui including preparation, attendance and assignment, will involve learning time of approximately 100 hours and will earn 10 credits.

The participants are encouraged to learn from other sources to enhance their ability in both the spoken and written language by the time their studies are completed. The students who embrace the self-directed learning are envisaged to show a substantial difference in the rate of progress in language acquisition compared to those who do not. Reports, including lists of accumulated words and phrases, are handed in at the beginning of each immersion meeting.

Thus, the competencies and skills acquired from the two strands of the Mast2NZ programme lead to an integrated programme which, according to the programme providers, (ENZ6, FGD2) works towards increasing the participants' confidence and competence in providing the requisite leadership to the traditional institutions while taking into consideration the imperatives from modern development in New Zealand.

From the foregoing presentation, it has been indicated that all the programmes examined (Dip1NZ, Dip2NZ, Dip3NZ, Mast1NZ and Mast2NZ) espoused, in one form or another, the intent to provide competencies, skills or knowledge necessary for the participants to effectively discharge their duties and responsibilities in their various leadership roles.

The knowledge and competencies which the programmes espouse to offer to their participants were indicated, by New Zealand educators, to be fundamental aspects of the leadership development process. In this regard, some educators in this study,

especially practising school heads (ENZ3, ENZ7), were bound to think that these were the basic skills with which programmes ought to concern themselves. It was noted that there seemed to be more emphasis put on managerial skills at the expense or neglect of other educational leadership skills in areas such as curriculum planning and programme evaluation and appraisal. As ENZ3 argues that:

Obviously if you are a teacher you have already got that knowledge and you are reviewing that on an ongoing basis anyway. Thus, an area like curriculum wouldn't be one that I would feel I needed more knowledge. Because, inherent in being a teacher you hope that the principal would have knowledge of the curriculum, assessment and evaluation.

At another level, ENZ7, another practising school principal, stated that without the offering of nuts and bolt skills, educational leadership could better be conceived as "caught rather than taught". This position, although expressed in the minority, shows how precarious the programmes of educational leadership can be in eyes of practitioners, if they are not expressly seen to relate to the practical requirement of the practitioners in the field.

Taking the context of educational leadership into account makes it possible to sympathise with the sentiments of practising school leaders in their quest for practical solutions of problems with which they are faced. The process of school property and audit in New Zealand is described below to illustrate the complexity of the situation facing school leadership which, it is argued, could be the possible reason for practising school leaders to indicate the need for practical oriented programmes.

The School Property and Audit Process

As noted above, some educators (ENZ3, ENZ7) indicated that school-heads need to have some knowledge of the nuts and bolts of management before or soon after they assume office. This plea stems out of the felt need which, more likely than not, an ordinary classroom teacher is likely to feel when they are suddenly positioned into a head of school's office to deal with funds, personnel, plant, equipment, repairs, repair-persons, contractors and more.

Such observations are evident in the literature on current educational leadership practice in New Zealand, as an example of school audit makes evident. Philip Trounson (1997), a national schools audit manager with Messieurs Cooper and Lybrand, on whose observation this example is based, argues that school site leaders in New Zealand find it difficult to get the proper understanding of the intricate

financial procedures and systems necessary for financial and property audit. Trounson (1997) states that:

I have seen examples where boards have struggled to understand the regular financial reports and the inevitable overspending has occurred with the depletion of the bank balance which puts the school into a serious risk of closure (School Audit, in *Principals Today* March 1997).

The auditor, further, notes that, as part of the accountability process, the boards of trustees and principals have to balance their accounting books and prepare financial statements each year. For purposes of this exercise, all boards of trustees are treated as separate legal entities and must follow the Public Finance Act in presenting their reports, whether they are small country schools or large secondary schools, which are audited by external chartered accountants contracted by the Audit Officer.

Schools also have to prepare a statement of Financial Performance which shows the total of income earned, less expenses incurred, during the school year, leaving either a surplus or negative balance. The difference between this statement and 'the cash received and cash paid account' is that expenses include the depreciation charges on most of the school assets, equipment and furniture. The financial performance statement indicates whether sufficient income was generated from government and local funding to meet the costs of provision of educational services. A surplus position provides the necessary funds for future growth, including financing the replacement of assets and maintenance of school buildings. A school with continuing deficits, each year, is likely to be facing serious cash-flow problems and needs to budget to improve the situation by increasing income or reducing expenditure or a combination of both. If the capital expenditure budget is greater than the anticipated depreciation charges, then the school would need to find funds from previous savings, through fund raising or by borrowing.

As noted in Chapter Six, on the contextual aspects of educational leadership in New Zealand, according to the *Tomorrow's School* (1988) policy, schools, through their boards, are more involved in the maintenance and repair of school property; a task which formerly was undertaken by the Ministry of Education. Schools are expected to budget operating surpluses in order to finance the cost of property repair and maintenance. Borrowing money for this purpose is also a possible option which, however, may lead to cash-flow problems for the school in future.

According to Trounson,(1997) boards, like company directors, have to provide stewardship of school finances by recognising their responsibility for record keeping and spending of substantial sums, most of which are public funds. "Proper financial management and a full understanding by boards of trustees is necessary to ensure decision making is appropriate and that financial responsibilities are discharged effectively".

This example of school property and audit has been detailed at length in order to indicate the intricacies involved in the management aspect of substantively positioned educational leadership in New Zealand. The need to understand the particularities, of financial management, physical plant, and legalistic accountability involved in school leadership, is a real felt need for educational leaders in New Zealand. Programmes of educational leadership, therefore, are seen by school leaders as not only being in a position but also, as obliged, to offer the requisite competencies in these areas. It is not surprising, therefore, to note that practitioners entering the programmes indicated the need to have some practical knowledge and skills from the programmes and the tendency to be frustrated by the offerings if such tangible results are not immediately realised.

A practising school principal (ENZ3) notes that, before becoming a principal, he had done some leadership courses during his masters programme, which he did not find satisfying for his new leadership role. Thus, he decided to enrol into the diploma programme offered at a polytechnic in New Zealand. In his own words, the educator says that, "I wanted to have something specific and practical and the Diploma was really relevant because of its specific and real practical focus".

ENZ3 indicated that, before being appointed into the principalship position, he would have liked to have some knowledge about accounting in the school, even though one tends to pick up the skills as times passes. ENZ3 states that:

Initially I knew nothing and I took a lot of time to get to understand even the print-outs,...the budget print outs. Just little basic things like that. There is a real need for personnel management training. ... the relationship side of things - because that is what causes a lot of people conflict. People skills is what I am talking about. Interaction amongst people; developing teams.

Educators (ENZ3, ENZ7) indicated that new principals, as well as other senior school leaders, need to be introduced to the understandings of office routines, which include (ENZ7) issues related to:

Money, personnel, and probably, a bit of property and plant management, because in New Zealand we are responsible for our buildings in terms of maintaining them and that sort of stuff. And property issues as well, which you do not have an understanding of, until you become a principal. You are thrown into the deep end and you have got to do it.

For the reason of addressing practical issues confronting schools and other educational places, ENZ3 commended the DiplNZ programme for any practising or aspiring educational leaders.

These observations indicate the extent to which skills and competencies are important for programmes of educational leadership and the relative differences of emphasis amongst different educators. In the case where educators (ENZ3, ENZ7) argue that educational leaders, being experienced and trained in the art and science of education, need not bother with educational issues in leadership development, it is assumed that educational leadership programmes can dispense with educational and pedagogical issues and deal with only managerial aspects of leadership.

However, programme providers (e.g. ENZ1, ENZ2, ENZ4, ENZ5) indicated that educational leadership development, at tertiary levels, ought to offer more than simply basic managerial skills. As a provider (ENZ2) contends, educational leaders need to understand the scope and demands of their job, as well as:

To know what the leadership role involves in terms of expectations of a numerous range of stake holders. So you need to start a leadership programme by exploring what the job involves; what are the expectations; what are the challenges; what are the organisational challenges. You ask yourself, 'do I really know what is expected of me'? Alongside the exceptions of the job, they need to learn something about themselves, about how adults learn and how adults fail to learn and prepare themselves for becoming open and critical about practice.

By way of elaborating on requisite competencies for educational leaders, ENZ1 argues that leaders need to understand a whole range of self development skills associated with their role:

Things like assertiveness, time management, diagnosing your own management weaknesses and strength. Knowing about oneself. I think both go together - this is what leadership is expected to perform, and this is what I need to know about myself. Our diploma in management course outline elaborates more on these competencies.

In the same vein, another programme provider (ENZ4) states that the core issues, which have to be understood by the participants in the programmes, include:

What leadership is; what the literature is; the culture and cultural context, staff development and personnel issues. Understanding conflict in schools, and community characteristics such as social economic and cultural differences, school review and assessments are also considered important.

It follows, therefore, that, since these programmes are offered at tertiary levels of education, the concern for proper theoretical grounding of the offerings has to be taken into consideration in order to strike a balance between the practical concerns and the theoretical needs.

Closely connected with this line of discussion, on skills and competencies in educational leadership, is the issue of the divide between practical and academic or theoretical knowledge offered by the programmes. The next section of this presentation discusses the positions held by different educators, in this study, on the balance between the practical and theoretical aspects of the programmes of educational leadership.

The Practical and Academic Divide

It was noted that the different New Zealand programmes approached the issues of the practical application of the knowledge gained by the participants from the programmes differently. It is stated, for example, that the DiplNZ programmes:

Has a ratio of 60% theory and 40% practical application of learning. In all the seven courses participants are required to carry out practical exercises, engage in school-based research and evaluation, and complete assignments and applied theoretical activities within the work context.

In the same connection, ENZ2, a programme provider, states that:

Ours is a distance education programme, therefore, our students are in the practical settings. A greater part of the assignments are expected to involve their practical experiences.

There were indications, from other New Zealand educators (e.g. ENZ1, ENZ3, ENZ4) which suggested that the approaches to leadership programmes offered by universities were perceived to be more theoretical rather than practical. It is argued by ENZ1, for example, that, within polytechnics, practical work is valued and is given credibility: "We give the theoretical teaching aspects sixty percent of the time and forty percent is

devoted to practical aspects. Maybe universities would give the practical aspects twenty percent - maximum”.

With a similar inclination, another provider, ENZ4, also argues that, following the college's merger with the university, the Dip2NZ programme was likely to take on a new approach which would be more theoretical in approach. These arguments seem to be supported by a school principal (ENZ3) who argues that university programmes tend to be more theoretical and abstracted from the real world of work. In his suggestion for university programmes providers to be closer to the real school life situations, he states that:

Professors of educational leadership in universities need to get into schools and work with schools in practical ways based on their knowledge of the theory. Because knowing theories doesn't mean you can translate that into practice.

These arguments, however, are not supported by other educators (e.g. ENZ5, ENZ2) and the university-based providers who contend that their programmes are practical enough to enable participants to carry out their leadership responsibilities with renewed confidence. ENZ5, a university based Mast1NZ programme provider, argues that the practicality of the programme is attested by the feedback from the participants as well as the increasing popularity and the rising number of applicants to the programme. The 1998 applications for the Mast1NZ programme, for example, was said (ENZ5) to be above the maximum designated number for admission into the programme.

It may also be said that the university-based programme seems to have the seal of approval from the boards which employ principals as it was observed (ENZ4) that an increasing number of secondary school principals are currently appointed on the basis of having the Mast1NZ qualification or an equivalent qualification.

Arguing for the need not to ignore the theoretical component of programmes offered at the tertiary levels of education, another New Zealand provider, ENZ2, states that:

It is crucial though that you do not water down your programme for the sake of the practical. That would not be higher education. Post-graduate qualifications should be able to reflect that higher order of thinking. We are trying to build up people who are intellectually able to deal with new roles and new ways of thinking.

In this connection, another programme provider (ENZ1) also argues for the requirement of the programmes to develop “thinkers and reasoners”, rather than merely “training management tools”.

The discussion on the distinction between leadership education and management training has indicated perceptions of an estranged relationship between knowledge-base and skills development in educational leadership programmes. As the presentation and discussion above indicate, there is a propensity amongst educational personnel to seek practical skills that would allow them to attend to immediate practical problems (ENZ3, ENZ1, ENZ2, ENZ4, ENZ7).

The concern for both the theoretical and practical aspects of educational leadership development is discernible in the realm of research with which the examined New Zealand tertiary programmes of educational leadership were concerned. The following part presents and discusses issues of research indicated in the tertiary programmes of educational leadership, in New Zealand, and the educators’ concerns as well as some lessons that can be drawn by programme developers, in Tanzania.

Research and Educational Leadership Programmes

The New Zealand programmes offer courses or projects which require participants to engage in research activities during the course of their studies. The Dip1NZ programme offers *Action Research*, whose aim is stated as to “develop educational managers as competent problem-solvers and action researchers”. The course outcomes include to:

- Examine the principles and practices in action research;
- Prepare an approved action research project proposal;
- Conduct and report on action research project.

In the same suite, the Dip2NZ offers the *Administrative Project* (Course Outlines 1996:28-30) which, according to the programmes’ description, is designed to provide participants with the opportunity to build on management understandings and skills through the design and implementation of a development project related to an aspect of administration in an institution or district. In order to undertake the Administrative Project course, participants have to pass, either the Effective Principalship Course or the Effective Head of Department Course or an appropriate equivalent course.

Similarly, the Dip3NZ programme offers the *Management Project*, which is a research-based course comprising an original investigation with practical outcomes on

an aspect of institutional management. In order for students to undertake this course, they have to have a defined area of enquiry which has to be approved by the programme approval committee. In addition, the participant has to work with a project supervisor appointed by the Higher Qualifications Committee of the college, carry out literature search, provide a rationale for the area of enquiry and conduct research or gather data. The participant has then to write up the Management Project report and present it to the Higher Qualifications Committee for evaluation, according to the standards laid down by the Diploma requirements.

Participants in the MastINZ programme undertake the study of research through the *Educational Research Methods* course, which is offered as a core component of the Master of Arts in Education, the Master of Education and the MastINZ programme. While the course provides participants with the background to social and educational philosophy and methodology, its main focus is to assist the participants in the preparation of proposals for their thesis or project research. Therefore, participants are advised to undertake the research methodology course in the year immediately prior to that when the thesis or project is expected to be undertaken. The information to Participants (1998:49) states that:

The focus of the paper, and the major piece of work undertaken, is the preparation of a research proposal. As the development of the research proposal requires initial specification of a research problem in relation to the literature, it is necessary that students have sufficient background in a chosen area of education to allow this degree of focus. It is, therefore, also strongly recommended that students have completed several papers at the Masterate level before embarking on this paper.

After completion of the research methodology course, participants in the MastINZ programme can then proceed to do supervised research which either leads to an administrative project or a thesis as part of the programme requirements. It is stated in the Information to Participants (1998:87) that:

The administrative project provides the opportunity to undertake a supervised practical application of management skills learned during the degree programme. It is intended that, where possible, students should select a project that can be researched, implemented and evaluated within their own institutions within one year.

The thesis is described as a significant piece of study, which is equivalent to three papers (courses), researched by participants, as opposed to the administrative project which is equivalent to one course. The thesis requires full and regular contact between the participants in the programme and their supervisors, a requirement which does not prove easy for most of the participants to meet, because of the extramural nature of

their course of study. Thus, according to the programme provider, (ENZ5) most participants studying at a distance in the Mast1NZ programme opt for the administrative project, rather than the thesis, to complete their programme requirements.

The Mast2NZ programme also offers a research methods course as part of the preparatory courses for the programme, in order to enable the participants to conduct a series of projects on aspects of leadership of the iwi and hapu, as well as other traditional and cultural aspects of Maori institutions which give the participants the context within which the management studies are provided throughout their course of study.

Thus, all the examined programmes indicate involvement in research and research-related activities as part of their offers of study. It needs be noted that the demand for research by educational leadership programmes in New Zealand has to be seen in the light of the 1990 Education Amendment Act, which requires tertiary institutions to incorporate research as part of the workload within institutions. According to the Act, for example, a college of education is defined (Grudnoff and Kelly 1998:1) "as being characterised by teaching and research required for the pre-school, compulsory and post-compulsory sectors of education, and for associated services and roles".

It was argued by New Zealand educators (ENZ1, ENZ2, ENZ4) that all types of research conducted in educational leadership have the potential for being applied to solve educational leadership problems. That is, even when research is purportedly basic, it ought to harbour the possibility of application in some educational context.

It was noted that some programme providers (ENZ1, ENZ2, ENZ3, ENZ5) were of the view that action research was the most viable research approach to explicating educational leadership issues in educational settings. ENZ1, in particular, argued that research in education had the need to meet the practical aspects of educational leadership and that, "All research, and knowledge created through research, has a potential to be applied". In reference to the balance required between the practical and theoretical aspects of educational leadership research, the educator argued that:

Polytechnics have a particular role in New Zealand in leading in the area of doing research in very practical and yet strongly theoretical way. I do not know whether universities are interested or inclined to that, but that is the business of polytechnics. But we straddle both teaching and research dimensions very much more comfortably.

More discussion on the significance and role of the practical orientation of educational research is presented later in this chapter in the section on the implications of the findings for leadership development in Tanzania. The following section presents New Zealand educators' positions on the cognitive merit of experiential learning and its indications in the programmes for educational leadership development that were examined in this study.

Reflection and Experiential Learning

It was noted that the notion of reflection and experiential learning was one amongst the approaches utilised by the New Zealand programmes of educational leadership examined. These were stated in the objectives of some of the programmes and also in some of the courses under the programmes.

Reflection

The DiplNZ programme course, *Educational Leadership*, shows the concern for reflection on action as an approach to learning in educational leadership. The course states its aims as to, "examine and critique the skills and knowledge related to effective professional leadership, curriculum development, bicultural issues in management, staff development and appraisal, evaluation and organisational development in education" (DiplNZ programme Description 1997:19). Some of the stated outcomes of the course, which indicate concern for the reflective aspects of leadership practice, include, to:

- Critically examine the nature and scope of the concept of professional leadership and analyse own professional leadership practice. Synthesise a personal construct or model of professional leadership.
- Demonstrate critical awareness of the concept and practice of effective curriculum management and development and analyse own practice of curriculum management and development.
- Develop bi-cultural approach⁵⁵ to professional issues in educational management.
- Explore the purpose and scope of professional development and that of appraisal. Reflect on the relationship between staff appraisal and professional development and analyse current appraisal documentation and practice. Design a tool for appraising and educational leader.

It is also stated that the DiplNZ programme participants are expected to critically examine the nature and scope of effective educational evaluation and organisational

⁵⁵It is instructive to note that in New Zealand, bi-cultural relations between nationals of European descent and the indigenous Maori are given more predominance, as opposed to the multi-cultural approaches found in other settings.

review. Amongst other indications, these postulations show the programmes' concern with the reflective approach to educational leadership.

The reflective approach to learning in educational leadership is also indicated in the Dip2NZ programme, especially in the *Learning to Lead* course. Under this course, programme participants are expected to deal with fundamental leadership issues, including reflection on the philosophy of leadership learning and the responsibilities that accompany leadership positions. Participants in the course are expected to demonstrate the ability to use reflective practice and reflection-for-action in relation to school leadership.

In the Dip3NZ programme, concern with reflective learning is indicated in its *Effective Leadership* as well as *Managing Learning* courses. In these courses, participants are expected to reflect on issues such as the effect of their own action on their colleagues, the development of strategies for promotion of school culture and shared vision, improvement of time management and delegation processes as well as nurturing a community of learners and building effective teams. The development of the participants' own philosophy of leadership is also identified as a theme in the reflective process under the Dip3NZ programme.

The Mast1NZ programme also demonstrates that reflective learning is part of its approach to educational leadership development, especially, in its *Evaluation of Education Organisations* course. The course is described as evolving around the study of administrative strategies for evaluating and improving the effectiveness of educational organisations, the major focus being placed on organisational culture. It is stated (Information to Participants (1998:85) that participants will encounter ways of determining the effectiveness of an education institution and using that knowledge to improve their organisations' performance. Accordingly, participants are encouraged to focus their thinking on their own work environment and to link theories and concepts with strategies for action. Participants in the Mast1NZ programme are informed in this course that:

The perspective of an ethnographer - someone who seeks to understand the "inner workings" of an organisation and the perspectives of participants - will provide an approach to your studies and you will be encouraged to read, talk and think about ideas which will be explored.

The main themes under which the study is organised include:

- Introduction and underlying perspectives: the ethnographer and action research;
- Institutional effectiveness and evaluation;

- Organisational culture: Its role in effective organisations;
- Strategic planning and self review;
- Institutional improvement: the process of change and performance indicators; and
- The quality movement.

Although not as clearly articulated as in the case cited above, other courses in the Mast1NZ programme also indicate a concern with reflection as an approach to leadership education, including the *Policy Analysis* course, the *Women in Educational Organisations* course as well as the *Management of Human Resources* course.

The Wananga-based Mast2NZ programme also indicates the utility of reflection as an approach to leadership knowledge acquisition. This is discerned by the practice in the programme of apportioning its offering between two basic strands: the management strand and the iwi and hapu strand, where immersion into the traditional Maori cultural ways of life is commonly and compulsorily utilised. As, by its very nature, immersion is a reflective and experiential learning technique, it can be argued that the Mast2NZ programme is essentially structured around that approach to teaching and learning.

Thus, reflection was noted to be a core approach to knowledge acquisition by the examined New Zealand programmes of educational leadership. Some New Zealand educators (ENZ1, ENZ3, ENZ8, ENZ7) also indicated that the programmes were important avenues for the busy practitioners to reflect on what they do with the possibility and hope of improving their practice. It was suggested (ENZ1) that:

For educational leaders there is a much closer to home demand which is to actually learn something about reflective practice that engages the individuals in self critique. And self-critique brings us back to the theories of authors such as, Argyris and Schon, on how practitioners become reflective, and the degree of self-diagnosis and self-understanding of practices that is needed in order to be really effective in working with other people. We are now talking about teaching people a very high level of interpersonal skills which is applied to both, their own self development and development of other people.

These observations concur with those of other educators (ENZ2, ENZ4) who argued that the development of personal theories of action was important in determining what we do and how we do it. It was also indicated by educators (ENZ1, ENZ4) that the liberative role of educational leadership can be realised through the reflective process. ENZ1 argues that, taking seriously the liberative role of educational leadership, should include leaders being able to stand back and critique, not only the "big theories out there", but also their own courses of action:

The liberative capacities on education should be integrated into everything we do in education. One important component of our [DipINZ programme] course is called, Organisational Learning, it is within the course we call Managing Resources, because the resource being managed in this case is one-self.

These observations, from educators in New Zealand, show the centrality of reflective ability for educational leaders and how the programmes endeavour to ensure participants' acquisition of such capacity. From these observations, it can be argued that the notion of self-management can also be discerned as an area of concern for educational leadership development.

It was noted that some practitioners (e.g. ENZ3, ENZ7) were of the inclination to limit the substance of reflection to technical questions of managerial activities and tasks. ENZ7, a school principal, for example, argues that, since every educationist is already an expert in curriculum and pedagogical issues, all they need is reflection on the management side of educational leadership. It is argued, in this thesis, that such a tendency may lead to approaching educational leadership development from the corporatist outlook, which may give rise to the tendency to equate educational leadership with corporate leadership, which has the capability to rely on tangible and measurable results. Such an equation may work towards either the loss of the unique characteristics of educational leadership or their being relegated to mere technical interventions where problems beget ready and pre-packaged solutions.

Another tendency, that was noted, was that of the attempt to facilitate reflection about educational leaders' own practice without taking into account the social and institutional context in which leadership takes place. This inclination can be exemplified by the frequent use of such terms and phrases as "self-critique", "self-diagnose" and "self-understand" in the programmes and by the New Zealand educators. The emphasis on the "self" here seems to be embedded in a deep philosophical outlook on the nature of reflection and how it is conceived.

It is also worth mentioning that some educators thought that participants in the educational leadership programmes, at the diploma level, cannot be expected to relate the programmes to a wider social reality because of the "hands-on, practical and prescribed" nature of the programmes. As to how programme participants relate their understanding of educational analysis to larger social structures, of which education is a part, ENZ1 expressed doubt as to whether such an undertaking could be expected for participants, at the diploma level, because:

The diploma programme is a very proscribed two year part-time programme. But at a masters level of teaching, that would be an expectation without a doubt, and is part of a wider critique, that one would hope that they would be able to make a much more difficult connection, which is what these theories mean when *you* as an individual have to actually try and apply some of them into practice, and your own leadership behaviour blocks you from doing so effectively. So there is both the introspective and the very wider perspective at stake.

However, it can be argued that such observations may limit the extent to which the programme participants can reflect on their milieu and create a hierarchy of knowledge amongst the various qualifications. The observations also seem to promote the conception of a divide between the elite who can understand some things and the lower cadre who cannot be expected to understand. In this regard, it may be said that the teachers, who do not even possess “hands on” knowledge of educational leadership, would not be expected to relate their work and functioning to the wider social, economic and political reality. It is argued, here, that programmes for educational leadership, regardless of whatever levels they are offered, should assist the recipients by enlightening them on the relationship that exists between the educational realities and the wider social economic and political contexts. Likewise, reflection on the process of educational leadership, by the practitioners, has to be expected to take into account the wider milieu in which the leadership process is itself embedded.

It also needs to be noted that the emphasis on the development of a personal philosophy is indicative of reflection in educational leadership being seen as vested in an individual position holder, rather than being a relational process. This has implications for the understanding of leadership as a whole, since it reduces leadership to a set of decisions, made by the leader, for others to put into action. Reflection in this sense may be antithetical to liberative leadership, which rests on the assumption of collaboration, co-operation and consultation as the core processes for decision-making.

Mentoring and Experiential Learning

Other related aspects of leadership development, that were discerned in the study, included the focus on mentoring and experiential learning. It was noted, (ENZ3, ENZ2, ENZ1 ENZ8) that the programmes provide for the school personnel to learn from the experiences of other educators and compare them with the practices in their own settings. By advocating the importance of other leaders' experiences, it can be

argued that educators, at least in part, are subscribing to the benefits of experiential learning in educational leadership. Comparative aspects of some of the programmes offered the participants the opportunity to study systems outside New Zealand to grasp issues in educational leadership with which overseas countries were dealing. One of the programmes (Dip3NZ) included a study tour to foreign countries to familiarise the participants with systems different from those in their own settings. These processes indicate the recognition amongst the programmes, as well as the educators, of the need for experiential and reflective learning in educational leadership development.

The notion of experiential learning was also discerned in the advocacy (ENZ4, ENZ7) for the development of skills by induction through the mentoring process. In the view of one educator, (ENZ4) educational leadership development, as practised and run in New Zealand, was neither systematic nor efficient as there was too much waste and “trial and erring” in the process. The educator indicated preference for a model of educational leadership development which was less democratic in its eligibility for educators and one which encourages knowledge acquisition through mentoring and learning from experienced leaders before participants can be “chosen” for the programmes.

Under this model, if a teacher wishes to become a principal, he/she goes through an initial training period, then they are attached to an experienced principal for a period of apprenticeship or mentoring. After shadowing the principal for a period of time then they are ready to undertake a thorough course in educational leadership; and only then can they be appointed as principals.

The educator, in this regard, argues that, through the mentoring process, waste of resources, time and energy would be minimised; guesswork from leadership development eliminated; and investment in educational leadership development optimised. This view was also expressed by another educator, ENZ7, who indicated the belief that: “people want, a) to know what the principalship involves; and b) to be trained in the requirements of the job. Our system does not cater for these requirements”. As to whether the approach was antithetical to democratic leadership, the educators (ENZ4, ENZ7) argued that the necessity to conserve resources sometimes may have to compromise the democratic and empowerment ideals. ENZ4 states that:

Educational resources are always scarce. Thus, to allow virtually anyone to become a principal and then to find out by trial and error whether they are any good at the job is in fact a whole waste of

resources; including the children who suffer during the period of trialing and erroring.

ENZ7 was of similar inclination and indicated that mentoring, as advocated by the educators, entailed the identification of people who can do the job in a more efficient manner so as to utilise the scarce resources with more optimum results. In this case, ENZ4 argues that, although mentoring, as an induction process, appears to be undemocratic, by marrying managerial assumptions with the educational values, principals will turn out to be educational leaders, rather than mere “managerial tools”. ENZ4 argues, therefore, that:

Empowered educational leaders should have the capacity to similarly empower staff in the same way that they themselves have been empowered through knowledge and training. Educational empowerment must be the basis upon which skills, knowledge and understanding gained from the programmes are translated into the world of the educational practice.

Whereas this view is compelling, especially, in the context of developing countries where resources are often limited and the need so great, it seems to have its roots in the neo-liberal thrust of thinking about education which tends to give primacy of the economic rationale over social and other considerations. It is the contention of this thesis that this view of educational leadership development condones the non-empowering aspects of the "compulsory" model, advocated under the mentoring approach to the acquisition of skills in educational leadership. It also appears that the notion of mentoring, as advocated by NZE4, reduces educational leadership to a specialised occupation for special cadres, as opposed to a democratic professional development vocation open to all teachers.

The implication for programme developers, in Tanzania, wishing to utilise the mentoring model for educational leadership development, as advocated above, is that they may have to modify and adapt it in order to address the needs for the present social and political realities in educational settings. The present conception of organisational leadership increasingly rests on democratic assumptions which include consultation, collaboration and participation and, it is argued, that educational leadership programmes need to be in the vanguard of such democratic processes. While the reality of limited resources seems to justify limitation to participatory democracy, it is contended, here, that economic exigency should not be used to legitimate the introduction and/or the maintenance of anti-dialogic (Freire 1972) processes in the development of educational leadership, even in the context of a poor country, such as Tanzania.

Remarks and Implications for Tanzania

The preceding presentation has dealt with a wide range of cognitive aspects of the New Zealand programmes of educational leadership that were examined. The following section makes some remarks on the findings and seeks to tie these cognitive aspects to the need for programmes development in the context of Tanzania.

Leadership Training, Education or Development

In the presentation, the concept of leadership training, as opposed to leadership education or development, was discussed. It was argued (ENZ1, ENZ2, ENZ4) that, whereas training refers to the acquisition of a set of skills in order to accomplish a given task, leadership education or development refers to a broader understanding to include curriculum areas and other pedagogical and educationally relevant considerations. This entails that educational leadership programmes have to aim at producing practitioners who are more than mere technicians. The observations on the different approaches to leadership development seem to concur with the literature on leadership development (e.g. Klenke 1996, Cardno 1990, Bolam 1997). For example, Bolam (1997:274), writing on leadership development in the context of England and Wales, identifies three categories, namely, leadership training, leadership education and leadership support,⁵⁶ as being associated with management development (MD). In accordance with this identification:

- Education is associated with longer, higher education based, award-bearing courses with a theoretical orientation;
- Training is associated with shorter, Local Education Authority (LEA) or school-based, non-accredited courses with strong practical orientation;
- Support, which is described as job-embedded arrangements and procedures, which involves practices like on-the-job coaching, job rotation and other job-enhancement and career development activities.

It is argued, in this thesis, that educational leadership programme developers, especially in the context of a developing country, like Tanzania, may find it instructive to consider a holistic framework within which the various categories of leadership development can be conceived as being mutually reinforcing. Under such a conception of educational leadership development, it may be found that all the categories stipulated above - training, development, education and support - are necessary in the ever present need for leadership development.

⁵⁶ Further explanation on the different approaches to educational leadership development is given in Chapter Two in this study.

As indicated in the Tanzanian contextual chapter, the urgency and magnitude of the need for the development of educational leadership may give rise to expediency overriding the necessity for programme developers to ensure that programmes offered by tertiary institutions, in Tanzania, aim at offering leadership education rather than leadership training. It is argued that educational programmes promote reflective thinking and the ability for cross-transference of knowledge; factors which are potentially contributive to liberative educational leadership.

Skills and Competencies

Another cognitive aspect that was given pre-eminence by New Zealand educators, in this study, was the envisaged skills and competencies associated with leadership development. The question of skill and competencies was also found to preoccupy Tanzanian educators participating in the study. It was also noted that Tanzanian educators (e.g. TZE1, TZE2, TZE3, TZE6) indicated that there is a need for the development of necessary skills and competencies that would ensure that available resources are properly utilised for the improvement of the educative process in the country. Amongst the Tanzanian educators, too, it was noted that there was a propensity to stress the managerial aspects of educational leadership as opposed to the concern for educational goals and values. Issues, such as acquisition of resources and fund-raising, budgeting, balancing ledgers and votebooks and introduction of basic office practice, were amongst the skills which educators indicated as necessary for programme participants. As (TZE3) stated, for example, when school leaders in Tanzania are appointed into office, "they have to deal with these issue on a daily basis. Then when they fall prey to fraudulent practices they are blamed for being incompetent. But nobody trained (sic) them in these areas"

It has to be argued that, in as much as these practical skills are important and necessary for educational leaders, emphasising only the practical aspects could lead to the entrapment of educational leadership under the managerial fold at the expense of pedagogic and educationally relevant skills and understanding. This study argues for a distinction to be made between managerialism and leadership in education, in so far as the latter is mainly, though not solely, concerned with educational outcomes of the schooling process. The primary interest in the leadership of education is basically seen as the development of the processes that would facilitate enhanced teaching and improved learning in a democratic, participatory and collaborative environment.

It is contended, in this regard, that the educational aspects are what distinguishes leadership in education from other forms of leadership and that educational leadership programmes ought to enforce the necessity for educational leaders to perceive their tasks and functions as being different from commercial and industrial leaders. For this reason, it is argued, in this thesis, that the skills acquired for leadership in education have to lean more towards the explication of matters related to pedagogy and dealing with educational professionals and communities of learners.

However, the argument for the distinction between educational leaders and corporate managers need not be construed to mean that educational leaders do not have to understand the management aspects of educational institutions. In fact, the current environment of educational institution management, based on policies of decentralisation, necessitates their leaders to have understanding of the intricacies of managing property and finances, staffing, public relations and so on. Even if the institutional leaders were able to delegate some of the functions, they still have to know what they are delegating, since, principally, they are accountable for it. This indicates the importance of developing competence in “the nuts and bolts” of management in the process of educational leadership development.

The concern for school leadership to be knowledgeable, in areas of accounting, store keeping and personnel or human resources management, was also indicated by Tanzania educators participating in this study. It needs to be stressed that the situation of a developing country like Tanzania may be more problematic because the head of school or college has to deal with issues of budgeting and finance in an atmosphere of greater uncertainty than their New Zealand counterpart. It was indicated by some educators (TZE7, TZE3) that educational funding, in Tanzania, has taken such a down turn that sometimes school heads have to negotiate credits from suppliers of foodstuff and other essentials for students to survive. Thus, things get tough when the school head has to deal not only with how to manage finances but also with how to manage without finances.

Thus, the need for programmes of educational leadership to address the area of leadership, designated in this study as “the nuts and bolts” of leadership, need not be over-emphasised. The lack of competence and confidence in this area may easily lead some participants to find the programmes unsuited for their needs and take recourse to join privately owned and commercially oriented institutions which would probably address nuts and bolts issues squarely at the expense of other educational leadership issues. In that regard, programmes of educational leadership may be deemed to have failed the education system as well as the participants themselves.

However, it is argued, in this thesis, that strict satisfaction of practical skills may reduce educational leadership programmes to the role of merely addressing the training needs of educational leadership. In this regard, the programmes would be seen as mere technical interventions in a structured set of activities with a “menu” from which participants can choose the skills required at any given time. The programmes, thus, would be unable to comprehensively fit in the philosophical aspects of educational leadership as well as to offer the participants knowledge that may not be of immediate utility but which is essential for the development of the necessary capacity for reflection and flexibility in adapting to changing demands. As ENZI argues, educational leadership programmes have to develop thinking and reasoning intellectual leaders who are also in touch with the realities in their respective educational settings.

Insistence, on the practical application of skills acquired, may also tend to make higher education institutions increasingly unsuited for offering educational leadership programmes, with schools and boards electing to go for less theoretical private providers. Such providers, may be able to offer programmes that only give the skills necessary for the schools to satisfy the criteria put forward by the review boards for re-appointing the principals or re-registering the teachers. Thus, the role of higher education in the less practical aspects of educational leadership, such as research, may either be waylaid or “contracted out”⁵⁷ to private consultants who would perform the services on behalf of the schools and other educational authorities. These may soon be driven by the profit motive at the expense of educational purposes. Tertiary educational leadership programmes, in this case, may not only be unable to generate the knowledge-base necessary to improve practice but also would have to buy packages of research findings from consultants in order to update their own teaching needs.

It is argued, in this presentation, that the real issue is not whether the programmes are practical or theoretical in their orientation but that there is a need to create a healthy balance between the two inseparable aspects of leadership development. In other words, the programmes have to be cognisant of the need to develop and maintain an ongoing process where the theoretical aspects of the programmes are constantly weighed and balanced with the practical demands of the educational settings.

⁵⁷ “Contracting out” is process of public institutions getting services from private providers. It is one of the means through which the educational reforms in New Zealand and the privatisation policies in Tanzania, propose to make the provision of social services more economical and cost efficient.

The implications of these observations, for educational leadership programme development, in Tanzania, are as obvious as in the case of competencies and skills. It seems imperative, for programme developers, to seek a balance between the theoretical and academic aspects of the course of study and the practical needs of the programmes. It is argued that, through seeking such a balance, content appropriate to the Tanzanian context would gradually be developed and included in the repertoire of leadership understanding in the country. This would not only increase the relevance and utility for the programmes but also would enable the participants to explore the theoretical foundations of practical action.

Concerns for Research

Another programmatic aspect that was considered under the cognitive theme was the role and place of research in educational leadership development. As research in educational leadership programmes was seen to be centrally important to the programmes' offered in New Zealand, so was the optimism, amongst the Tanzanian educators, on the efficacy of research and its ability to contribute towards educational leadership improvement in Tanzania (TZE3, TZE2, TZE6). It was stated (TZE3), for example, that: "Research into the practice of educational leadership should be encouraged in tertiary institutions in order to raise the competency of educational practitioners".

By the same token, TZE2 argues that "research, particularly research aimed at solving social problems should be the area in which tertiary education should put great emphasis". It was argued, however, (TZE3, TZE6) that, in order for research to have the requisite impact, it has to be properly disseminated and practitioners encouraged to cultivate the culture and practice of utilising research findings to improve practice in schools. TZE6 argues that, "such research should however be disseminated to schools, ministries and other educational places".

It is to be recognised that there are social and structural problems that are associated with the adaptability of research to educational practices. This section discusses the implications of research for leadership development and some of the problems and circumstances under which educational research becomes non-adaptable especially in the Tanzanian conditions, and the role that educational leadership programmes could play to alleviate the situation.

Research Adaptability

It needs to be noted, however, that educators' concern for the non-adaptation of research findings by educational leaders in schools seems to be mitigated by the specific circumstances within which leadership takes place. Easing the practitioners into trying out new ideas and ways of doing things entails that they have to be supported both materially and also politically. In most cases, innovations and new inventions carry with them attendant risks from which practitioners need to be covered or protected before they can reasonably venture into implementation. The ability to ease oneself and adapt new ways of doing things, as advocated by research, may yet be another area where programmes of educational leadership may wish to focus attention, so as to enable the participants to become innovators and change leaders after going through the programmes and acquiring the requisite skills. Securing compliance from authorities is one of the easier options for leaders in implementing new ideas and innovations.

However, compliance, based on authority, has the limitation of allowing only those options which are favoured by those in authority to be singled out for implementation (Hammersley 1995). In most of the cases, such options are also likely to be the least expensive ones in terms of financial costs, regardless of whether they are the most desirable, or not, for the learners to learn and for improvement and support for teachers to teach. Educational leadership programme providers, therefore, may have to consider the need to follow through, by supporting their participants in the field, not only with new ideas but also helping them to have the old ones refined.

The concern with research aspects of educational leadership programmes needs to be considered within the wider perspective of the role of research in higher education. As was indicated in the context section, with the increasing reduction of state support to tertiary education, research is an area where programmes may find themselves hard hit. In the case of the Tanzania, the stage is already set such that research is increasingly undertaken as part of larger funding projects, which leaves programmes little or no control over the kind of research, areas of research priority and even the use of research results. By the same token, it has been noted (Hammersley 1995) that, in the situation where research undertaken by higher educational institutions, including that in the area of educational leadership, is part of the government projects, it tends to promote and give legitimacy to the government view of education. Thus, research as considered by educational leadership programmes, has to be able to counter the tendency of these larger projects in order to instil a sense of balance in the understanding of the world of education leadership. It is argued, in this regard, that the political nature of research has to be crystallised to the participants in the programmes.

Programmes of educational leadership have the unique opportunity for spearheading such research into schools and other settings which form the catchment area for the participants in the programmes. Research was not only found to be a focus of the New Zealand programmes that were examined but also that most educators held expectations for research conducted under the programmes to assist the participants to deal with real practical problems found in their educational settings. Thus programme developers, especially in the conditions of a developing country, like Tanzania, have to take into consideration the need to give the participants the necessary skills to conduct research in leadership issues in educational settings as well as to discern and explicate the ethical and ideological trappings involved in the research process itself. Small scale researches undertaken by programme participants could be important avenues through which leadership innovations and ideas for improvement could be generated and nurtured.

Overview of the Cognitive Aspects

From these observations, it is arguable that consideration for the relevance of higher educational programmes in educational leadership has to be tampered by the very *raison detre* of higher education and its role in society. In Tanzania, as in New Zealand, higher education has the development of high intellectual faculties as part of its mandate. The need to analyse society and act as the ^{critic}critique and conscience of society is well enshrined in university missions in both Tanzania and New Zealand. Thus, whenever the question of relevance arises, as it is bound to, there also arises the need to balance it with a thinking that allows graduates from educational leadership programmes to be seen as capable to undertake intellectual work which allows them to analyse, to synthesise and, eventually, to create new ways of thinking and questioning the taken-for-granted knowledge in its present form. Programme developers, in Tanzania, would be seen, from this perspective, to have the onus and obligation to ensure that this process is not lost to the programmes; especially, as they go through rapid policy changes which are, at times, contradictory and, at others, inconsistent.

The preceding presentation and discussion has focused on the cognitive aspects of the selected leadership programmes with specific emphasis on issues of skills and competencies; the divide between academic and practical knowledge; the envisaged distinction between training and education; issues of research and educational leadership development; as well as mentoring, reflection and experiential learning. The presentation has highlighted the concerns and the dilemmas regarding the

relevance and viability of the academic mission of tertiary education institutions and the relevance of the programmes for educational leadership, with particular reference to Tanzania.

From the presentation in this chapter, it is apparent that programmes for educational leadership need to be assessed and monitored in order to ensure that they keep within the demands for offering relevant and practical courses of study while maintaining the necessary quality that distinguishes tertiary education from other forms of educational settings. This is in no way to argue for the elitism that is usually associated with tertiary education; rather, it is to acknowledge that programmes offered at tertiary educational level have specific obligations and social responsibility to cater for critical thought processes, analysis and synthesis of phenomena as well as to engage in knowledge creation through research activity for social development.

It is argued, in this thesis, that, through the maintenance of high level educational standing that goes beyond the rudiments of the “nuts and bolts” of management, programmes of educational leadership, offered at tertiary institutions, can provide sustained direction to the schools and other institutions of education. The observations on knowledge, skills and competencies, discerned in the New Zealand programmes that were examined, have implications for the development of tertiary educational leadership programmes in Tanzania. The issues, surrounding the relevance of educational leadership programmes to the world of work and schools, were found to be genuine pre-occupations of educators, in Tanzania and New Zealand, who participated in this study. However, it is noted that the controversy is analytically not as simple to deal with as it seems as the missions of tertiary education establishments suggest a broader role for tertiary programmes to play; other than just to maintain the practical and immediately relevant aspects of the programmes to the present requirements in educational places.

The next chapter presents and discusses some aspects of the New Zealand programmes of educational leadership that were studied which reflect values, ethical dilemmas and moral purposes. These programme aspects are envisaged to exemplify, and shed light on, the complexity of the value-laden nature of the educational leadership environment and the response of the programmes to such complexity.

Chapter Ten

PRESENTATION AND DISCUSSION IV

Programmes' Affective Aspects: Values, Professionalism, Culture and Social Relations

Introduction

Affective aspects of the programmes of educational leadership, as described in this study, are those aspects that revolve around the concepts of values, norms, cultural imperatives and professionalism in education. These aspects are deemed important, essential and fundamental to educational leadership development, in this study, because not only do they portray the dimension of educational leadership programmes which goes beyond the effectiveness and technicist concern for leadership development but also they offer what is humane, enduringly relational and potentially liberative about educational leadership.

Figure 10.1 Affective aspects of the programmes

CATEGORY	THEME	SUB THEMES
Affective aspects	Values, ethics and moral issues	- Notion of community - Idea of democracy - Educational purpose, - Competition and co-operation
	Teacher professionalism	Workload issues; Teachers' organisations
	Social differences	- Approaches to differentiation - Race, gender and Social class
	Cultural aspects	- Commitment to the Treaty of Waitangi - Policies on the language(s) of instruction
Implications to Tanzania		
Overview of affective aspects		

This chapter presents and discusses data that relate to the influence and centrality of concern on cultural, ethical and normative societal aspects that are reflected in the New Zealand programmes of educational leadership that were studied. It discusses not only how the influences are reflected in the programmes but also their potential either to hamper or to enhance collegial and collaborative leadership. The chapter also discusses the implications of such influences for the development of educational leadership in the context of Tanzania. In the presentation, reference to the literature is made whenever deemed necessary to clarify or elaborate the issues under discussion.

Aspects on which data are presented and discussed in this chapter are outlined in figure 10.1 and they include: values, ethical and moral considerations, issues of social differentiation, teacher professionalism and issues related to policies concerning the language(s) of instruction in leadership programmes.

Programmes and Values, Ethics and Moral Issues

The issues of values, ethics and moral purposes of education were found to permeate most of the discussion with educators who participated in this study from both Tanzania and New Zealand. This presentation focuses on values and ethical issues found within the programmes themselves as well as those found within the educational settings which were indicated, by educators, to have relevance to leadership development. The main areas on which educators focus their attention in this study include: value-conflicts, moral dilemmas, decision-making, problem solving and conflict resolution.

Values in the Selected New Zealand Programmes

A New Zealand educator, participating in this study (ENZ2), states that, “It is not possible to talk about educational leadership without talking about values”. Likewise, another educator (ENZ1) argues that, “educational leadership’s central concern is about moral dilemmas” and that the value tensions are what create the leadership dilemmas for school leadership. The educator, further, indicates that, apart from values tensions being recognisable on global and national scales: “You can actually recognise them within your own school and you can also recognise them within the interpersonal encounters about decision making”.

Indicating the dilemmas involved in educational leadership decision making, ENZ2 offers the example of school marketisation as an area where values and ethical dilemmas in educational leadership can be encountered.

The various programmes examined either have specific courses on values and ethics in education or they offer instructions on values in different parts of their programmes. It was found, for example, that the Dip3NZ programme, has a module within its *Effective Leadership Course* dedicated to issues of values and ethics in education. The research methodology course, under the MastlNZ programme, has several sessions designated for ethics in educational research. The Dip2NZ programme course, *Learning to Lead*, offers a module on “Values, ethics and moral purpose for educational leadership in the current political, social and economic context.” In its introduction to moral leadership, the Dip2NZ programme course opens with a quote from Grace (1993), to the effect that, for the lack of concern for values, ethics and moral aspects of educational organisations, the study of school leadership is in danger of being reduced to a set of technical and management considerations. It states, further, that:

School leadership is not simply about management. It is about *moral values, educational values and professional principles*. There is an urgent need to place the study of school leadership in broader social, cultural, political and historical contexts in particular societies (emphasis added).

The quotation above is significant not only for introducing the concept of moral and ethical considerations in the study of educational leadership but also for the possibility of opening the understanding of educational leadership beyond the technical managerial confines. It is also significant for this study, especially in the wake of the process where education is increasingly seen as sharing the main characteristics of other commodities traded in the market place⁵⁸ (New Zealand Treasury 1987).

In pursuit of values and ethical considerations in education, an educational policy analysis course, in the MastlNZ programme, states its intent as being to consider the effects of educational policies which bear directly upon the values of a democratic and pluralistic society. It states that:

These effects are often deeply contradictory and policies which may be intended to protect democratic principles, can ultimately violate or

⁵⁸ The New Zealand context in this thesis outlines the nature of educational reforms in New Zealand and their ideological underpinnings. The position of the New Zealand Treasury's 1987 Briefs to the Incoming Government, is seen as an important turning point in the neo-liberal policy reforms in New Zealand education.

even negate them in fundamental ways which may not be apparent even to the policy-makers themselves.

The course, thus, singles out the examination of policies in the light of social ideals, such as equity, justice, democracy and the protection of individual rights, as one of the most important functions of policy analysis. These are also important aspects of values and ethics in educational processes.

Another course in the Mast1NZ programme, the *Management of Human Resources* course, which is described (Participant Information 1998: 86) as “a study of issues in, and strategies for the effective management, of personnel in educational organisations,” also indicates a concern with values and ethical issues of educational organisations. The course states its intent as being to raise the awareness of the participants, in the Mast1NZ programme, of the processes and issues in addition to the influence on human resources management of individual and organisational values and beliefs. In so doing, the course seeks to enable participants to identify their own values concerning staff management, including concepts of natural justice and equal employment opportunities. It is expected that, through the course, participants would be able not only to expound but also to defend their own philosophy in the management of human resources.

The Mast2NZ programme offered at the Wananga can be said to embrace the values of resistance and cultural revival. Its entire purpose is to instil amongst the participants their own self worth and the identity of their people and culture. Mast2NZ programme providers (ENZ6, FGD1) indicated that the need to struggle against the mainstream culture was the essence of the programme as well as other programmes run by the Wananga. Thus, it can be argued that the concerns for values, ethics and moral dilemmas are looming high within the Mast2NZ programme. In response to the researcher's question, as to whether the programme was not advocating isolationism by insisting on teaching about Maori leadership only in Maori, a Mast2NZ programme provider (ENZ6) argued that such an approach was necessary in order to fend off the powerful influence of the dominant culture. Through immersion and focused efforts, participants came to appreciate the inner strengths of their own culture and to gain confidence in themselves and their own people. These are seen as legitimate values to be pursued in a course of study on traditional leadership styles which most of the participants do not have opportunity to know before they joined the programme.

Concerns with issue of values, ethical and moral dilemmas in educational organisations, thus, are seen as prevalent in New Zealand's programmes of educational leadership that were studied. Some specific issues which are raised in some of the programmes are discussed below as examples of the implications of issues of values and ethics in the understanding of educational leadership processes. Some educators' perspectives on these issues are also presented in the discussion.

The Notion of the Community

The notion of the 'community' was found to feature frequently in the discussion of values in education in New Zealand. In trying to underscore the essence of community involvement and its moral and ethical imperatives in educational provision, it is argued, under the MastlNZ programme's course on policy analysis that, whereas: "The word community is one which slips readily off the tongue, it should be regarded as an umbrella concept which covers a wide and complex set of meanings".

This is exemplified by John Hinchcliff⁵⁹ who argues that, in emphasising the good community, there is need to reject the structure of society whereby people exist to pursue their own pleasure and competitive interest, where control becomes more important than empowerment, legal finagling more important than trust, and negotiation more important than communication. Hinchcliff (1998) further states that:

We need the good community where people are respected as people, where respect and trust shape communications, where negotiation implies mutual dialogue for the greatest good and where there is enormous strength in the collective, collegial and responsible actions of the team committed to enhance society.

Accordingly, it can be argued that different ideological or group interests would give rise to different conceptions of the community and the values for which they stand. What is good for the business community, for example, may not necessarily translate itself as good for the unemployed working class parents in the same "community". Therefore, conceptualisation of the community, in this sense, may represent the interests of one group at the expense of other groups' contesting interests. The ability to articulate one's group interests may represent the difference between those defined as community interests and those which are not even tabled for consideration. It

⁵⁹ John Hinchcliff, who is one of the leading New Zealand educators was the Chief Executive Officer (CEO) of the Auckland Institute of Technology at the time of this study.

appears to be imperative that educational leadership programmes have to be cognisant of the particular interests represented by the notion of the "community" they embrace.

Programmes and Democracy

Another equally broad and many sided concept that was reflected in the programmes of educational leadership, which were examined, was the notion of "democracy" in educational organisations. Like community, democracy is described under the policy analysis course of the MastlNZ programme as "an essentially contested concept, because there are no obvious criteria by which its features might always be recognised". The introduction to the democratic concept in the MastlNZ course acknowledges that, although people may mean different things when they use the word democracy, it is a word which invokes almost universal approval. The course commentary further states that democracy:

Generally refers to such practices as consultation, discussion, election and representation, but it may also refer to more general features of social life as sharing, participation, involvement, or to the basic moral principles such as fairness, freedom and respect for persons.

The description of democracy, as stated above, connotes a conception of democracy within the moral and ethical framework. In this regard, education is seen not only as the vehicle through which democratic social relations can be achieved but also as a site in which democratic practice is exercised. Invoking John Dewey, it is stated, in the MastlNZ programme course offering, that: "Democracy, despite its imperfections, is the most advanced form of social life and that education, which involves the induction of young people into that form of life, should be a democratic process".

In this regard, therefore, the thrust of understanding of democratic issues, as espoused in the MastlNZ programme, seems to be a step in the right direction in enlightening participants in the programmes to embrace collective action that would witness a relative reduction of fetters to democratic participation in decision-making amongst members of educational organisations.

Other programmes examined indicated a leaning towards democratic concerns, too. The DiplNZ and the Dip2NZ programmes espouse the development of collaborative leadership and team building. These are seen as issues central to democratic practices with the possibility of the development of potentially liberative educational leadership practices.

It needs to be pointed out, however, that, in order to be liberative to people in educational organisations, democracy has to be seen as more than a set of procedures; to embrace a way of life which recognises the necessity for the participation of everyone in the formation of the values that regulate the living of people together, with each having something to contribute in the collective intelligence constituted by the contributions of all.

Programmes and Educational Purposes

It was noted that some programmes and educators indicated the need to uphold, in educational leadership, the central purposes of education as opposed to merely pursuing a managerialist agenda. It is stated in the preamble of the Dip2NZ programme, for example, that some approaches to participation in self-managing schools lack theoretical or political analysis of educational policy, espousing neutral, consultative and budgetary processes rather than the substance and “the values inherent within policy”. In further elaboration, the Dip2NZ programme’s course description (1997) states, after Angus (1993), that:

There seems to be a clear expectation that participants in school level management need only follow the recommended processes and that these will generally result in consensus and “good” decisions that can be supported by all parties. The type of participation provided within such processes seem relatively innocuous, as the emphasis on process overshadows what participants are participating in and why.

It is further argued that such emphasis on process is likely to result in issues of significance becoming submerged in the specified procedures and construction of the many timetables, plans, evaluation reports and other documents that the model requires. In this regard, findings of the present study seem to concur with the sentiment of the preceding statement, as indicated by a statement from a school principal in New Zealand (ENZ7), for example, that:

The ever increasing pen pushing and paper filling that teachers are subjected to is taking the focus off the students and sapping teachers of their creative energies.

Instances of teachers and principals either resigning or retiring early from the service on grounds of increasing non-teaching workloads are also evident. It was recently reported in a New Zealand weekly publication (*The Guardian* 15 May, 1997), for example, that a teacher with more than thirty years of service decided to take an early retirement citing the “increasing amount of paper work in school” as the factor behind his departure. He was quoted as saying:

I have enjoyed it up to the present. It's a job that has always been satisfying. But now there's more work and more pressure in terms of administration and assessments of teachers and children which is taking up more time - when time should be put into the kids in the classroom.

Even though the scenario above indicates the propensity for greater accountability amongst teachers, it would still appear that the change process in education has to be considered within the moral purpose of education and the democratic imperative of the community. Educational leadership would have to take note and ensure that changes introduced into the education system do not turn it into a morally and ethically barren ground for teachers and also that such changes do not cram the educative process with routines and procedures that do not contribute to the ease and comfort of teaching and students' learning.

It has been argued (Codd 1993:168) that:

Professional educators, whether they be involved in policy-making, administration or teaching, are inevitably in the business of judging and deciding of what ought to be done. This is a moral enterprise. Education is about values. Whether they are determining means or ends, educators cannot escape a commitment to values such as open-mindedness, tolerance and cultural sensitivity.

Having observed the centrality of values to the educational enterprise, Codd (1988) suggests that, as a practical activity, educational leadership should entail responsible deliberation and decision-making, enabling teachers within a school to play an active role in producing an educated community of individuals who will have the capacity to promote a fair and democratic social order.

Decision making was also seen as an area where issues of values can become central. For example, when the need for a broad-based, democratic development of educational leadership is countered by the reality of limited educational resources, therein lies a decision-making dilemma. In this category falls ENZ4's observation, in this study, who advocates mentoring as a more efficient process for development of educational leadership rather than spreading thin the meagre resources to all teachers who wish to become educational leaders. In other words, the argument goes that, while it is desirable that educational organisations, as all spheres of public life, have to be governed through informed, participatory and democratic decision-making processes, it is, at the same time, very costly and difficult to get the resources to develop the necessary skills and knowledge amongst all the teachers across the board.

From these observations, it is clear that there is a variety of types of moral dilemmas and value-conflicts and ethical issues in educational processes which make it necessary for educational leadership preparation to develop ways of introducing the participants in their programmes to the various ways of understanding these issues. Programmes may elicit, from the participants, the situations and conditions which they recognise in their educational establishments as being possible ethical issues or value conflict situations and finding ways through which the participants can be assisted in formulating solutions to values and moral impasses and ethical dilemmas. It may be argued that the ability for the leaders to walk through the minefield entailed by the conflicting values and moral choices and the interests they represent, in the final analysis, may constitute the difference between poor and good leadership.

Co-operation Versus Competition

Arising from reforms and changes in educational outlook in New Zealand, new educational values have emerged. These were variously expressed in the programmes of educational leadership as well as by educators, including: the reference to “the new climate” (ENZ2), the use of terminology such as “clients” and “customers”, “efficiency” and “effectiveness” (ERO 1994); the inclination towards marketisation and commodification of education (ENZ3); as well as the language of “parental choice”, “buyers, sellers and brokers” and “the knowledge market” (Dip3NZ). These notions indicate and reinforce a set of values which are necessarily working to replace an earlier way of thinking about education for the majority of the people in New Zealand which was formerly run on the principles of state welfarism⁶⁰. What seems to be common in the changes is that the changes have been inclined towards individualistic types of choice and competition rather than communal understandings and co-operation.

A New Zealand educator,(ENZ3) in support of the value of competition, argues that competition in education need not be “dog eat dog”; indicating that, in practice, in their attempt to give to their students the best deals, schools compete against each other all the time, even though this is usually not so articulated. In a bid to show the nature and manifestation of competition amongst school leaders, ENZ3 observes that school leaders constantly work hard to ensure their schools are seen in the best light

⁶⁰ For a more thorough understanding of the changes in New Zealand see, for example, Codd, 1993; Munro 1989; Gordon 1994, Lauder & Wylie (Eds.) 1990).

possible by the parents and the community. The efforts used, "whether through the publication of a newsletter, or even the behaviour of the children, amount to marketing practices". It would be argued, from this logic, that the values associated with competition are not new to schools; only that, in the current reform era, they have been accentuated. In this regard, the educator continues to argue that the competition amongst different schools has to be seen as a healthy input in the school system because it ensures that the children get the best deals from their schools. ENZ3 explains that: "Competition can be healthy as it overtly encourages schools to raise the quality levels all round and this can only benefit the recipients of this service - the children".

However, some educators did not seem to share the optimism on the efficacy of educational marketisation held by ENZ3. Sounding a cautionary note, ENZ2, a programme provider, indicates that there could be ethical dilemmas in the process of blind marketing of schools. In the discussion of values and ethical dilemmas in educational leadership, ENZ2 gives the example of values to be upheld in marketing schools, as one area upon which participants in the programmes of educational leadership in New Zealand need to reflect, because "the marketing of schools is the big thing these days".

In a similar note, discussants in a focus group discussion (FGD1) indicated that the marketing of schools and school image building worked very well in affluent urban communities. The discussants and other educators (e.g. ENZ9, ENZ7) were in unison that, in poor urban communities and many rural areas, these strategies do not work well without government assistance.

It may well be noted that ENZ3's school is located, as he states himself, in one of the most affluent areas in New Zealand. Thus, the tale the educator tells may be eschewed by the location of the school rather than the marketing strategy per se. This seems to concur with the findings of Gordon et al (1994) who conclude that schools in wealthy communities, in New Zealand, do not have problems of attracting children to their schools as opposed to schools in poor communities that are having problems to keep their rolls from falling, as the result of educational reforms.

Some educators, (e.g. ENZ9 and discussants in FGD1) indicated that there is a need for a balance to be cut between the two contending forces. Similarly, the work of some researchers (e.g. Gordon 1993, Gordon et al 1994) indicates the need to be cautious on the merit of marketisation of schools as opposed to the positive views given by NZE3 as well as its being apparent in some programme offerings (e.g.

Dip3NZ) that do not question the efficacy of the philosophy behind marketisation and its possible adverse implications.

Issues around the programmes' roles in promoting the contradictory values of competition and co-operation in education, and the need to draw a balance between the two, not only have implications for the development of educational leadership programmes in Tanzania but also are issues of concern for Tanzanian educators. Issues of values, ethics and moral dilemmas, as they are manifest in the Tanzanian context and their possible implications to the development of educational leadership programmes, are discussed later in this chapter.

Programmes and Teacher Professionalism

The relationship between educational leadership development and issue of teachers' professionalism was another educational aspect that pre-occupied educators and the programmes of educational leadership that were examined in this study. Most educators expressed the need for educational leadership development to be conceived within the consideration of teachers' professional development. It was noted, however, that some of the programmes' requirements, especially the eligibility criteria (as noted in Chapter Eight), may have deleterious effects on such considerations in educational leadership development in New Zealand. This section examines some of the issues around teachers' professionalism that were expressed by New Zealand educators, in this study. Their implications of the discussion of teachers' professionalism for the development of appropriate educational leadership programmes in Tanzania comes later in the chapter.

Teacher Professionalism in New Zealand

The question of teachers' professional development, as it relates to educational leadership development, was found to be of interest to most of the New Zealand educators (e.g. NZE1, NZE3, NZE7, FGD1) in this study, in so far as they indicated the need for educational activities to be guided by professional educators. It was argued (ENZ1), for example, that teachers are better placed to undertake the role of educational leadership more than any other category of professionals. The educator elaborates further, that:

Educational leadership can only be properly conceived and developed amongst those with the knowledge and commitment to the educational processes. I cannot see non-teachers

approaching educational leadership through the appreciation of the complexities involved in teaching.

Holding similar views, another educator, ENZ4, states that the idea of school leadership by a principal who is not a teacher is antithetical to educational leadership; and that: “You couldn’t be a leader of an educational institution without being a leading educationist yourself”.

From this point, it is argued that, at the heart of educational leadership development, there should be a clear understanding of the demands and challenges of educational leadership borne out of knowledge of the classroom and the dynamics of the teaching and learning process. ENZ1 states that there are:

Unique complications, complexities and challenges in education which have to be understood at a fundamental level before people can actually achieve organisational learning in education settings.

As to whether the preferment of teachers as educational leaders is a gate-keeping process, New Zealand educators (ENZ4, ENZ7, ENZ1) argued, on the contrary, that there were more fundamental, pedagogical reasons other than mere gate-keeping. Stating a position that shows the distinctive functions of educational organisations, ENZ4 states that: “If one is to be a leader then they have to be leaders in the core functions of the educational organisation, as opposed to the supportive functions of the organisation”.

Some New Zealand educators insisted that reducing the argument to merely satisfying the ego of teachers, not wanting to be lead by non-teachers, is to misrepresent what educational leadership is all about. ENZ1, for example argues that:

While there will always be that kind of critique of that position and you could say the same of law, and health and architecture too. But we do have something that makes education unique, and that is the complications of the teaching acts.

It was also found that some practising school heads (ENZ3, ENZ7) also held the same view, about educational establishments being lead by people with an understanding of the practice of teaching. A school principal (ENZ7), for example, argued that it was difficult for him to conceive of schools being run by professionals who have no teaching experience. He suggests that:

You could have a duo I suppose. A lot of things a principal does now are unrelated to curriculum or education. So you can

have a duo-role - that is two principals - one who was the academic principal and one who was in-charge of administrative matters. Something like a bursar.

Even then, the educators seem unsure about the educational accountability process in the case of a duo-principalship. Envisaging that having a teaching and non-teaching principal may present accountability problems, ENZ3 states that:

My gut reaction would be no, I wouldn't like it. Because of accountability, plus, a school is a school, and the leader should be an educationist, shouldn't they? Or that's what I think anyway.

ENZ3 argues that: "other sorts of areas can be given up to other people to perform. These could be delegated to other people in the school. So that the principal can go on with education activities".

These observations, especially the suggestion for consideration of duo-principalships, indicate the increasing complexity within which educational leaders in New Zealand have to operate. As indicated in the context chapter, there are additional tasks and responsibilities with which educators have to deal that have traditionally not been part of the educational establishment. Programme providers, (ENZ1, ENZ2 ENZ4) on their part, also indicated that they were not lost to the changed complexity of educational organisations, especially with new technology and with the challenges coming from "the not too infrequent changes and reforms" (ENZ2). However, they suggest that, "somebody within education has to understand that complexity and still maintain educational contact" (ENZ1).

These arguments have implications not only to the extent about which educational establishments can be organised on the business and corporate model but also on the extent that programmes of educational leadership can borrow ideas and concepts from business, industrial and other public and private spheres of management. While this has cognitive interest, particularly in comparison of similarities and differences between educational and other forms of organisations, it also holds values and ethical implications for educational leadership development.

As was discussed above, there are indications of growing trends towards adopting ideas whose origins lie outside the educational establishment, to direct the thrust to leadership espoused by some programmes of educational leadership. It has to be noted, however, that, educational establishments and institutions cannot afford to, and should not isolate themselves, from, the outside world. Thus, a healthy permeation

and adaptation of ideas from outside should be expected and, indeed, effected in educational leadership in order to maintain a balanced professional outlook which also takes into account the increasing complexity of educational institutions.

It was found that most of the New Zealand educators, in this study, envisaged that “educational leadership can only be properly conceived and developed amongst those with the knowledge and commitment to the educational processes” (ENZI). The process of educational leadership, thus, was conceived to be connected to the understanding and appreciation of the complexities involved in the teaching and learning situations.

It is argued, in this thesis, that these views reinforce the position that educational leadership should concur with, and evolve around, teaching and learning processes in the educational settings. This sentiment was also found in some of the New Zealand educational leadership programme’s descriptions in this study. Dip3NZ programme, for example, indicates its aims to include the acknowledgement that, whatever other outcomes there are from good schools or institutional management practice, the most important is to improve the conditions under which students learn. Implicit in this view is the need to appreciate the teacher’s position in promoting the “good school”.

These sentiments also bear similarity with views which have been expressed elsewhere on the centrality of teachers and the teaching profession to the whole educative process. A statement by an Educational Development Conference (1974), quoted in Campbell (1974:i), states that a system of education ultimately depends for its success on the ability, understanding and skills of its teachers. It is further elaborated that:

It is through teaching that educational plans and programmes actually come to exert their influence upon human attitudes, ideas, and behaviour. Planners, administrators, advisers, and specialists of many kinds provide the organisation, resources, and supporting services that determine the conditions within which the schools must function. But the task of turning educational programmes into educative experiences finally depends upon individual teachers working directly with their students of whatever age. Thus, the work of teachers is seen as important, and their preparation for it becomes a matter of prime importance.

These postulations underscore the need for educational leadership programmes to be concerned with teachers’ issues in their offerings. In the following section, examples of teachers’ issues, which educators indicated as being prevalent, are discussed and expanded. It is hoped that educational leadership programmes in both countries would

seize the opportunity to engage in meaningful analysis of the issues involved in order to contribute towards appropriate action.

Workload Issues

In New Zealand, it was indicated that teachers were weary of the continued demand on their time through increased bureaucratic activities being built into their workloads, with reference being made of "pen-pushing" activities. The report, by Harker et al. (1998), indicates that, with the reforms of 1989, in New Zealand, more aspects related to producing evidence in the accountability process have contributed towards eroding teachers' morale and interest in the teaching profession.

These are compounded with the new forms of teachers' contracts where it seems to indicate that the profession is increasingly becoming threatened by teachers' mistrust. This has been referred to as "professional mistrust" (Codd 1997; Robertson 1997) which is characterised by the continuous need for teachers to produce quantifiable evidence of working and being worthy of employment. This has been argued to breed insecurity and to create unnecessary pressure on the teachers to the point that they "put up an act" to ensure that they produce the correct reports to satisfy the ever increasing audit and review processes (Smyth 1996; Haynes 1997). These demands have been seen to erode the teachers' conditions of work and their motivational levels. Maintaining low stress levels amongst teachers is an area identified by some New Zealand educators, e.g. ENZ11 and Palmer (1997), as being of concern to educational leadership in New Zealand.

Teachers' Initiatives and Organisations

It has been indicated that, in New Zealand, teachers have exhibited initiatives that have resisted the encroachment by the state on their professional rights as well as to call attention to the plight of their working conditions and the erosion of the educational purposes in schools. It was found, for example, that the New Zealand teachers' organisations⁶¹ were involved in negotiations with the New Zealand governments every time a new policy or reform agenda was introduced.

⁶¹ In New Zealand, there are two main teachers' organisations, the New Zealand Educational Institute (NZEI) which represents primary school teachers and the Post-Primary Teachers' Association (PPTA) which speaks for secondary school teachers. Tertiary education institutions have their own staff associations which have little organisational relationship with the first two. Tanzania has only one organisation for primary and secondary school teachers, which is still beleaguered with problems of definition and scope.

However, in the programmes that were examined, teachers' organisations and issues related to their initiatives appear to be accorded minimal attention. It is argued, in this study, that teachers' issues are worthy of investigation by the programmes of educational leadership as teachers' professionalism is central to the practice of educational leadership in schools. Thus, educational leadership programmes have the onus of studying in-depth the issues related to teachers employment, motivation, collective bargaining and professional development as well as understanding the teachers' initiatives at organising themselves as a profession. A discussion of teachers' professionalism would also involve whether the profession stands for aggrandisement and self-serving ends or whether it works towards the promotion and protection of the interests of the teachers to teach and the learners to learn well.

Programmes and Issues of Social Differentiation

Another issue that was found to pre-occupy programmes of educational leadership, as well as educators in this study, is the issue of social differences and how they are addressed in educational leadership situations. It was revealed that there are complexities and intricacies which educational leadership programmes need to build into their offerings in order to assist participants in deciphering and explicating these issues as and when they encounter them in their practical work environments.

In particular, issues of gender, race and ethnicity were found to feature prominently in the programmes of offer as well as in the discussion with the educators. The following discussion, therefore, elaborates on the issues of social differentiation, as they were discerned from the programme documents, the perceptions given by the educators in the interviews and through the questionnaires.

Issues of Differences in the New Zealand Programmes

Most of the New Zealand educational leadership programmes studied were found to accord attention to issues of social differences in education in one form or another; thus, acquainting their participants with the understanding of social differences along the lines of gender, social class and ethnicity. Social class, as an issue of difference, however, was discerned by the researcher to be accorded low priority in both the programmes' descriptions as well as in the perceptions of the New Zealand educators under this study. This may partly be explained by the fact that it was not felt by some of the New Zealand educators (e.g. ENZ4, ENZ5, ENZ3) that social class was a factor in determining participants' enrolment into the programmes. It was communicated to

the researcher, for example, that, since some school boards paid for the participants to undertake the programmes of study as part of professional development, it would not be the case that participants would fail to attend the programmes because of their inability to pay. It is not the intention of this presentation to go get into the intricacies involved in the arguments for and against social class as a category of social differences in New Zealand; suffice it to say that, as a social issue, social class in New Zealand is not resolved, and there are indications that the gap between the rich and the poor may be on the increase (Gordon 1994; Gordon et al. 1994 ERO 1994). Race and ethnicity, on the other hand, are almost given a statutory recognition in both educational provision as well as in the programmes that were examined.

Programmes' Approaches to Differentiation

It was noted that the approaches to the issues of differences were different from programme to programme. In some cases, for example, the MastlNZ programme, it was found that full fledged courses were mounted on issues such as gender in educational leadership. In other programmes, issues of social differences were treated as integrated aspects of leadership courses. In such cases, programmes chose not to mount separate courses dealing with such differences but they offered an integrative approach with students determining the depth to which they wanted to pursue an issues; for example, gender differences or multiculturalism or the bi-cultural relationships. A provider (ENZ1) stated, in the case of DiplNZ, for example, that: "those issues are integrated in the teaching; and in the assignments which students write they can look in-depth at some of those issues". Another provider (ENZ2) also indicated that, in the Dip3NZ programme, issues of differences were also addressed through an integrated approach.

The two approaches, that of mounting separate courses dealing with specific issues of social differentiation and the integrated approach, seem to have strong points and weaknesses. In the case of specific programmes, it may be argued that there is the tendency to single out specific issues (e.g. gender differences, ethnicity or class differences in society) and to deal with them to the exclusion of, or even condoning, other differences which generally enforce each other in society. It has been observed, for example, that arguments for gender differences sometimes work to ignore class differences which share that same site for social domination. In the cases where race or ethnicity are found to dominate the approach, it appears to diminish consideration of other differences amongst them and, sometimes, to reinforce and perpetuate these differences at the detriment of some of the sections in their groups. It has been observed (Hammersley 1995:63), for example. that:

Most feminists would probably doubt whether a successful proletariat revolution would lead to women's emancipation; and not without reason. But the argument works the way too as some feminists recognise, there is no good reason for assuming that women's emancipation ... would abolish racial, ethnic, class and other forms of oppression. Indeed it is possible that it could worsen them.

The statement above serves to support the view that having specific courses to deal with issues of social differences in the programmes of educational leadership may have the effect of fragmenting the vision on social oppression. This fragmentation may serve to develop a distorted consciousness on the whole process of differences amongst the participants in educational leadership programmes.

On the other hand, the approach of addressing social differences, in an integrated approach, has the tendency of diluting and not paying close attention to the issues, especially if one falls in the category of people who are not affected adversely by the issues at hand. It was noted in the study, for example, that some educators (e.g. NZE3) in New Zealand find social differentiation to be non-issues as far as educational leadership was concerned because they have not encountered them personally.

As the case of a practising educational leader (ENZ3) in the New Zealand context, elaborates, some leaders may have taken the courses, and even be shown to be exemplary leaders, but they do not see some of the ills in the society and as they may be reflected in their schools. ENZ3 argues, for example, that gender inequality was not big enough an issue in the New Zealand educational settings as to warrant special attention in educational leadership programmes. The school principal goes on to state that, currently in New Zealand, the boys had more problems and were likely to be more disadvantaged than girls.

These observations seem to counter the burgeoning evidence which shows that girls and women in New Zealand are still at a disadvantage in educational settings, despite the fact that girls are found to be academically as good as boys and even better in some subjects and female teachers are more represented in most educational levels (Court 1997, Boulton and Sturrock 1996). In a report on trends in education in New Zealand (Boulton and Sturrock 1996), it is shown, for instance, that, in 1995, women predominated in the areas of early childhood and primary education but fewer women than men held senior positions. The authors of the report (Boulton and Sturrock 1996:1) state that:

The imbalance was evident in both primary and secondary schools, but was most pronounced in the former where only 32% of primary school principals were female despite the fact that women comprise 76% of the regular teaching staff in these schools.

The report shows, similarly, that, in secondary schools, where 47% of the regular teachers are women, only 27% of the principals were female. Moreover, it is indicated (ibid. 5) that the differences between the proportions of female and male teachers holding senior positions at secondary school, in 1996, were more marked than was the case with principals. Further, it states that it is at the tertiary levels that women were most under represented in senior positions. The report (Boulton and Sturrock 1996:5) shows that:

In 1995 none of the top positions at universities or at colleges of education was held by a woman, although a third of the teaching staff at universities and two thirds at colleges of education were female.

From these observations, it is clear that the issue of gender differences in educational leadership in New Zealand has not been resolved. It is important, therefore, that the issue be addressed by the programmes of educational leadership despite the position held by ENZ3 above. It is argued that the dismissal picture of gender differences in New Zealand, shown in this case, could be an indication of the attitudes and forms of resistance which educational leadership programmes, dedicated to the explication of issues of social differences, may expect to encounter. The case in point indicates, either the practitioner's unawareness or unwillingness to accept the ample evidence that shows gender inequality in educational leadership in New Zealand.

This observation is in line with the findings by Brooker et al. (1998) whereby uncritical practitioners, under the conviction that their institutions are capable of being free from the malaise afflicting the rest of society, resist ideas for adopting a critical stance. In this regard, it has been observed (Brooker et al. 1998:191) that:

It is very difficult for teachers to adopt a critical stance about their work and practice, particularly when what is viewed afresh is something that has been instilled as common-sense. For example, if teachers believe that they have always interacted equally with boys and girls in their classrooms, then what fresh evidence might cause them to question this belief? If teachers perceive their existing practice is fair and equitable, then there is the likelihood that what is looked for and seen will be what is already believed to be happening.

On understanding differences, it may be more instructive, at this juncture, to take the case of the African American movements as an illuminative example. It has been observed (Apple 1993) that the strategic limitation of struggles among dominated groups is nowhere more apparent than in the black movement in the United States. Citing Omi and Winant, Apple (1993:27) observes that:

Only in the South, while fighting against a backward political structure and overt cultural oppression had the black movement been able to maintain a *de-centred* unity, even when internal debates were fierce. ... Once it moved north, the black movement began to split, because competing political projects, linked to different segments of the community sought either integration in the (re-formed) mainstream, or more radical transformation of the dominant racial order.

After initial victories against segregation were won, one sector of the movement was thus reconstituted as an interest group, seeking an end to racism understood as discrimination and prejudice, and turning its back on oppositional "politics of identity". Once the organised black movement became a mere constituency, though, it found itself locked in a bear hug with the state institutions whose programs it had itself demanded, while simultaneously isolated from the core institutions of the modern state.

This quotation, taken at length from Apple (1993), has the significance, in this study, of pointing out the folly of complacency when the objectives for social justice have not fully been achieved. The competing social and political interests have the tendency to lead to the efforts of genuine supporters of social justices being captured by state organs and other bodies which have least interest in the ultimate goals of the struggles.

It is the contention, in this thesis, that the educational reforms, which have been introduced, in both Tanzania and New Zealand, have the tendency to curtail the struggles for social justice which have been waged in the educational arena; thus, "rolling back" the democratic achievements which have been made over the years.

In New Zealand, apart from the gender differences, referred above, issues of difference emanating from the racial divide, especially, amongst the Maori and Pacific Islanders and their counterpart New Zealanders of European origin, (Pakeha) also seem to be unresolved (Linda Smith 1986, Puketapu 1993). These issues also present specific demands on educational leadership which have implications for the programmes of educational leadership development in New Zealand.

It may also be pointed out that there is an increasing change in terms of the demographic composition and immigration which indicates the possibility of turning New Zealand from a bicultural, as most of the programmes for educational leadership under this study indicate, to a multi-cultural society. It is already noticeable (Harker et al 1998) that the needs of newly immigrated families and students in schools are different from those which the school leadership is traditionally used to handle. A recent report (Harker et al. 1998) indicates that teachers in New Zealand are finding that increasing numbers of children in their classrooms, who do not speak English as the first language, are adding strain on the teachers' ability to handle the classes. The pressure and strain, brought to bear on educational methods and resources by the increasing demographic complexity of society, may require changes in educational leadership programmes in order to address the increasing needs.

These are some of the issues which constitute the social reality of New Zealand which is reflected on the educational arena in such a way that, they warrant attention of leadership preparation, in terms of developing, amongst the leaders, a balanced appreciation of the differences which would not be damaging, patronising or dismissive of these differences and their effects on the teaching and learning processes in their educational places.

Obviously, then, educational leadership programmes need to address problems of social inequity in a more in-depth fashion with the view of making the practitioners not only aware of what is going on but also with the hope finding ways towards the amelioration of such situations.

It may further be argued that the notion, that issues of differences in society can be left to students themselves to sort out, if they need to pursue them in-depth or not, may lead either to trivialising them or even neglecting to give them the requisite emphasis. For example, in the case of the educator who feels that differences do not exist because students at his/her school are predominantly of one race, it is doubtful that such an educator, as a participant in an educational leadership programme, would find compelling reason to study in-depth issues resulting from ethnic, racial, gender or class differences. It is hard, in that case, to share optimism that such a participant may wish to study an area of social differentiation in the approach suggested by educators (e.g. ENZ1, ENZ2) where, as ENZ1 states:

Those issues are integrated in the teaching and in the assignments which students write, they can look in-depth at some of these issues. They can look at them generally, but if they wish to pursue, for example, gender issues in educational

leadership they could do part of their assignment doing an in-depth study of that.

It is to be noted, however, that, regardless of the approach taken to address social differentiation in educational leadership programmes, these issues are ever present in society and have implications for schools and educational leadership. It is argued that, in as much as giving leeway for the participants' choice of learning experiences is acceptable as a higher and adult education approach to learning, it, however, creates a situation where the programmes relinquish the prerogative for advocacy.

Programmes with a liberative agenda in mind need to find ways of accentuating and elevating the inclusion of issues of social differentiation in their offers of courses. Without such accentuation, programmes may be deemed to subscribe to the neo-liberal conceptions that every one is entitled to their way of seeing things even if those ways prove injurious, unfair or unjust to other members of society. This attitude may tend to privilege some members of society, to the detriment of others.

It is argued, therefore, that, even though it may appear restrictive, having participants in educational leadership programmes understand, and possibly commit themselves to rid their educational institutions of detrimental social differentiation factors, is undoubtedly a worthy goal for programmes of educational leadership to strive to achieve. In this way, a new form of consciousness may be developed amongst educational leadership to allow educational institutions to be at the centre of struggles to change the socio-political outlook which tolerates prejudice, supports discriminatory structures and practices and elevates systems which perpetuate dominance and oppression in society.

Cultural Aspects: Programmes and the Language of Instruction

Under this section, the presentation discusses data, surrounding cultural issues, with particular emphasis on the language of instruction as an instrument for cultural revival and resistance against foreign cultural domination. The discussion in this section is based mainly on the Mast2NZ programmes' stance on the issue of the language of instruction and its demonstrated ability to counteract the dominance of English in the delivery of their programme in New Zealand.

Commitment to the Treaty of Waitangi

Most of the New Zealand programmes examined, in this study, have an acclaim towards the commitment to the Treaty of Waitangi, which can be seen as an official recognition of the sensitivity with which ethnicity is held, particularly, the bi-cultural relationship between the Maori and Pakeha in New Zealand⁶².

For example, in its eligibility criteria, the Dip1NZ programme in New Zealand states the need to make special dispensation for applicants who are currently managers of Kura Kaupapa, "who might not hold a recognised teaching qualification". This exception to the otherwise strict criteria for admission into the programme can be construed as a recognition of the disadvantaged position which the Maori in New Zealand occupy in the educational provision and the need to redress the imbalance.

It is, however, worth noting that the same programme maintains a strict code on offering their courses in English, with no provision for the Maori language to which the Kura Kaupapa programmes are committed. Thus, it would appear that, while the programme expresses positive discrimination through the loosening of their eligibility criteria, it is at the same time serving - inadvertently perhaps - to undermine the very objectives to which the Kura Kaupapa managers are committed and working to achieve.

The other programmes (Dip2NZ, Dip3NZ, Mast1NZ) variously indicate commitment to the Treaty in their mission statements. The Mast2NZ programme, on the other hand, claims to represent the interests of the Maori part of the Treaty which the programme providers (FGD2, ENZ6) perceive to be under represented in mainstream educational provision in New Zealand.

Thus, all the programmes examined recognise the bicultural relations embodied in the Treaty of Waitangi and, indirectly, they affirm the need to give support to the Maori, who are educationally disadvantaged. However, apart from the Dip1NZ and the Mast2NZ programmes, there seems to be little indication that the rest of the programmes, which were examined, are honouring the Treaty in real practical terms.

Language in the New Zealand Programmes

⁶² Reference to the work of writers such as Puketapu 1993, Linda Smith 1986, Graham Smith 1986, would give more detailed and in-depth accounts of the bi-cultural relations in New Zealand. Also see Appendix C in this thesis.

As noted in the context chapter, English is stipulated as the language of instruction in most of the New Zealand educational leadership programmes studied. Thus, for most of the educators in New Zealand, English was seen as the natural language through which educational leadership programmes could be delivered. However, the providers of the Wananga-based Mast2NZ programme provided the exception to the rule. For them, English was a language of the dominant culture, rather than a suitable language for instruction at the Maori institute for tertiary education. The providers (FGD2) argued that, for them, using English in their instruction would be to get into the trap in which the Maori studies at mainstream institutions in New Zealand had fallen.

Discussants in the focus group discussion (FDG2) pointed to the fact that Maori was a language which was recognised as an official language in New Zealand only in statutory terms. A discussant, in particular, explained how she had been punished by her own father for speaking Maori when she was a child. The same discussant (FGD2) argued that:

Our father believed that the mastery of English was an important part of acquiring western education. Thus, all the children were prohibited to speak Maori at home. I was, therefore, very happy when, as an adult I got the opportunity to learn my language. Now I am very proud, because not only do I speak it, but also I use it every day in my teaching.

This observation, which reflects the situation where the colonised people participated in enhancing the colonial hegemony and undermining of their own cultural institutions, is similar to what has been reported in other colonial conditions (e.g. Renwick 1986, Brock-Utne 1993). Renwick (1986:83) quotes a senior Maori leader who argued that, “in the school curriculum, ... English should come first, second, third, fourth and all the rest of the subjects fifth”. It is observed (Renwick 1986:83) that the reason advanced for this attitude was that:

Maori parents do not like their children being taught in Maori, even in the Maori schools, as they argue that the children are sent there to learn English and the ways of the English. Maori, ... should be the language of the home, with the prime responsibility for its maintenance resting with the Maori mothers.

Renwick (1986:83) argues that, “finding ways of helping Maori children become proficient in English has been a central aim for Maori education for more than a century”, in New Zealand. It was considered, in colonial New Zealand, that schools

were not the appropriate places for the maintenance the Maori culture, as the task could be undertaken and accomplished by the *hapu* and the *marae*.

Through the impact of western culture and colonial education (Puketapu 1993, Durie 1995, Graham Smith 1986), Maori cultural institutions became weakened and, in some cases, were replaced by quasi-national umbrella organisations which are seen as government initiatives to reorganise Maori and “detrribalise” them; thus, sealing Maoridom’s sense of cultural identity and the diversity within the culture itself (Linda Smith 1986).

In order to regain their identity and revive their culture, some Maori sections sought to develop educational institutions committed to the revival of Maori language and Maori cultural practices. The wananga, in general, and in this case, the Mast2NZ programme, are part of that cultural and linguistic revival, which, in a sense, is a form of resistance to the advances of the powerful all dominant mainstream English and the culture it represents.

The Mast2NZ programme providers (FGD2) postulated that the provision of leadership programmes, in the language of the followers, ensures that the leaders are not seen as different and distinct from the people with whom they are supposed to relate in the leadership process. The providers also indicated their rejection of the notion of Maori studies, offered by universities and other main stream institutions of higher education in New Zealand, because of their global approach to the study of Maori issues, which results in “anthropological” and commiserative considerations of the Maori and their culture.

In further elaboration of the “anthropological approach”, the Mast2NZ programme providers pointed out that such an approach treats non-mainstream cultures as “the other cultures” which are outdated and probably misplaced, but which have to be “preserved”.

Thus, the Mast2NZ programme providers argue that, without employing Maori as the language of instruction in their programmes, they would fall into the same trap of the mainstream programmes which endeavour to “preserve” Maori and their culture. For the providers of the Mast2NZ, therefore, their programme is seen as a response to a living culture of a people who require the life skills to carry on with their lives, improve their living conditions and thrive as happy, healthy and productive members of their communities. Although the discussion of the language of instruction is based on only the Mast2NZ programme in New Zealand, it has significant lessons that can

be learnt in the development of language policies for the delivery of educational leadership programmes in Tanzania, as discussed in the following implications section.

Implications of the Affective Aspects to Programmes Development in Tanzania

The foregoing presentation on the affective aspects identified from the selected programmes of education leadership in New Zealand suggests implications for the development of leadership programmes in the context of a developing country, like Tanzania. In this section, the presentation examines these implications with a focus on values in programme development, issues of teacher professionalism, aspects of social differentiation and the policy of the language of instruction for educational leadership development in Tanzania.

Values and Programme Development in Tanzania

Moral dilemmas, values and ethical issues, with relevance to educational leadership programmes, are abundant in educational organisations, in Tanzania, just as they are in New Zealand. For example, in the situation of a poor country, the choice, of who can get education and who may not, can constitute such a dilemma, as it is argued, (Nyerere 1997:2) in the case of Tanzania:

Increasingly it is possible for governments to choose only between evils. A pretence of universal education - whether it be primary or secondary - is itself evil: is it any better than finding some way of giving a modern education to a few through some system of selection? After all, that is in practice what a country like Tanzania does now as regards secondary education, and later tertiary education, despite the poor basis for selection at the majority of our primary schools.

Such are the dilemmas in educational leadership practice that it is envisaged, in this study, that the issues of values and ethical considerations ought to be a central aspect of educational leadership programmes in Tanzania, as it has been indicated to be in some of the New Zealand programmes examined. The following discussion examines some concerns raised by educators, in this study, which reflect the values and ethical dilemmas involved in the evolving competitive environment in the educational processes in Tanzania. These are presented as examples of the extent of value conflict

liable to be encountered in the educational situation of a developing country and their implications for educational leadership development.

Competition in Tanzania

It was noted that some Tanzanian educators, participating in this study (e.g. TZE2, TZE8), indicated the propensity to encourage the values of competition in educational settings and to promote such values in educational leadership development.

This propensity seems to have official support from the government itself. For example, the report of a government task-force (URT 1993:72), in advocating that Tanzanians should bear part of the costs for the human capital investments in education, states, in part, that:

The reasons for introducing cost sharing at a higher education level can be argued as follows:

- (a) It is impossible to expand services out of general taxation, given the firm expectation of relatively low economic growth rate in the future;
- (b) The distribution of higher education should be done according to needs, ability to pay, academic ability, programme choice, and individual future benefits obtained;
- (c) Distribution of higher education services on an ability to pay basis would, in principle, increase efficiency, raise standards and enable existing services to expand by enlisting private contributions;
- (d) The central government funds allocated to higher education are at present benefiting some of the rich families who are well able to afford to pay for education anyway.

Apart from the need of engaging in the argument as to whether the observations above are a correct representation of the Tanzanian situation, which is doubtful, it is the intention of this thesis to show the nature of values which are being officially promoted in Tanzania. The reference in the statement above to the competitive ethos being encouraged amongst Tanzanians - access on the ability to pay, consideration of the individual future benefits and the concern for efficiency - cannot be over-emphasised. Thus, some Tanzanian educators (e.g. TZE2, TZE3) indicated the leaning towards the idea, that education as a marketable commodity is apt to render itself available to the most competitive in an inevitable "zero-sum" game, where the loser loses all.

TZE2 argues, for instance, that education should constitute a choice amongst the parents and, thus, should be open to competition just like any other venture in society. He states specifically that:

The socialist legacy in Tanzania makes people feel that the state should do everything for them, and that is what they take as the highest value. People need to wake up to the fact that, there are no free lunches out there. Education should ensure that people are competitive enough.

Another Tanzanian educator (TZE3) also suggests, in the same vein, that: “Without competition, initiative and creativity may be stifled; and some people may not see compulsion to perform to the best of their ability”.

By implication, it can be said that the statements above seek to encourage a stance of educational leadership that promotes competition as a high social ideal to be pursued through education. It may be noted, however, that the reference, by TZE2 to ‘the socialist legacy’ in Tanzania, alludes to the fact that the provision of services like education has not always been subject to practices of competition. After political independence, and especially after the Arusha Declaration⁶³, in 1967, education in Tanzania was declared a right for every citizen, particularly at the basic levels. The country was characterised by campaigns for universal primary education and adult literacy drives (Mbilinyi 1982, Nyerere 1982), culminating in the declaration of universal primary education (UPE) in 1974. In this regard, education at the basic levels was not only free but also compulsory.

Thus, competition in educational provision is a new culture in Tanzania and it brings with it different values which entail that both educational leaders and the people, in general, have new things to learn. It is the position of this thesis that the ethos of competition, which is advocated by some of the participants above, is not only at loggerheads with the expectations of the people but also would lead to some of them not being able to participate in the educative process at all.

It was argued (TZE4, TZE6) that wanton and blind competition, without consideration of the sections of the society who are unable to compete, for whatever reasons, could easily lead to their being left out of the educational processes altogether. TZE4 states that, “a balance has to be maintained, and a committed leadership should be able to create and maintain that balance”. In seeking to develop programmes of educational leadership in the conditions of a developing country like

⁶³ Arusha Declaration refers to the Socialists manifesto which guided Tanzania's government policies including educational policy and practice from 1967 to the mid-1980s when the government was forced to embrace the IMF driven economic liberalisation and political pluralism which followed soon after.

Tanzania, it is argued that the programmes may have to deal with the problems of trying to maintain such a balance in educational settings.

Educational leadership, in developing countries like Tanzania, is hard pressed to ensure that the most vulnerable sections of the society are not denied the right of access to basic education. Nyerere⁶⁴ (1997) observes, for example, that:

A much lower percentage of the relevant age group was enrolled in Tanzanian Primary Schools in 1993 than it was in 1980, whereas there was some small increased percentage enrolment in its public Secondary Schools - albeit in the latter case it was (for boys) from only 1% to 6% of primary school leavers! Yet visits to any primary or secondary school in Tanzania would have shown that in the later year there were more pupils for each textbook, the classes were larger, and there was less basic equipment than at the earlier date - and the supply of neither textbooks nor equipment was ever anything like adequate. Other statistics, however, do make clear that whereas in 1981 about 12% of the national budget was allocated to the Ministry of Education, in 1993 the figure was 3.5%.

Nyerere (1997) further observes that the rich respond to such situations by setting up private schools or paying for private tuition. TZE1 argues, on this issue, that:

We know of cases where teachers choose not to teach certain subject matter in the normal classes and defer them to tuition classes. This is a serious moral and ethical issue.

The case of private tuition of students in Tanzania is cited here to illustrate the rising ethos of competition in the arena of education and the dilemmas associated with it. In the recent years, with the working conditions taking a turn for the worse, many teachers, especially those in urban primary schools, have embarked on arranging privately paid tuition classes, resulting in a general political uproar from parents who cannot afford to pay the charges for private tuition. It needs to be noted that, politicians have shown the inclination to support these outcries. However, some of the Tanzanian educators (TZE2, TZE3) argued in defence of the teachers' actions. TZE2 argues, for example, that, in view of the depressed and ineffectual public education system, the teachers' efforts in arranging private tuition have to be seen as "providing parents with the choice of whether to invest in education for their children or other engagements". In other words, education is there for sale like any other commodity,

⁶⁴ Julius Nyerere, the founding President of Tanzania, has been credited with many innovations and campaigns to ensure that educational provision in the country is accessible to as many people as possible. Perhaps, the most renowned innovation was the promulgation of the philosophy of Education for Self Reliance in 1967, as part of the socialist ideology of Ujamaa.

which those who can afford it and wish to buy more, should be able to do so, while those who cannot afford it, should be contented to go without.

This particular way of thinking, coupled with the indiscriminate way through which teachers are able to successfully organise private tuition in Tanzania, despite some efforts on the part of the government to discourage the practice, indicate that the value base of the society in Tanzania has changed drastically in favour of the culture based on individualistic triumphs as opposed to co-operative values which has guided the nation since the early years of independence. As Nyerere (1997) observes:

It is politically difficult to disallow such actions; indeed, it could be judged to be morally wrong to do so. Yet the basis is thereby laid for the growth of a class society, with all that this implies for mutual respect, and equality - (even equality of opportunity) - among all citizens in the future.

The resultant question from this discussion is: What is to prevent this sort of inequality from spilling over to other citizen rights, across the board, to include the right before the law and even in the democratic processes which most nations now hold high and deep? It can also be argued that not allowing some children to attend school because of lack of resources is unacceptable, not only on the moral grounds of who gets accepted and who does not but also as it would be a re-enactment of the colonial experience. In this regard, Nyerere (1997) explains that:

Tanzania, for example, cannot go back to the 1930s when going to school was a matter of luck - and the agreement of parents who could see little point in it. Now the majority of our mothers and fathers are at least literate - thanks mostly to the literacy drives of the 1970s and early 80s. The parents today besiege a new school or new class, demanding entrance for their child. On what basis does a headteacher choose among them? Should that responsibility be left on their shoulders?

The statement above indicates the relative difficulties within which educational leadership in Tanzania is exercised, in contrast with New Zealand whose problems are of a different nature. Whether the government takes it upon itself, or not, to explain the dilemmas involved in educational resourcing, school leadership has still got to contend with the demands from their community for children to attend school and to expect quality education.

From the discussion above, it is possible to surmise that school leadership has to be able to approach issues arising from values and ethical dilemmas in education, from an informed and competent manner, secure in their knowledge of the larger picture

which is possible with appropriate educational leadership programmes in place. While it is not the expectation that educational leadership programmes could fashion solutions for ethical and values dilemmas facing educational leaders in the real practical ways, it is instructive that they provide the avenue for reflection on possible situations and issues which school leadership is likely to face in the field. Such reflection, it is argued, would enable the leaders to compare scenarios and make choices amongst viable alternatives.

Teacher Professionalism in Tanzania

Another affective aspect, that was discussed in this study, was the level of teachers' professionalism and its place in programmes for educational leadership development. It has been argued (Brock-Utne 1993; Alphonse, 1993, 1998; Mbilinyi 1990) that teacher professionalism in Tanzania has been constantly compromised in recent years; particularly, because of the increasing untenable conditions under which the majority of teachers work. It has also been argued, in this study (TZE6, TZE7), that the biggest employer for teachers in Tanzania, the government, seems to have neither the capacity nor the inclination to positively and effectively deal with the teachers' plight in the country.

As noted earlier, for example, the teachers' salaries have become eroded and inconsistent in coming; that the arrangement for private tuition of students who are willing and able to pay has become the norm rather than the exception. Some educators (e.g. TZE2) referred to the discussion on private tuition as a "favourite pastime" with the issue being elevated from merely an issue of educational intervention to encompass all that is not well in the educational system in Tanzania. Private tuition has become a decidedly ethical issue in so far as it precludes a section of children, who cannot pay, from receiving an equitable education, in terms of the quantity as well as the requisite quality. At the same time, paid private tuition has also become a political issue, as it seems to threaten, as one of the participant argues, "the very pillars upon which our society stands"⁶⁵. Thus, teachers' activities, to redeem their dejected and depressed conditions of work, may not only be inadvertently fuelling social and political divisions in Tanzania but also they do not auger well with the essence of teachers' professionalism.

⁶⁵ More discussion on teacher professionalism in Tanzania is presented in the context section on Tanzania in Chapter 5.

The example of private tuition, given above, serves to indicate the seriousness of the erosion of teachers' professionalism in Tanzania and the social chaos to which it may lead. It is argued that the struggle to enhance teachers' working conditions in Tanzania is also a struggle for the revival of integrity and respectability of the teaching profession. Programmes of educational leadership would be expected to enable their participants to discuss issues of teachers' professionalism in the context of Tanzania and how to work towards the enhancement and preservation of the integrity of the teaching profession in a socially responsible and responsive manner.

Educational leadership programmes, for example, could be of assistance in developing frameworks for analysing, studying and understanding educational ethics and discussing them with participants, in order to contribute to the necessary review of the practice and formulation of the codes of conduct, for schools and other institutions. The development of relevant and realistic codes of conduct, which are fair and flexible enough to allow room for reasonable discretion, were seen (TZE7, TZE8) as necessary for holding together the teaching profession in Tanzania. The mode of development of such codes has to be conceived within the democratic ethos which allows wide consultation, participation and contribution from those affected by the code so as to ensure that it serves rather than hinders the professional purposes. The development of such a code of professional conduct should not only indicate the professional duties and obligations for teachers but also it should indicate the negotiated employers' responsibility towards support and development of the teaching profession. It is argued that tertiary programmes for educational leadership, in Tanzania, need to be in the forefront in elaborating, to the participants, the involved and contested interests in the development of such a code of professional responsibility.

Social Differentiation in Tanzania

Another affective aspect that was discerned in the New Zealand programmes for educational leadership development, with implications for the development of educational leadership programmes in Tanzania, was that of social differentiation. It is argued, in this thesis, that the need for understanding the nature of differences and their implications for educational leadership development in the situation of developing countries, like that of Tanzania, is even more urgent, as education is increasingly becoming the arena for the proliferation of social and economic differentiation (Nyerere 1997). Tanzania educators (e.g. TZE1, TZE8, TZE3), indicate, for example, that there has been a clear under-participation of females in education in Tanzania, particularly at the secondary and tertiary sectors of education.

In this regard, it is noted that, following universal primary education campaigns in the early 1970s, educational enrolment at primary school had become even between male and female students (URT 1989: 123).

Figures from the Tanzanian Ministry of Education, as adapted by the researcher in Figure 10.2, show how the ratios of student participation, according to gender, changes in favour of boys as one goes up the educational ladder. Whereas, at the initial stages in primary education, the percentages between girls and boys are at par, by the time they come to the university level, the number for girls has fallen to between 15 and 17 percent. Thus, the question of social differentiation, according to gender in Tanzania, is a real educational problem which requires educational leadership attention.

Figure 10.2: The Percentage of Girls Enrolment at various levels of schooling in Tanzania.

Ed. Level	1984	1985	1986	1987	1988
Primary	%	%	%	%	%
Std I	50.1	49.5	49.8	48.5	49.4
Std VII	47.5	48.5	50.0	50.4	51.0
Secondary					
Form I	38.3	38.6	41.2	42.2	44.2
Form IV	35.3	36.7	37.9	37.6	38.8
Form V	22.1	22.7	22.0	19.4	22.8
Form VI	20.9	21.2	20.3	20.8	18.8
Teach.	38.5	41.1	39.8	40.9	41.6
Technic.	10.7	11.2	10.1	7.5	5.1
Univer.	17.4	16.0	15.5	15.2	16.9

Ed = Education

Teach. = Teachers' Colleges

Technic. = Technical Colleges

Univer. = Universities

Source: Adapted and modified by the researcher from URT (1989) Ministry of Education Annual Report 1988/89 (pp. 123) Dar es Salaam: Ministry of Education Press.

It is claimed (TZE6, URT 1997) that the positions of educational leadership in Tanzania are vested mainly in men⁶⁶ and that, even though Tanzania espouses pay parity, men still get better paying jobs than women. The majority of women teachers

⁶⁶ It is however noted (URT 1997) that in most urban primary schools the ratio of female headteachers is higher than that of their male counterparts. Male heads of schools are predominant in rural primary schools. The situation favours men in the secondary and tertiary levels of education.

are found teaching in primary schools while male teachers dominate the better paying secondary and tertiary sectors of education (TZE6, URT 1991).

It is argued that, in a developing country like Tanzania, once the grassroots rights are passed over to give way to the needs of the reforms, there is no contingency provision for consideration of those in the community who cannot fend for themselves. The gender question, which continues to be an issue in Tanzania, may seem to be further on the rise as both opportunities for girls are diminishing and other chances for female participation in the educational systems are waning (Nyerere 1997, Sumra and Katunzi 1991, Brock-Utne 1993). The only area which continues to enjoy reasonable female participation is the area of teaching at primary school level. Even here, according to some of the reform minded sections in Tanzania, teachers' salaries are supposed to be reduced, their work loads increased and their promotions curtailed in order to make the primary school sector cost effective (URT 1991).

The education for girls in Tanzania, especially at secondary and higher levels is increasingly one of struggles, not unlike that of the protection of endangered species. Indeed, girls in higher education are endangered species, both literally and metaphorically, as their numbers are dwindling and the policies which have come with the reforms do not seem to be making the situation any better.

However, the issues of gender differentiation, as outlined here, need to be considered as part of the totality of the social differences which educational leadership programmes need to address. As argued earlier, following Hammersley (1995), sticking to only one form of social malaise at the expense of others would not do justice to the disadvantaged groups in general; rather, it works to divide them and distort the way the issues of differentiation are viewed.

It is important, therefore, to note that, apart from the issues surrounding girls education in Tanzania, the reforms have also created situations where school leadership has to contend with the inability of children to pay their way through education. An example, cited by a Tanzanian educator (TZE7), is the dilemma surrounding the school fees amongst secondary and primary school students. Head-teachers find that many of the students are unable to pay the needed school fees which are compulsory. However, more often than not, the students cannot be "sent down" because the government has issued directives which oversee that those children, who cannot pay, are not denied educational opportunity (URT 1995). This apparent contradiction, on the part of government policy, does not exonerate headteachers who

come up with poor school fees returns; they are held answerable as to why they are not able to collect the requisite government revenue.

Likewise, Tanzanian educators (TZE5, TZE7) indicated the regional differences which the government had worked hard to normalise through various mechanisms, including the allocation of quotas for selection of students to secondary schools, as being eroded in the current reform era. The taskforce on education (URT 1993) urges the government to phase out the allocation of places in secondary schools, for districts in Tanzania which had few children in secondary and tertiary education, on the grounds that the practice discriminated against the deserving ones. With the reforms and 'user pays' policies and increasing competition, it is likely that children from regions and districts that are traditionally disadvantaged and poor, and whose communities are educationally ill-motivated, would increasingly have fewer schooling opportunities.

Education Language Policy in Tanzania

It was found that most Tanzanian educators, who participated in the present study, expressed concerns over the appropriateness of English as the language of instruction for educational leadership programmes in Tanzania. In the following discussion, it has been deemed instructive that the issue of the language of instruction for educational leadership programmes should be conceived within the broader conceptualisation of the national educational language policy in Tanzania.

Needless to say, there have been debates and controversy over the possibility of using Kiswahili as the language of instruction in higher education in Tanzania for some time now. With the introduction of socialist oriented policies, in 1967, some nationalists found that Kiswahili, as a national language, could be elevated to become the centre for a unified cultural stronghold that would spur the process of national cultural unity and development (Blommaert (1996) It has been argued, however, that this nationalistic tendency was not supported by political action with the intention of developing a truly national language with the capacity to develop a national culture in the true sense of the word. The government is found to have instituted highly symbolic measures, including changing most of the road signs into Kiswahili, using Kiswahili in the parliament and other public settings. However, the Tanzanian government systematically refused to introduce Kiswahili in post-primary education and kept English in its privileged position as the language of higher education. Blommaert (1996:251) argues that this refusal:

Caused a great deal of frustration among the Tanzanian language scholars, who continued to produce argument upon argument in favour of full Swahilianisation (sic!) of the education system, (see e.g. Mulokozi 1991, Rubagumya (ed.) 1990)⁶⁷.

It is indicated that the thrust of the arguments in favour of Kiswahili, as a language of instruction in post-primary education in Tanzania, often emphasised the democratic dimension of the language, referring to the egalitarian principles which the government embraced. The proponents of the use of Kiswahili tended to criticise the government for not living up to its socialist rhetoric. Most of the arguments were based on research and had to do with the operational efficiency of the current language system, including the indices of school performance and the low proficiency of the English language. However, the more overriding arguments were ideological in nature, based on the understanding that Kiswahili was "the language of the people, and unless the education system was full Swahilianised (sic!), a truly democratic education system would never come about" (Ibid.). Thus, an ideological connection between Kiswahili and the policies of socialism in Tanzania seems to have been established.

Therefore, it may be argued that, with the waning of the egalitarian, socialist policies, Kiswahili has also lost an ideological ally and English has risen again as the "ideologically fitting" language for political and educational reforms in Tanzania (Brock-Utne, 1993; Roy-Campbell, 1990; Rubagumya 1990). Roy-Campbell (1990:21) argues succinctly, that:

With the signing of the IMF agreement of in 1986, some of the reforms gained from education for self reliance (ESR) appear to be slowly eroding.... Instead of moving ahead with its planned policy of changing the medium of instruction at secondary school level to Kiswahili, British aid to improve the teaching of English is coming in. ... the decomposition of the ideological hegemony of Ujamaa has been rapid in the past five years, and now Tanzania is at a crucial turning point.

While it has been argued that Tanzania has sufficient infrastructure to undertake higher education in Kiswahili⁶⁸, what seems to be lacking is the political will amongst the Tanzanian policy makers to make the move to switch over. It may be argued that this may be seen as a form of class suicide on their part. As noted in the case of the New Zealand Mast2NZ programme, the preference for using the English language

⁶⁷ These authors are fully cited in Blommaert 1996.

⁶⁸ For more discussion on Kiswahili see the chapter on the Tanzanian context in this thesis.

bespeaks of a mentality amongst the academic and political elite, in Tanzania that is reminiscent of the colonial elite which needs to be explored in the programmes of educational leadership to see how it contributes or hinders the liberative potential of the educational processes.

It should be noted, however, that the recently produced Training and Education Policy in Tanzania (URT 1995:55-6) argues that, "English language and Kiswahili are used for official and commercial business, with English dominating in international commerce and business". For this reason, the policy directs the teaching of English language not only to continue as it is presently offered but actually that: "English and Kiswahili languages shall be taught as compulsory subjects from pre-primary school to Ordinary Level Secondary education" (URT 1995:56).

It is to be noted that, since Kiswahili was already being taught as a compulsory language at all these levels, the real directive here is for English, which, prior to this, was being taught as a compulsory language from Standard III in primary schools to Ordinary Level secondary schools. There are issues involved here, including the availability of qualified teachers and teaching materials to cater for increased levels of offerings throughout the country. By the government's own admission (URT 1993), English and Kiswahili were not being taught adequately at all levels of schooling. It seems improbable, therefore, that the efficacy of teaching both languages can be improved by increasing the workload of the already over stretched teaching force and by spreading thin the teaching and learning facilities that were never near adequate in the first place.

The government Task-Force (URT 1993) argues that teaching English at the tender age would help the Tanzanian students in the world of work. Similarly the Training and Education Policy (URT 1995) focuses on the dominance of English in international business and commerce, implying that the majority of Tanzanians are hampered from participating in these fields of activities because of their linguistic limitations. These observations do not seem to reflect the kind of engagements and activities in which most Tanzanian school leavers engage. Roy-Campbell (1990) aptly observes that, in Tanzania, each year, "360,000 students finish school with nowhere to go". Thus, most of the Tanzanians finishing school are unlikely to get into work which requires them to use English and, at any rate, the work that requires knowledge of English usually requires more fluency and accuracy than is likely to be achieved under the current conditions of teaching the language in Tanzania.

It may be argued here that the controversy involved in language policies in Tanzania, apart from its logistics implications, also contains ideological overtones which, strong as they may be, goes beyond the scope of the present study. However, for the purpose of this study, it has to be stated that it seems anomalous that English continues to be the language of instruction for educational leaders in Tanzania while the practice of leadership in education is mediated through Kiswahili.

It is argued that the debate about the educational language policy is a pertinent educational leadership issue which should not only be allowed to continue but also should be reflected in the programmes for educational leadership in Tanzania. It is to be hoped that, finally, it will be realised that the language which people use in everyday transactions of their duties needs also be the language of instruction for the acquisition of the necessary skills and knowledge. Otherwise, in educational leadership, as in other fields of tertiary education in Tanzania, the use of English as the language of instruction remains a cruel reminder of the post-colonial cultural imperialism which is maintained, as an expensive hobby for the elite under different guises, at the expense of the majority of the people who are often poor and struggling and for whom there are no benefits forthcoming from the venture.

These policies have very real and adverse implications for educational leadership because they constitute extra demands on the already over-taxed schools' capacities. Educational leadership programmes may have to undertake the discussion and analysis of issues surrounding the language policy as a serious educational issue which is in need of a resolution. Problems from the policies on language, including their effect on children's learning and achievement in the language and other curriculum areas, are excellent case study materials for participants in educational leadership programmes within a post-colonial situation, such as that of Tanzania.

Conclusion on the Programmes' Affective Aspects

This section of the presentation and discussion of the data, on tertiary educational leadership programmes in Tanzania and New Zealand, has shown that there is concern amongst educators to address issues of values, ethics and the moral purpose of education. Whereas the courses offered in Tanzania indicated a relatively low priority for issues of ethics in education, it was found that the Tanzanian context seems to warrant a more heightened and urgent concern in this regard. Issues that have been sampled for discussion are not exhaustive in any way; rather, they serve only as an indication of the depth and urgency with which values, ethics and moral purposes of education need to be embraced and treated.

On Values and Ethics

The concern with values in the area of educational leadership has lead to various educationists attempting to find ways through which values in education can be conceived and understood. Ashbaugh and Kasten (1984:202), for example, developed a typology of operant values, “grounded in the principals’ descriptions of the conscious values utilised while making decisions”. According to the authors, this typology, which is influenced by the Hodgkinson’s (1978) model of value concepts, is comprised of three major categories which are representatives of personalistic, organisational and transcendent values.

According to Ashbaugh and Kasten (1984:199), the personalistic values are highly ideographic generalisations, drawn from personal experiences, which, in part, may be shaped in organisational contexts. Organisational values, on the other hand, are those based on “organisational norms, systems concerns and professional ethos”. Organisational values may include professional norms that reflect organisational goals; professional group behaviour that reflects professional orientation to the treatment of individuals in the group; and organisation operations which include values about what makes the organisation work.

The third category, the transcendent values, are those values that reflect convictions grounded in ‘more broadly based codes of behaviour’ (p.199). These are described as universal values that may be rooted in one’s philosophical outlook or religious convictions. It is noted, however, that the categories of values, as described by Ashbaugh and Kasten (1984), are acknowledged as not being mutually exclusive.

In advocating a hierarchy of values, Hinchcliff (1998) distinguishes between modular values, like honesty, loyalty and integrity, and purposive values. He argues that, in transformational leadership, the former have to be integrated with the latter. He stresses the following purposive values: respect for people, respect for nature, respect for the whole, respect for personal involvement and respect for community. In this typification of values, it is argued that the leader needs to be able to appreciate their own dilemmas, to connect them to the needs for enablement of their colleagues and to have an awareness of the environment to develop forms of actions which takes the whole, rather than the part, as their basis of understanding. Hinchcliff also advocates for values which respect the community and the development of the understanding that people become who they are because of the sense of belonging to a group or community. It may be noted here, with regard to the concern for the respect for

nature, that eco-literacy was pointed out, by a Tanzanian educator (TZE1), as an important value, the promotion of which needs to be a concern for educational leadership.

That values play an important role in the educational process, including the process of change in education, therefore, is not to be down-played or doubted. For this reason, it is argued that their inclusion in the formal course of study in educational leadership programmes is not only appropriate but also a matter of necessity. It has been noted that problems associated with change in educational practices and processes are exacerbated by the interplay between value-conflicts, (ENZ1, ENZ2, TZE1) decision-making and problem-solving. It is argued (Anderson 1993), in this regard, that, under such complexity, seeing the patterns of change can be difficult, as stakeholders in a system tend to see change primarily from their own perspective. Anderson (1993:14) states, further, that, "Often teachers may not understand what is seen by administrators and parents, nor do administrators or parents see change from a teacher's perspective, or from each others".

The foregoing observations and concerns show the extent of the ubiquity of ethics, values and moral issues in educational establishments that make it imperative for programmes of educational leadership not only to set up frameworks for recognising dilemmas arising from these issues in educational settings but also to assist participants in the programme to develop ways of dealing with the issues as they arise.

It is argued, in this presentation, that issues of values and ethical practices, in schools and other educational settings, have to be seen as part of the larger social order of things: values, norms and practices. Such an approach has significance for programmes of educational leadership as it presents the opportunity for them to interrelate the values expressed in different educational settings with the larger social and economic milieu which informs those values.

For example, Tanzanian educators (e.g. TZE3, TZE6) argue that corruption in educational practices, epitomised, for example, by leakage and selling of examination questions for money or other favours, breeds into the learners a way of thinking that reinforces a belief in corruption and corrupt ways of conducting themselves in society. This example, apart from showing the ethical dimensions of fairness and justice in examinations, testing and evaluation of learning, also shows the existence of a link between activities in schools and social practice. Such an approach may lead to more in-depth diagnosis of moral and ethical dilemmas which are reflected in educational

practices, with the programmes playing a role of assisting the participants to recognise the issues involved so as to develop solutions and practical ways of dealing with them. In this regard, other issues of moral and ethical nature, identified in this study, such as environmental concerns (TZE1), harassment, private tuition, victimisation and even bullying, (TZE3, TZE6), merit consideration in educational leadership programmes as examples of moral and ethical dysfunctions and dilemmas, which can be related to the broader patterns of social practices and values in society.

It is contended, in this study, that virtue is neither in-born nor is it a matter of emotion or innate capacity; rather, it has to be acquired through the teaching and learning process because it involves making choices, an achievement which is not within the power of emotions or mere capabilities. Based on the moral assumption that people invariably see and understand reasons for what they do, (Greenfield 1975, Sergiovanni 1992), it is argued that people need to take responsibility for their actions.

For that matter, it is argued that participants in educational leadership programmes need to have a clear framework for the analysis and understanding of values, moral and ethical issues in education as they are reflected in their working environment. This understanding may not only help them in dealing with dilemmas that arise from some of these or similar problems but also would allow them to stand firmly in defence of matters of principle.

It is postulated, in this thesis, that participants in educational leadership programmes need to be able to substitute the language of technique with the discourse of ethics in their approach to practical and social issues in their institutions and society, in general. Such an approach would enable educational leaders to address issues of subjectivity and objectivity in the process of mediation between various interests and values in their work places.

It is also argued that the extent to which educational leadership development incorporates teachers' professionalism is an issue of values and ethical consideration in the educational process. It has been argued (Sergiovanni 1992) that teachers' professionalism could be an appropriate substitute for educational leadership. This argument is made on the assumption that the teachers' responsibility to uphold their professional commitment is a commitment to the provision of educational leadership. Therefore, it is argued that, in so far as it promotes values, ethics and the moral purposes of education, the development of teachers' professionalism needs to be recognised, at least in part, as a process of educational leadership development.

The significance of these observations to educational leadership programmes, in the context of Tanzania, is that there are many and varied issues of values, moral and ethical nature which practitioners face in the normal course of discharging their duties and responsibilities. Participants in educational leadership programmes, in Tanzania, for example, may need to be acquainted with the appropriate methodologies as well as approaches of dealing with issues of equity and social justice, particularly, as they relate to the provision of, and access to, education. They may need to understand issues involved in teachers' professionalism and what that may imply to educational leadership in their work places. Participants in educational leadership programmes may also have to deal with issues of social and cultural differences and their implications for social justice, equity and fairness in the educative process as well as understanding the controversy surrounding the educational language policies and their implications to educational leadership.

Thus, participants in educational leadership programmes have to be assisted to develop clear and systematic frameworks for understanding issues, situations and decisions that are likely to lead into value conflicts or those which are either morally improper or ethically untenable and to be able to make appropriate choices. It is argued, in this thesis, that such an approach and commitment by programmes of educational leadership would not only enthuse and enlighten the programmes' recipients to do the right thing but also it would assist the creation of the basis for growth of virtuosity and dependability of the educative process; especially, in the situation like that of Tanzania.

On Teacher Professionalism

Teacher professionalism was another aspect of the study which educators - both in Tanzania and New Zealand - identified as essential in programme development. It needs to be pointed out that the teachers' issues which were identified by educators, in this study, as relevant to educational leadership programmes, are neither new nor unique to New Zealand and Tanzania. However, it is worth stressing that, these issues are perennially present in educational circles (Smyth 1996, Grace 1993) and that educational leadership needs to take note of them; especially, at the moment, when teaching seems to be irredeemably slipping away from the professional rostrum (Alphonse 1998).

The initiatives which governments, under the reforms, have extended to schools and education, in general, have been seen to have adverse effects on teachers' professional

standing. These initiatives have been indicated by a number of educators (e.g. TZE1, TZE4 and ENZ7) to be contributing to lowering the teachers' morale as well as disenchantment with the teaching profession. It has also been noted that current teachers' employment arrangements are indicated to be leading to what has been called (Mbilinyi 1990:23, Alphonse 1998:5) the "ploretarianisation process" of the teachers' work.

In the case of New Zealand, it has been observed (Alcorn 1992) that the emphasis of the government is on increased control, checking, measuring and limiting, rather than on fostering professional independence. Alcorn (1992:15) explains, further, that:

One of the most disturbing features about school-based management as it is seen by the central bureaucracy is that it sees teachers as problems to be managed or as resource units to be acquired as cheaply as possible rather than as colleagues whose professional knowledge and skills are central to the learning process which is the purpose of schools.

This approach to teachers' issues and the teaching profession does not help in raising the morale and tempo of teachers so as to attain excellent teaching practice; rather, it may confine them at the realm of exerting minimum efforts necessary to maintain standards. The maintenance of standards has been contrasted with quality performance, in that quality performance includes personal commitment over and above the normal call of duty. In striving for quality performance, professionals give of themselves to the service without being prompted and with minimum supervision. It is argued (Codd 1993) that this form of service, leads to intrinsic, rather than extrinsic, professional accountability.

Teachers' issues, therefore, are issues of practical interest to the educational leadership process in any society to which programmes of educational leadership have the onus of introducing participants in their courses of study. The present employment arrangements in New Zealand, which make school heads and their boards of trustees the employers of teachers, have some obligations for the educational leadership to know more than just the personnel management aspects of the employment of teachers. In order to maintain the necessary motivational levels to enable students' learning to benefit from the full attention of the teachers, it is important that educational leaders be in a position to understand and appreciate the teachers' professional and personal development needs (Cardno 1996).

It is argued that there is also a need for educational leadership programmes to equip educational leaders with the capacity to understand teachers' organisations, in order to

appreciate teachers' demands, so as to reduce industrial action and strife in schools and other educational places. The organisations which take care of the professional and occupational affairs of teachers hardly feature in the programmes for educational leadership under the study. Thus, leaders have practically no idea from where the demands of teachers stem and how to deal with them in non-antagonistic ways. In Tanzania, it has been argued, earlier, that police and para-military interventions have been employed to deal with issues which could be solved through mutual negotiation and understanding between the teachers and the leadership.

Therefore, it is argued that the knowledge of teachers concerns, through the understanding of their organisation, should not be undertaken for the purposes of control; rather, it should be part and parcel of building a collaborative base for educational leadership in schools and other educational places. Programmes would need to take into consideration the need for teachers' involvement in educational leadership processes which not only enhance their professionalism but also defy leadership as the monopoly of those in positions of power and authority. Such a notion would have to impact the nature and content of the programmes and the attitudes they promote.

The suggestion, that educational leadership should be vested in professional educators, should be seen to concur with the notion of leadership as an educational process, rather than a managerial concern. It is through such a notion of leadership that educational leaders would guide others in collaborative action to further educational ideals and to strive for better quality education rather than promoting cost-benefit accountability merely in financial and economic terms. Educational leadership programmes, therefore, need to keep that window of opportunity open so that they would be able to assist the teachers in taking bold democratic and collaborative strides towards liberative leadership in education.

On culture and language

The effect of culture and, especially, the choice of the language of instruction for the programmes of educational leadership, was another aspect which warranted attention in this study. As noted in the context sections of this thesis, the choice of the language of use in delivering educational leadership programmes, in both Tanzania and New Zealand, was found to have ideological overtones. In New Zealand, the Mast2NZ programme providers proffered a strong argument as to why they considered it proper, for their needs, to offer their programmes in Maori and to seek all the participants to

whose mastery of Maori needed strengthening, to enter into total Maori immersion programmes. It is from the resistance stance, which the New Zealand Wananga-based Mast2NZ programme has indicated to be possible, that the following presentation and discussion, on the implications of English as the language of instruction for educational leadership programmes, in Tanzania, is approached.

Language has been recognised as one of the major pillars of cultural expression (Rangihau 1975) and cultural survival as the surest way of resisting foreign domination (Cabral 1980). Language has also been accorded a central role in the definition and ascription of national or ethnic identities and is a battlefield for nationalistic activities (Blommaert 1996). In relation to the Maori culture in New Zealand, Rangihau (1975) argues that, without the Maori language, “you really cannot go to the depth of Maoriness”. Carrying the argument a step further, Amilcar Cabral, who has been described (Andrade 1980: xviii) as “the undeniable evidence of Africa’s struggles against anachronistic colonialism”, observes that:

A people who free themselves from foreign domination will not be culturally free unless, ... they return to the upward paths of their own culture. The latter is nourished by the living reality of the environment and rejects harmful influences as much as any kind of subjection to foreign cultures. We see, therefore, that if imperialism has a vital need to practise cultural oppression, national liberation is necessary as an *act of culture* (emphasis in the original).

Blommaert (1996) has argued further that the way in which language is symbolised may cohere with the general set-up of a particular nationalism, with its ideological construction guided by similar underlying assumptions, viewpoints, and visions of the desired ideal society which nationalists are trying to build. In this regard, it is not difficult to envisage a neo-colonial state structure, and its operants, embracing educational language policies which reproduce the symbolic neo-colonial cultural hegemony. Hegemony⁶⁹, as argued here, stands for what Blommaert (1996:237) has described as:

Patterns of argumentation and discourse produced by a number of powerful actors (politicians, media, scientists) and aimed at either rationally convincing people, or at ‘normalising’ otherwise controversial or politically sensitive issues, to the extent that they can be absorbed as unquestioned truths and used as shared assumptions in discourse.

⁶⁹ The processes of hegemony, (the concept which is generally attributed to Gramsci) through which those in power try to win the silent or explicit consent of at least significant parts of the population and its ingredients have been well described, see for example Thompson 1991.

From the above observation, it can be argued that the question of the choice of the language of instruction links with the neo-colonial nature of developing countries like Tanzania. It is proposed that, for educational leadership in a developing country to play a liberative role, the process of educational leadership development has to take into consideration the issue of the language of instruction.

On Social Differentiation

Another aspect of a proposed educational leadership programme, that was identified in this study, was that of social differentiation and how it was dealt with in the programmes. It is the position of this thesis that, such are the adverse implications from some issues of social differences which are sometimes sanctioned and supported by the state, educational leadership programmes have to highlight them and adopt appropriate methodologies through which participants can decipher them. Through the programmes of educational leadership, participants need to be encouraged to adopt and commit themselves to theories of action which would help to end the social domination, discrimination and injustices they imply to the educational sector and, possibly, to society, in general.

It is also argued that the programmes of educational leadership, themselves, have to re-examine their participation criteria and the characteristics of participants in the programmes in order to offer positive discrimination, as seen in the case of Dip1NZ, where special considerations are offered to balance participation in favour of traditionally disadvantaged categories in society. Care has to be taken, though, not to victimise some applicants in the guise of effecting positive discrimination to the disadvantaged applicants. It is argued that, in order for the process of positive discrimination to function well, there is need for a supportive government policy and material backing for the programmes of educational leadership in tertiary institutions. It follows, therefore, that policies, which are reducing government responsibility and support for higher education, may eventually have adverse effect for the participation of disadvantaged groups in programmes of educational leadership, especially in the situation of a developing country like Tanzania.

A caveat needs to be voiced here that, in practice, siding with the voiceless and the powerless may not always be a course open to all educational leaders in the field since this may not be what the authorities want (Grundy 1993). However, this should not prevent tertiary education programmes from explicating the issues involved in social differentiation with the hope that possibilities would present themselves for the

participants to act in accordance with the need to eliminate social differences and their undesirable effects on educational opportunities for all. The quest for academic freedom, which tertiary institutions work so hard to protect, needs to be reflected in the programmes of educational leadership, in that the programmes should be able to show the participants that there are always alternatives and possibilities that can be explored.

The preceding presentation, on the affective aspects of the New Zealand programmes of educational leadership that were examined, in this study, has constituted a conclusion of the process of data presentation and discussion in this study. The following section is a compendium of the data presentation and discussion before embarking on the final chapter which summarises the study and proffers recommendations for the framework for leadership development as well as areas for further research in educational leadership development in Tanzania.

Overview of Data Presentation and Discussion

In concluding the section of data presentation and discussion, it serves to rethink the need for leadership preparation for educational organisations. Cardno's (1990:11) rhetoric question, "Leadership by instinct and intuition or by training and tuition?" offeres an appropriate starting point to sum up the need for tertiary educational leadership development programmes. It is contended, in this study, that schools and other educational places need to be guided by knowing and knowledgeable people rather than by trial and error methods of the so called "born leaders". As some educators (ENZ4, ENZ7) argue in this study, it is very expensive to have people enter educational establishments with an intention to lead by trial and error; for not only do educational establishments suffer but also learners suffer even more when the leaders "are trying and erring". Generally, in the case of developing countries, it seems to go unnoticed that, when educational deficits are taken into account, hardly does the preparation of leaders seem to come into the equation. In Tanzania, for example, the recent policy documents make statements which indicate that educational leadership is vital for the success of educational establishments. The Tanzanian *Education and Training Policy* (URT 1995:29) states *inter alia* that:

Sound management, and administration techniques are essential for an effective functioning of the education and training system and its institutions. Educational managers and administrators at the national, regional, district and institutional levels should be experienced, highly qualified academically and professionally, and have skills in educational management and administration.

The policy proposes that all educational managers, therefore, should have degrees, diplomas or certificates in educational leadership, according to the level of office. However, there are hardly any efforts or words expended on how such qualifications can be obtained to satisfy the needs for a vast country with an acute limitation of resources. It appears as if merely mentioning the requisite levels of leadership, and that it is in short supply, is the same as getting it in place. It is argued, in this thesis, that the process of leadership development is not a "one shot" process, and neither can it be acquired as and when one wants it. Leadership development needs time to be planned, resourced and developed. However, it is also argued, that, in order for tertiary education leadership programmes to make the claim of "saving" education from instinctive and intuitive leadership, efforts have to be expended to make the programmes relevant to the needs of schools and other educational settings.

It was argued, in the foregoing presentation and discussion, that it is important for the programmes of educational leadership to equip the participants with the skills to handle the day to day practical problems encountered in schools rather than to merely focus their efforts on academic theories which have no immediate use in practical situations. Apart from these “nuts and bolts” skills, however, programme providers indicated a broader range of knowledge and issues and outcomes envisaged from the programmes to encompass different theories on leadership as well as issues in quality assurance, approaches to research methods and a whole range of cognitive and philosophical enquiry. The concern of educators, especially at university levels, therefore, seems to lie with the need to maintain high quality education programmes which reflect both the need for knowledge based courses of study, that would allow participants to become versatile, flexible thinkers as well as practitioners who are able to solve institutional problems in their daily encounters. This signifies a need to balance the academic mission of tertiary institutions and the practical relevance of the programmes. The discussion on the affective aspects of the programmes presented the dilemmas involved in the choices for curriculum and the issues of values and moral implications of educational leadership programmes. The extent to which educational leadership programmes play the role of arbiters in the impasses and dilemmas arising from values tensions and moral conflicts was discussed in the light of the programmes' potentiality for addressing issues of equality, equity and social justice in educational places.

The aim of the data presentation chapters, in general, was to examine the experiences of New Zealand tertiary education institutions with educational leadership programmes, and their implications for development of educational leadership programmes, in the light of the Tanzanian situation. Thus, in Chapter Six, the Tanzanian situation, in terms of the context of leadership development, the tertiary education courses, that are currently in place and the expressed needs for educational leadership programmes, are explicated. In Chapters Seven, Eight, Nine and Ten the contextual, organisational, cognitive and affective aspects of selected programmes of educational leadership offered in New Zealand are respectively presented and discussed. The objective of the presentation and discussion in these chapters is to identify lessons that may be useful in the development of leadership programmes in the Tanzanian context. In the light of these findings and discussion, the researcher presents, in the next chapter, a summary, conclusions and suggestions for a framework for programmes of educational leadership, bearing relevance to the context and needs of Tanzania.

PART V

Chapter Eleven

Summary, Conclusions and a Framework for
Liberative Educational Leadership Programmes in
Tanzania

Introduction

This final part of the study consists of one chapter which is divided into three sections. The first section summarises the findings and discussion of the study along the objectives and lines of enquiry which the study answers. The second section draws conclusions on methodological, conceptual and contextual issues raised in the study in the light of the literature and the findings.

Figure 11.1 Headings, themes and sub-themes

Categories	Themes	Sub-themes
Summary	Reviewing the study objective	Approaches to educational leadership Tertiary education and leadership development Context of education leadership Programmes portrayal and emancipatory potential
Conclusions and remarks	Nature of educational Leadership	The guide by the side Doing the right thing More than the will to succeed
	Educational leadership development	
	The programmes	Change Ideology Theory
	Tertiary education	The rationale Beyond the ivory towers
A Framework for Programme development in Tanzania		

The third and last section of this chapter suggests a framework upon which educational leadership programmes with a liberative outlook can be developed in the contemporary Tanzanian context. The major headings, themes and sub-themes, which are the focus of this chapter, are portrayed in Figure 11.1.

Summary: Reviewing the Objectives of the Study

This section contains a brief summary of the answers to the questions and objectives of the study which were obtained as the research progressed and evolved. The presentation includes a synopsis of the findings on the various facets of the tertiary programmes of educational leadership examined, the education context in Tanzania and New Zealand and the perceptions of educators on educational leadership development in the two countries.

Approaches to Educational Leadership

The first objective was to understand the various approaches through which education leadership was deemed "knowable" and to understand what counted as knowledge in the field of educational leadership. The objective was stated as to:

Examine theories of educational leadership and to establish their implications to the development of educational leadership.

In order to address this objective, two research questions were formulated, namely:

What are the existing perspectives of educational leadership?

What is their potential for social transformation?

In pursuing this objective, examination of literature was undertaken on various approaches and paradigms to educational leadership as well as educational leadership development. The critical educational sciences, based on promulgations by Habermas and advocated by various scholars (e.g. Carr and Kemmis 1986; Habermas 1971; Apple 1993; Grundy 1993; Ewert 1991; Giroux 1980; Mbilinyi 1990), were deemed to have more explanatory capacity of the issues emanating from educational leadership policies and practices than other paradigms.

Critical educational science, as adopted for this study, not only acknowledges the contribution of the positivist and interpretive approaches to knowledge, through the formulations of what have been designated as knowledge constitutive interests (Grundy 1993), but also it outlines forms of liberative social action. Thus, the analysis and interpretation of data collected in this study, on selected educational leadership programmes, perceptions on educational leadership development of educators in New Zealand and Tanzania, as well as the educational contexts in the two countries, are based on critical educational science assumptions.

Critical educational science views the role of education as embodying the possibilities of advocating for emancipatory action within educational organisations and in society in general. This view is fully endorsed in this study. However, it is argued in the thesis, that, in order to become advocates of emancipatory action, educational leadership programmes need to enable their participants to challenge and critique educational policies and practices. In the case of Tanzania and New Zealand, as indicated in the study, programmes of educational leadership were deemed to have the onus to critique the reform processes that are seeking not only to maintain the status quo but also to reverse some of the democratic successes which have been gained over time. It is argued that educational leadership programmes can enhance the social emancipatory role of education by enabling and encouraging participants in the programmes to become “rationally enlightened and to develop a social practice of emancipation” (Ewert 1991:363).

Carr and Kemmis (1986:158) describe critical educational science as being participatory and democratic and contributing simultaneously to social science and social change. Within this understanding, critical education science research is described democratically to include all “who create, maintain, enjoy and endure educational arrangements”. It is postulated, in this thesis, that the critical educational science and the critical theory of practice, by individual educational leaders, have the potential for the development of a democratic, collegial and participatory approach to leadership in educational establishments. Moreover, as indicated in this thesis, programmes of educational leadership can be instrumental avenues through which the necessary theoretical understandings and formulations of objectives and strategies for participatory social action could be developed. Continuous enlightenment was found (Grundy 1993, Giroux 1988, Carr and Kemmis 1986) to be an important process in the participatory approaches to educational organisation and practices.

Tertiary Education and Educational Leadership Development

The second objective of the study was to examine the role of tertiary education in enhancing educational leadership in society. Specifically the objective was stated as:

To explore the role of tertiary educational institutions in the development of educational leadership programmes;

Under this objective, the following normative research question was posed:

What should be the role of tertiary education institutions in educational leadership development?

One of the few areas in this research where consensus amongst educators was found was on their conviction that higher education had a significant role to play in enhancing educational leadership both in developed and developing countries. Some of the roles for higher education institutions to play, which were identified in this study, include:

- Widening the scope of educational leadership by providing opportunities for more educators to gain knowledge and training in educational leadership,
- Contributing towards increasing the competency and confidence of educational leaders by providing avenues for educational leaders to develop their knowledge and skills in leadership as well as to share their experiences with others,
- Equipping educational leaders with analytical tools that would help them in the assessment and analysis of educational situations so as to take appropriate actions,
- Providing requisite qualifications to educational leaders,
- Facilitating the understanding of policy changes and the role of education leadership in the process of change.

The main issues that were found to be central to the concerns of educators and which permeated their perceptions on tertiary programmes of educational leadership include:

- The relevance of the programmes to the field of work,
- The programmes' approaches to practical and theoretical aspects and
- The nature and applicability of educational leadership research to educational leadership practices.

The relevance of the programmes to the context of educational leadership practices was seen as an important aspect of tertiary educational leadership programmes. In order to deal with the issues emanating from the consideration of the relevance of tertiary programmes of educational leadership, various remedies found to be operational in the study included the use of Programme Advisory Committees (PACs) which consist of educational practitioners. Other strategies to achieve and maintain programme relevance, that were revealed in the study, included the placement of tertiary educators, on sabbatical leave, in schools and other educational settings as well as conducting consultancy work within educational jurisdictions.

Further, the need of maintaining a balance between the theoretical considerations of the programmes and the participants' concerns for addressing real practical problems in their work places was also seen as a valid focus for the programmes of educational leadership offered at tertiary educational levels.

Similarly, the capacity for the creation of a knowledge base in educational leadership, through research, as well as the development of modalities through which research findings could be utilised in solving and resolving leadership dilemmas and conflicts in educational places, were seen as legitimate areas through which tertiary programmes could enhance educational leadership capacity in both Tanzania and New Zealand.

The Context of Educational Leadership

Another specific objective which this study sought to achieve was to determine the socio-political and economic conditions under which educational leadership tertiary programmes are developed in Tanzania and New Zealand. The objective is stated as:

To establish the contexts of educational leadership in Tanzania and New Zealand;

Accompanying this objective were two lines of enquiry, which the study sought to answer, which are stated as:

- What are the contexts of educational leadership in Tanzania and New Zealand?
- What are the existing practices of educational leadership development in Tanzania and New Zealand?

In order to address the above objective and the attendant questions, the study analysed documents on socio-economic and political contexts in the two countries and examined the views and perceptions of educators who took part in the study. It was found that, in both countries, educational practices were heavily influenced by the reforms which gripped the countries from the late 1980s. It is noted, especially in Chapter Seven of this study, that the contemporary changes in the New Zealand education system date from the re-election, in 1987, of a Labour Government which, shortly after the election, created a commission under the leadership of an industrialist, Brian Picot, to suggest reforms to the management of education. The general recommendations of the Picot Report, which were implemented through the enactment of Tomorrow's Schools policy, (1988) beginning in 1989, involved:

- Creating governing councils for all schools,
- Having each school develop a Charter which contractually bound the schools to conforming to central government guidelines,
- Giving parents the choice of school that their children would attend,
- Eliminating most of the functions and staff of the Department of Education; moving them either to schools or to autonomous quasi-governmental agencies.

In this thesis, the New Zealand reforms are generally viewed as being driven by a monetarist, neo-liberal ideological agenda, with the changes in education being part of a much broader effort to revamp public services in line with a particular view of the state role. This vision is described (Boston et al 1996) as arising primarily in the New Zealand Treasury Department. It involved a unified attempt to apply some well developed theoretical concepts - notably agency theory, transaction-cost analysis, and what is known as the 'New Managerialism' - to the full range of public services in New Zealand. All of these views are rooted in a limited concept of the state and a belief that self-interest is a paramount factor which is best controlled through specified contractual and managerial relationships. In this sense, the views are consistent with many aspects of New Right thinking. Describing the process of change in New Zealand, Boston et al (1996:3) state that, "...its conceptual rigour and intellectual coherence... [were] part of a carefully crafted, integrated, and mutually reinforcing reform agenda."

In reference to the existing practices of educational leadership development in New Zealand, it was seen that the changes increased the complexity of the leadership functions in schools, making them more inclined towards the managerial, rather than the educational aspects of the educational establishments. This is noted to have

heightened the interest amongst educational leaders to acquire new skills and competencies to perform in the changed educational environment.

Similarly, it was also found that, in Tanzania, educational institutions were operating under an environment characterised by an increasingly changing economic and political terrain (see Chapter Six) which was creating new values, practices and demands on educational leadership. After signing the agreement for implementing Structural Adjustment Policies (SAPs) with the International Monetary Fund (IMF), beginning in 1986 (Alphonse 1989; Muganda 1998), Tanzania has witnessed austere measures in the provision of social services, including education, which has adversely affected public education in recent years (Mbilinyi 1990; Brocke-Utne 1993; Samoff and Sumra 1994; Muganda 1997). The ideological influences of the international fiscal agencies, particularly, the World Bank and the IMF, were found to influence not only the reform agenda and the attendant policy documents in Tanzania (URT 1991; URT 1993; URT 1995) but also the orientation of some educational leadership courses which were examined under this study.

Under the monetarist agenda, education provision seems to be an avenue through which social classes are not only discernible but also are exacerbated and consolidated. Education provision in Tanzania was seen to be slowly moving towards the accomplishment of individualistic and competitive goals as opposed to the values of sharing, co-operation and collaboration which used to be the hallmark of education for self-reliance. Educational leadership development, under these circumstances, has to take cognisance of the changing environment, values and aspirations. The lack of leadership preparation was seen by the educators who participated in this study as one of the major educational leadership constraints in Tanzania. It is noted that this lack of adequate education leadership preparation in Tanzania is acknowledged even by the government's own reports and task forces (e.g. URT 1993; URT 1991) as well as in the national education policy (URT 1995). It was also found that the qualifications which are recommended and stipulated in the national policy for leadership positions in schools and other educational settings were insufficiently available amongst teachers in Tanzania and that there are currently no programmes to produce these qualifications expediently and in the necessary quantities.

Programme Portrayal

The next objective for the study was to identify and examine existing tertiary programmes of educational leadership, in both Tanzania and New Zealand, and to describe their main features. The objective was stated as:

To identify and describe educational leadership programmes offered at tertiary institutions in Tanzania and New Zealand;

The line of enquiry that accompanied this objective is stated as:

How are the existing tertiary education leadership programmes delivered in the two countries?

This objective entailed a description of educational leadership programmes offered, in New Zealand and Tanzania, including their varying attributes and characteristics.

It was noted that, in New Zealand, there were well developed programmes⁷⁰ of educational leadership in tertiary institutions, ranging from those offered at universities, to teachers colleges, polytechnics and wananga; the latter being designated tertiary institutions of learning for Maori in New Zealand. Five programmes were selected for the purposes of this study; including, one programme from a polytechnic, one from a university, two from teachers' colleges and one offered at a Wananga⁷¹. On the other hand, at the time of this study, Tanzania did not have full-fledged tertiary programmes of educational leadership; thus, leadership courses, offered to undergraduate teacher education students as well as a core course offered to masters degree level and post-graduate diploma in education (PGDE) students, were examined.

The description of the programmes and courses was based on information obtained from the documents on the programmes and included their organisation, delivery and assessment of the teaching and learning experiences. The portrayals of the programmes were complemented by views and perceptions of New Zealand and Tanzanian educators and the analysis of policy documents. These multi-pronged processes elucidated the influence, on the programmes, of government structures, policies and other agencies; as well as the effects of values, culture and other normative factors.

⁷⁰ In 1997, the New Zealand Educational Administration Society's (NZEAS) publication, *The New Zealand Directory of Professional Development in Educational Administration and Management*, listed sixteen programmes of educational leadership in New Zealand. The 1998 publication listed twenty different programmes as detailed in Appendix 1.

⁷¹ The Wananga programme which was examined is not part of the programmes listed in the NZEAS (1997) publication.

The Eligibility Criteria

It was found that the different programmes of educational leadership had varying eligibility criteria. However, with the exception of the wananga-based programme, all the New Zealand programmes that were examined in this study required the applicants to have an approved degree or its equivalent. It needs to be noted, however, that most teachers at all levels of schooling in New Zealand are increasingly becoming university graduates, making it easier for them to be eligible for studies in educational leadership. The eligibility criteria, however, included the need for relevant experience as senior managers, heads of department or school principals, which was deemed to have limiting effects on the participation of younger and less experienced teachers in the programmes for leadership development.

In the case of Tanzania, it was found that most teachers in primary and secondary schools, as well as teachers' colleges, do not possess university degrees. Therefore, the requirement of a university degree amongst the eligibility criteria for the tertiary educational leadership programmes was deemed above the qualifications of most teachers and incumbent educational leaders. Hence, it was seen that tertiary programmes could initially prepare "developers of developers" (DoDs). This proposal entails tertiary programmes being designed to assist colleges of education and other institutions to develop quality programmes accessible to most of the teachers and practising school leaders.

Some Tanzanian educators participating in this study also proposed that tertiary programmes of educational leadership could also work towards developing bridging courses in order to raise the qualifications of teachers in schools and colleges and, thus, to improve their eligibility for tertiary programmes. These propositions were put forward under the assumption that educational leadership development would be co-ordinated and offered complementarily and co-operatively rather than competitively amongst the various providers at the different levels of offerings.

Prior Learning

The different New Zealand programmes had varying policies towards the recognition of the knowledge, skills and experience which participants brought with them into the programmes. In some programmes, the options were open for participants to apply for recognition of their prior learning while others had strict criteria upon which no options, cross credit or prior learning can be recognised. It was contended that recognition of prior learning and experiences of the participants was not only cost-

effective but also was a motivating factor both in terms of seeing experience as a valid form of knowledge and also in recognising the positive contribution of the participants to the programmes.

It was argued, in the case of Tanzania, that the recognition of leadership experience as well as knowledge of participants could be of assistance in raising the participation levels in programmes of educational leadership, shortening the time and reducing the programmes' costs. Thus, it was argued that modalities need to be worked out that, once the programmes are "up and running", could enable participants' experiences, prior learning and credits earned elsewhere to be transferred to the programmes of educational leadership in tertiary institutions in Tanzania.

Aims, Objectives and Outcomes

The aims, objectives and intended outcomes of the teaching and learning experiences of the various programmes were outline and discussed. It was found that the most prevalent aims and objectives included: to improve practice in the management of education, to develop management competencies and to engage practitioners in research to improve practice. After undertaking the programmes, it is intended that participants will contribute to institutional improvement, professional leadership, policy analysis, organisational theory, change management, student learning and teacher motivation.

The need to provide the participants with a recognised credential to assist them in their career development, and to facilitate the employers in their appointment decisions, was found to be among the objectives of some of the programmes. This objective, which implies a personnel function for the programmes, was found to be generally applicable to most of the programmes examined, though it was not always explicitly stated.

The wananga-based programme's objectives included the need to develop bicultural leadership that would enhance "the quality of decision-making ...on matters which have a bearing on the well-being of the [Maori] community at large". The programme envisages that its graduates will have the skills in traditional leadership and the capacity to resist the dominance of the mainstream culture which is seen to stifle the minority Maori culture and its language.

In the case of Tanzania, it was indicated that the courses of educational leadership were focused on the introduction to the participants of "administrative and

organisational concepts”, “organisational behaviour” and “concepts of economics and finance” which were relevant to education. However, these introductory courses indicated an inclination towards the assumptions of leadership as a tool for ensuring organisational efficiency and effectiveness. Some of the courses were seen to be inclined towards the notions of supervision, directing and control, rather than balancing or contrasting these notions with dialogic, collegial and collaborative forms of leadership.

The course on educational economics and finance, for example, was seen as being directly responsive to the monetarist assumptions advocated by the Tanzania government after taking the cue from the international fiscal organisations, notably the World Bank and the International Monetary Fund. This thesis calls for a critical stance against such influences in the programmes for educational leadership development.

The Language of Instruction

In the case of New Zealand, it was found that all the programmes were offered in English and some had a strict English language competency requirement, with the exception of the Wananga-based programme, which offered its courses in Maori and English, including sessions of Maori language immersion for those participants with little command of the language.

In the case of the Tanzanian courses of educational leadership, some educators questioned the efficacy of the use of English as the language of instruction, despite the fact that the majority of Tanzanians receive their education in Kiswahili and they are rarely required to use English in their daily work life. It was argued that the propensity for the use of English was not only ideologically driven but also lead to the creation of educational leadership as a mystical elite function which is largely inaccessible to the ordinary Tanzanians.

Mode of Delivery;

The New Zealand programmes that were examined had various modes through which they were delivered to the participants; these include full-time, part-time as well as distance or extramural modes of delivery. The extramural component, built into each of programmes, was found to cater for the needs of participants who were unable to leave their work-places for a long time to attend courses on a full-time basis. This allowed participants not only to learn as they work but also provided practical sites for

the participants to undertake their projects and other requirements for their assignments. The extramural programme delivery was also found to be good for career development, especially for female participants who were often bogged down by family and social responsibilities; thus, limiting their professional development chances.

In the case of Tanzania, the courses that were studied were found to be delivered through face-to face full-time study at the university campus with no options for part-time or extramural studies. This inflexibility in the mode of programme delivery was deemed to be adversely affecting career chances of teachers who are often tied down by family or other responsibilities; in particular, to the female members of the teaching profession in the country. It is argued, in the thesis, that the experience of the Adult Education Correspondence Institute, as well as the efforts of the newly found Open University of Tanzania (OUT), could be emulated to develop the modality for extramural delivery of educational leadership programmes in other tertiary institutions in Tanzania.

The Programmes' Emancipatory Potential

Another objective which was put forward for this study, was the explication of the programmes' potential for creating possibilities of leadership with a concern for the emancipatory interest of the educational processes. The objective is stated as:

To determine the programmes' potential for the development of liberative leadership;

The liberative potential, in this thesis, is described according to the portrayal of the emancipatory action outlined in this thesis (see Chapter Three) which not only advocates participatory, collaborative, collegial, dialogic and democratic forms of leadership but also encourages the negotiation of goals and organisational purposes as the basis for practice. The central aspect of the liberative education process is the concern for freedom, justice and equality in educational settings, premised on the recognition by students, teachers and administrative leaders of the power relations and the hegemonic social construction of their work and their institutions (Giroux 1981). The development of the ability and capacity for educational leaders to critically reflect on their work, and the purposes for their action, is deemed to be a major aspect for the potentially liberative leadership in educational settings.

Informed by this conception of educational leadership, this study sought to answer the question:

What is the potential of tertiary education leadership programmes for the development of liberative educational leadership?

In their answer to this question, educators in New Zealand indicated variously that leadership programmes dealt with the dilemmas that confronted educational leadership in their work places. Some of the specific areas in which claims were made for the programmes' capacity to address the liberative aspects of educational leadership included: self reflection and critique, linking educational realities to broader social issues, understanding and dealing with issues of social differentiation, such as gender, ethnicity and social class, as well as delineating values, ethics and moral dilemmas in educational settings. The commitment to Maori cultural and linguistic revival, resistance to mainstream cultural domination and the use of Maori as the language of instruction by the wananga-based programme, were also seen as potentially liberative.

However, it was found that, in some cases, the programmes tend to satisfy the personnel requirements of the state; thus, uncritically working towards fulfilling the demands which tend to make the programmes willing allies of the state in its ideological designs for educational reforms. The case of programmes which uncritically offered courses on the efficacy of marketisation of schools was used to illustrate the concordance between the programmes and the official government ideology. It is argued, in this thesis, that such undifferentiating tendencies in programmes of educational leadership could lead to forms of conformism which are more than likely to be inimical to the liberative potential of educational leadership. It is also observed that, with the exception of addressing problems arising from teacher shortages, the New Zealand educational leadership programmes, examined under this study, did not indicate teachers' issues to be central or consequential to their offerings. This was seen as having the potential to lead to insensitivity to the teachers' situation, and, thus, to render the programmes less liberative and more bureaucratically inclined.

Tanzanian educators, on the other hand, established educational leadership programmes as areas through which participants can critique the policies and legacies in the country with the knowledge and protection which go with the mandate of institutions of higher education. It was argued, for example, that, by developing the participants' capacity to "think, analyse and interpret educational issues so as to make informed decisions", educational leadership programmes would be contributing to the

educational leaders' liberation potential. Critique of educational establishments, policies and approaches to curriculum, assessment, evaluation and teachers' issues, are other aspects which were seen as enhancing the liberative possibility for the programmes of educational leadership. Enabling participants to understand the values and dilemmas involved in the educative process, and to uphold ethical principles, was also identified as contributing to the programmes' emancipatory potential.

Tanzanian educators also identified the programmes' needs to enable participants to recognise the processes and issues of social differentiation and how to work towards redressing existing imbalances. Making participants understand the direction of the "political wind", and how to work within it, to consolidate and enhance educational aspects of their institutions, was also seen as a liberative function which educational leadership programmes could accomplish.

However, some tendencies were found, in the present practices in Tanzania, which not only indicated the inclination towards maintaining the status quo but also were argued to be averse to the liberative intentions of educational leadership. Included in this category, together with the use of English as the language of instruction, is the fact that some courses examined, for example, the offerings on economics and education finances, which tended to reflect the government position which was seen to be driven by the monetarist agenda of the World Bank and the International Monetary Fund. On the other extreme, some of the courses offered were found to be oblivious to the influences of the changes which have taken place in the country; thus, divorcing the offerings from the economic and political context within which educational leadership takes place in contemporary Tanzania. It is the researcher's contention that both extremes are inimical to the liberative possibilities of educational leadership and should be challenged in the programmes for educational leadership development.

The next and final objective put forward for this study evolves around the need to propose a model through which educational leadership, that is dedicated to liberative leadership, can be developed in the context of Tanzania. This objective is addressed in the last section of this thesis which constitutes the recommendations of the study. In the next section, remarks and conclusions are drawn by way of rethinking some of the concepts encountered in this study.

Some Conclusions and Remarks

From the findings, literature and the discussion of data undertaken in this study, it is concluded that programmes of educational leadership, as offered by tertiary institutions, have relevance and significance in enhancing the leadership capacity in educational settings. It is also deemed appropriate to conclude that, for educational leadership to act as a catalyst for transformation in schools and other learning places, some rethinking on the nature of educational leadership is necessary. In this section, therefore, remarks and general observations are made on the basis of the findings and discussion, as presented in the previous chapters as well as the foregoing summary.

The Nature of Educational Leadership

While this study has not entered the complex realm of power in educational organisations and what it means to educational leadership, suffice to say that power relations in educational places are a reality with which educational institutions have to contend.

The majority of the data presented in this study, for example, indicate that leadership is still conceived by many to involve the positions of power in educational organisations. This can be exemplified by the eligibility criteria for the programmes which require the prospective participants in leadership development programmes to be employed in positions of responsibility or aspiring for such responsibility. This notion may encourage the conceptualisation of leadership as the activity of a sage visionary, leading willing followers to accomplish goals set by the leader which the followers are spurred to adopt as their own.

It is argued, instead, that oppressive top-down power relations, in educational places, need to be reoriented to what has been described (Leithwood 1992) as facilitative power. Such an outlook entails that some aspects of the requisite type of leadership need to be identified that may serve the ends of liberative educational leadership.

“Kiongozi”: The Guide by the Side

It is argued, in this study, that, in order to have liberative educational leadership, there is a need to develop a socially critical theory to which programmes of educational leadership would commit themselves as a basis for consciousness building amongst their participants. It has to be a theoretical basis that recognises that, in leadership, we

need the two partners (the leaders and the led) to work in close proximity with the leader, acknowledging the knowledge, skills and experiences of the followers and being ready, willing and capable to give them the reigns of responsibility; thus, making truly and responsibly rewarding the followers' engagement in the workplace.

Freire (1972) speaks of liberating labour that, when denied, translates into slavery, which not only will be hated by the followers but also will lead to the miscarriage of any initiatives, innovations and reforms.

Sergiovanni (1992) invokes the concept of a "servant leader" which, in simple terms, captures the essence of a leadership relationship with the potential for liberative possibilities, in the sense that the leader is not seen as "the sage on the stage" but, rather, as a humble servant of the people. This notion is one with which Tanzanians are familiar, since the term for leader, "kiongozi", literally means, a guide. The term connotes tolerance, humbleness and a recognition of the people's will being behind the power vested in the leader. In contrast, Tanzanians use the notion of "mtawala" (administrator/ruler) to denote a position of power which is not only autocratic but also anti-people in perspective.

More Than the Will to Succeed and the Courage to Start

It is towards the development amongst educational leaders of the "kiongozi" notion of leadership to which this thesis endeavours to make a contribution. In this regard, it is argued that the notion of educational leadership need not be confined only to the positions of power and formal authority; rather, it needs to be extended to cover all professional educators as leaders in their own right. In that way, leadership would be diffused among and within the professional corpus, rather than being embedded in a single person - however wise or benevolent. It is argued, at the same time, that the complexities within the educational establishments require particular domain related knowledge, about which it would be unwise not to strive to know and find out more, through further education, research and other forms of enquiry. Hence, educational leadership programmes have been described, in this thesis, not only as being essential but also as indispensable to the process of keeping up with the ever changing environment and its demands on educational leadership. Further, educational leadership programmes, especially those offered at tertiary education level, have been described as having the civic responsibility of critiquing the policies and other environmental imperatives in order to develop, amongst the participants, the sense of justice and fairness that would enable them to recognise, explain and possibly commit

themselves to combat injustice and unfair practices that abound in educational settings.

It is argued, therefore, in this thesis, that it will take sustained effort, commitment and sometimes sacrifice of the comfort and security of positions of authority for educational leadership to achieve the requisite change of attitudes and practices.

Thus, above the will to succeed and the courage to start along the path of a collegial and collaborative leadership, there is need to develop and sustain an outlook that upholds educational principles and “marries them” with critical social theory, in order to transform leadership from being a managerial device to a dynamic process which can contribute to liberative possibilities in education.

It is argued that the need for leadership in education, that promises more participation and collaboration in decision making, is much more urgent in the context of a developing country like Tanzania. There is need to deal with the stifling hierarchy, the poor working conditions, the repressive economic state, isolationism and the top-down processes of communication.

These are formidable problems to overcome in the generally depressed economy and the temptation would be to put more resources into several more textbooks or classrooms rather than deal with the strengthening of educational leadership. The costs of the teachers’ loss of morale and the learners’ frustration, for example, are hardly subject or amenable to quantification but, together, these constitute the *raison detre* of the educational purpose. Therefore, as has been argued by Tanzania educators who participated in this study, in the final analysis, it may be more costly to deal with the failure resulting from lack of preparation and the ignorance of the level of complexity under which educational establishments are operating in the present environment.

It is significant to note, however, that educational leadership programmes would be in the vanguard of the liberative process in education if only they can engrave in their participants the understanding of the essential will of the people. Through the programmes, participants need to develop the realisation that learning can be tyrannous if it does not satisfy the purposes of working with the people in order to change their basic conditions of life for the better - where people feel and are really happy, secure, healthy and productive.

It is argued that, without this realisation, educational leadership will be way out in the "ivory towers", leading and dealing with the increasingly proletarianised, blue-collar teachers and other educational personnel. Such leadership will seek not only to control and direct teachers and other educational personnel as innate sub-ordinates but also to increasingly monitor, assess and appraise them, in a manner that will guarantee that their rewards and remuneration can be based on quantifiable educational outcomes. Such an orientation leads to such measures as test scores, ranking in academic league tables and coverage of standards units to acquire predominance over the, invariably, intangible and immeasurable educational outcomes.

Doing the Right Things

It is stated (Sergiovanni 1992:4) that the lack of consideration of the values and moral factors in educational establishments leads to a process where leadership holds on to management controls as the way to overcome human shortcomings and to enhance productivity until the controls tend to become ends in themselves. This process, which places emphasis on doing things right at the expense of doing the right things, is seen, in this thesis, to be averse to liberative leadership.

The central linkage of values, ethics and moral purposes of education with educational leadership was found to permeate the programmes of educational leadership as well as the perceptions of educators who participated in this study. Under these considerations, questions of equality, social justice and social differentiation are taken as legitimate concerns for leadership in educational settings. It is argued that the process of explicating issues of value conflicts and moral dilemmas in educational leadership also holds potential for liberative outcomes in educational leadership.

Educational Leadership Development

Educational leadership development, as envisioned in this thesis, entails provision of opportunities for the preparation of educational leaders who embrace democratic principles, social justice and collegial relations in educational establishments.

For the Good People to Speak

It has been argued that tyranny is allowed to reign because the good people keep silent. It is the contention, in this thesis, that perhaps the good people have kept silent because they did not know which direction to take. It is through proper processes of educational programmes, enlightenment and networking amongst democratic minded

educational professionals, that the requisite experience in resistance and relevant tools for analysis would be developed to sustain the liberative efforts in educational leadership.

Without being properly oriented, speech may end up being an exercise in venting steam; rather than speaking with the expectation of achieving change in attitude, practice and orientation. The need cannot be overemphasised, to have the necessary tool of recognition of the salient features in the social phenomenon, to connect the phenomenon with the broader social reality and to map out the necessary recourse of action. It is within this understanding that speech will have the intended effect of creating an environment in which democratic participation in decision-making and collaborative educational leadership is possible.

Programmes and Teachers

The need for collegial and participatory decision-making in education has to be cognisant of the teachers' professional standing in the educational processes. As it has been stated by Nathaniel Cantor (in Dull 1981:208):

The keystone to the entire educational enterprise is the teacher. Without the zeal to teach and the will to learn, the classroom remains a wilderness of wasted logic. There can be no substitute for the contagious warmth of the teacher who seeks to understand himself or herself, the students, and what happens between them during the teaching learning process.

It was also found that the current educational reform system, which was seen to be supported and given legitimacy by some of the programmes examined in this study, tended to denigrate teachers and their professional stature. In the attempt to rethink educational leadership, this thesis proposes an expanded conception of educational leadership that would encompass the activities that teachers perform in schools as leadership activities. In this regard, teaching and leadership in education would be seen as integral parts of each other rather than two different sets of activities. In their complementary roles, then, it is argued that both teaching and leadership in education should feed into each other in order for educational leadership praxis in school to be democratic, collegial and collaborative.

With this thinking in mind, therefore, it is argued that educational leadership development should be part of the general professional development of teachers, rather than being an enclave for a few people in the education system who are favourably placed in the hierarchy of educational organisations.

Far from being novel, this thinking echoes the thought of other scholars, especially those espousing the critical social theory thinking (e.g. Giroux 1988; Freire 1972; Maxcy 1995; Smyth 1989, 1993; Codd 1993; Mbilinyi 1990; Grundy 1993) as well as advocates of moral leadership (Sergiovanni 1992; Klenke 1996). It is argued, following Freire (1972), that teachers need to take control of their labour and form decisions about the work they do in order to find meaning and fulfilment in the work they do in schools and other educational settings. Without such ownership of the fruit of their labour, teachers will increasingly feel marginalised and proletarianised (Mbilinyi 1990) and turned into pedagogic technicians (Carr and Hartnett 1996; Alphonse 1998) rather than professionals claiming the right of being transformative intellectuals (Giroux 1988).

Educational leadership development, therefore, should be concerned with the work of the teachers, their professionalism, integrity and need for professional trust and respectability. The programmes for developing educational leadership need to show more concern for the kinds of dilemmas which teachers face in their operationalisation of professional requirements. Educational activities which involve teachers' work, such as appraisal and reviews, have to be understood to be controversial and to be treated with the sensitivity which they deserve.

It has been observed that some of the programmes under this study offer courses in the evaluation of educational organisations. This kind of offering is deemed important in leadership preparation because it has the possibility of unveiling, for the leaders, the whole complex world of ethics, values and dilemmas in educational evaluation. Evaluation has ethical implications because it inevitably involves judgements of people's ways of doing things as well as passing verdicts about what is to become of their career and life chances.

Thus, in enhancing educational leadership capacity and understanding teachers' professionalism, it is argued that the processes of evaluation, review and appraisal in schools have to be conducted in ways and manners which are open, credible and acceptable to the teachers and other educational personnel. This entails that teachers have to be knowledgeable and informed participants in these processes. It is argued, therefore, that programmes of educational leadership have the onus for creating the opportunities for the requisite enlightenment and understanding amongst the teachers and other educational personnel.

Programmes and Research

It was noted, in this study, that most of the programmes had components of research and research methodology built into their offerings. This seems to indicate that research is regarded not only as an important aspect of leadership education but also as necessary for leaders in the field. Knowledge and competencies in action research were indicated as being important for educational leadership development. These findings seem to concur with observations by other scholars (e.g. Kemmis & Wilkinson 1998; Robinson 1993, Carr & Kemmis 1986) on the centrality of action research in educational and professional development.

It has also to be noted that action research approaches denote the need for dialogue between the educators and the learners; between the researcher and participants in the research. In reference to action research, Kemmis & Wilkinson (1998:22) argue that:

[It] offers an opportunity to create forums in which people can join one another as co-participants in the struggle to remake the practices in which they interact - forums in which rationality and democracy can be pursued together, without an artificial separation ultimately hostile to both. At its best it is a collaborative social process of learning, realised by groups of people who join together in changing the practices through which they interact and in shared social world - a world in which, for better or worse, we live with the consequences of one another's actions.

It is also observed (Carr & Kemmis 1986:163) that Kurt Lewin, (who is credited with coining the term action research) "saw action research as based on principles which could lead gradually to independence, equality and co-operation, and effectively alter policies which of permanent exploitation which he saw as likely to endanger every aspect of democracy". In this regard, action research is presaged to be participatory, democratic and simultaneously contributing to social science as well as to social change.

According to Robinson (1993:54-55), for the provider or consultant and the participant to engage in an evaluative activity about practice, it is necessary for both parties to learn how to conduct a dialogue that is both collaborative and capable of providing a critique of practice against a set of norms that determine effectiveness. Cardno (1996:48) argues that such a form of 'critical dialogue' demonstrates "allegiance to values of valid information generation, free and informed choice and internal commitment to effectiveness".

These observations assume and advocate a partnership in the process of education, research and leadership. It has to be argued, though, that care has to be taken to avoid romanticising and treating these ideals as if they were unproblematic by themselves. It has to be noted that, more often than not, schools, as other social organisations, are beset with fetters to communication and confounding ideologies which are responsible for distortion of reality; that, in turn, constrains the opportunity for “free and informed choice” - thereby, defeating the very conditions for the ideal speech situation necessary to effect a dialogue that is mutually educative. It is argued, here, that, in conceiving practical approaches to educational leadership development along the line of action research or problem based-approaches, a critical social theory is important in order to delineate the power relations and how these influence the perceptions which the participants hold. Participatory action research, without a critical social theory to back it, may end up serving the interests of the perpetrators of domination rather than playing the intended liberative role.

The action research approach gives opportunity to practitioners in educational leadership to become researchers, with the possibility of using research to improve practice in their own institutions. Teachers’ professionalism, which is advocated by Carr and Kemmis (1986), would be enhanced through teachers getting involved in participatory action research in their own institutions. Likewise, Giroux (1988) talks of teachers as transformative intellectuals with the ability to collect data about their experiences with the view of improving their practice and fulfilling their passion and commitment to the pursuit of their professional requirements.

Educational leadership development programmes, therefore, would serve educational leaders well if they orient them towards the acquisition of skills and disposition towards action research in their educational settings. This orientation would not only instil respect and tolerance for the contribution of ideas from each other but also would create the basis for the development of teamwork based on mutual professional trust and understanding rather than from coercive or shrewd manipulation of subordinates by their leaders.

Curriculum: Beyond the Plan of Study

Issues surrounding curriculum and curriculum development are appropriate areas for educational leaders to acquire proper skills. There is need for leaders in education to be conversant in this area and understanding of the dilemmas involved in curriculum delivery in order to facilitate and assist in developing solutions to the problems in professional and skilled ways.

Commitment to curriculum issues is perhaps the most distinguishing feature of what is 'educational' about educational leadership. One of the participants in this study identified curriculum issues as so much the underlying givens to educational leaders that they need not even be mentioned amongst the repertoire of skills which programme participants need to acquire from the programmes of leadership. It is argued, in this thesis, however, that educational leaders need affirmation of the "state of the art" thinking in curriculum development. Therefore, every time they go for professional development, curriculum issues need to be the most important constant factor.

The total learning experience of students, when they are under the guidance of the school, is the essence of the leadership role in education. Thus, it was argued, by some participants in this study, that educational activities were the line function in educational leadership as opposed to the supportive functions of which managerial tasks and other facilitative activities are the most obvious.

This area of educational leadership, being so central to educational processes, deserves further explanation. In contemporary educational practice in western countries, and, by corollary, in developing countries, curriculum and curriculum development have increasingly become a practical and instrumental science; a means to an end.

It is important to be mindful that thinking about education has not always been instrumental. The early Greek philosophers (Plato, for example) had a great deal to say about education where the aim of enquiry was to understand the nature of knowledge and its role in political life as it was to understand education. Through the works of thinkers, like Jean Jacques Rousseau, Froebel and John Dewey, grand theorisation became common in education. From Rousseau, for example, grew the idea that nature provided the motive force for child development and that teachers should not interfere too much in this "unfolding". Rather, they should remove the blockages to this development (Carr and Kemmis 1986).

However, grand theorisation and the holistic thinking of the philosophers gave way to a fragmented notion of education with the birth of the foundations in education which include branches of psychology, philosophy and sociology in education. Carr and Kemmis (1986:11) argue that:

Knowledge *about* education began to become fragmented into specialisms, and by the mid-twentieth century curriculum as a field had emerged to hold the fragments together by maintaining a practical focus on the organisation of teaching and learning in schools (emphasis in the original).

The growth of the foundations approach to education led to the various disciplines being considered as independent of each other and capable of sustaining their own intellectual enquiry, research and teaching activities. Then, in Britain in the 1960s, a feeble but definite effort was made to bring together the different disciplines into a unified educational theory where a range of practical activities were formulated and justified; where questions of the moral practice of education sought to be answered. Educational theory was not regarded as a purely theoretical field of knowledge; rather, its principles were justified “by direct appeal to knowledge from a variety of forms, scientific, philosophical, historical, etc.” (Hirst 1966: 55).

At another level, the post-Sputnik ripples in the United States of America created yet another highlight in the road to making thinking about curriculum an instrumental, practical process. Education became a technology for upbringing, as opposed to the Deweyan and other progressive thinkers' philosophy which sought to link educational development with social and political theory, as well as with philosophy, in the concern for the cultivation of a whole person (Carr and Kemmis 1986).

Tyler's curriculum text, *Basic Principles of Curriculum and Instruction*, published in 1949, became influential in the objective-based technical view of curriculum. Thus, educational studies became studies of the educational phenomena. It is argued (Carr and Kemmis 1986:15) that, from this approach:

Educational problems could be construed as technical problems to be solved by educational technology, not only in the physical form of teaching machines, but also in the form of programmed instruction and packaged curricula (sometimes described as teacher proof). The curriculum had become a delivery system.

Curricula were turned into the thinking of physical products in the form of schemes of activities, teaching ideas, and subject-matter content textbooks and other teaching packages. Profound questions of curriculum no longer were the concerns of teachers but those of far removed academics, curriculum designers, researchers and consultants. Teachers became mere operatives in the factory whose control lay outside the schools themselves. Curriculum became more concerned with making rather than doing; thus, instrumentalising educational work into a technical means and ends process, determined long before an educational encounter took place. This view of

curriculum, which achieved sudden and almost complete dominance, was oblivious of the obvious openness of the situations in which educational experiences take place and the dynamism of the human relationship between the teachers and students.

The instrumental view was challenged, in the 1960s, with the ascendancy of the practical view of education and curriculum. Carr and Kemmis (1986) attribute great credit to Joseph J. Schwab's argument for the necessity of the practical approach to curriculum which is neither fragmented nor removed from the practitioner in the field. Following the work of Schwab, it is argued (Carr and Kemmis 1986:18) that, "the concerns of the curriculum were once again seen as essential concerns for teachers". Other voices (e.g. that of Stenhouse 1975) also appealed to the need for recognising teachers as being central to the curriculum exercise as doers, making judgements based on their experience and the demands of practical situations (*ibid.*). This approach to curriculum elevated teachers into researchers. The guidance to curriculum at this stage of curriculum development was fostered by the model developed by Skilbeck and Reynolds (the situational analysis, goals-definition, curriculum development, evaluation model). This model is described (Carr and Kemmis 1986:19) as "somewhat wooden and almost technical" with possibilities of simplifying "complex issues to a misleading degree".

The preoccupation of the designers and curriculum planners, with the technical aspects of education, comes in opposition to the critical social theory approach to education. Apple (1993:144), for example, argues against approaching curriculum design as a technical problem to be solved by the application of rationalised models. He states that:

Following a line of educators from Dewey to Huebner, I conceive of curriculum as a complicated and continual process of environmental design. Thus, do not think of a curriculum as a "thing", as a syllabus or a course of study. Instead I think of it as a symbolic material, and human environment which is on-goingly reconstructed.

This conceptualisation of curriculum emphasises that the problem of design involves not only the technical but also the aesthetic, the ethical and the political, in order to make it fully responsive at both the social and personal levels. Apple (*ibid.*) argues that the aesthetic sensitivity of curriculum design has been socialised out of most educators because they have "been "trained" to use cost/benefit and behaviourally oriented technical models in approaching curriculum problems".

Thus, in conceiving educational leadership development for a developing country like Tanzania, issues of curriculum design, their controversies and politicity and their ideological bases, need to be at the fore of the programmes. It is through this approach that the participants would be able to marry the goals of education in their environment with the specific curriculum needs (Dull 1981) in a manner that would contribute to freeing the curriculum and allow it to be responsive to the social as well as the individual needs.

The programmes

The findings in this study have indicated that educational leadership programmes need to include broader issues significant to education. These include change, ideology and theory.

Change

It was noted that most of the New Zealand programmes studied in this thesis were affected in many ways by the changes in educational policy and reforms which are deemed to have been initiated outside the educational establishments. Thus, the power play, which made educationists "buckle-under", need not be lost to the analyst. At a more general level, however, it is argued that the business of education is, by and large, a business of change. Leadership in education, thus, is concerned with changes at various levels from the majesty of the young unable to read write or count, until they emerge from the school system years later as young graduates with high hopes in careers ahead of them. The basic goal for education is human change in desirable directions. Dull (1981:71) argues that:

Changes in schools should not be made for the sake of change alone. How the changes will improve the quality of education for students should be the main reason for consideration. A primary goal, then, of any change should be the expected improvement of learning by the students. Another major goal is that the change should be as satisfying as possible to teachers, administrators, the boards of education, parents and the community in general.

Changes are either by evolution, revolution or systematic development. Many leaders prefer the changes to come as systematic developments. It is important that leaders have skills and techniques not merely to react to change but actually to effect desirable change, as it has been argued, in this thesis, that the direction of change is as important as the change itself. Educational leadership programmes have the role not only of developing the requisite skills for dealing with change but also for adopting

positions towards the change itself, facilitated by the development of requisite educational leadership programmes. Through such programmes, educational leaders would not only be enabled to understand the nature of change but also to cause desired changes to take place and even to resist those changes they deem to be imprudent and/or anti-dialogic.

Ideology

It can be argued that ideology simultaneously allows us to see or understand certain things and, as the obverse of the same coin, prevents us from seeing other things. The role of ideology in influencing educational practice is deemed to be an important factor which needs to be considered in the conceptualisation of educational leadership and the preparation of educational leaders. It was noted, in this study, for example, that ideologies espoused by the state tended to make their presence felt in the programmes of educational leadership as, in some cases, these ideologies tended to be supported uncritically by the programmes which sought to undertake the task of bequeathing skills and competencies to educational leaders that would conform to the needs of the reforms and changes driven by government agenda. It was noted, also, that some aspects of the agenda, proclaimed by the government under the reforms, were seen, in some conditions, to be inimical to educational purposes.

Likewise, it was observed, in this study, that the ideology behind contemporary educational management reforms did not permit grassroots participation in real and meaningful educational decisions. It was found, for example, that, for the most part, the state retained control of the educative processes through either its agencies of control or systems of surveillance, such as the institution of school charters, which made it possible for responsibility to be delegated to schools and their communities without central power being relinquished.

It is argued that, when systems of educational leadership exhibit tendencies which legitimate and perpetuate eschewed power relations, the possibility of genuine collaboration and democratic participation is inhibited. Thus, educational leadership development has to enable educational leaders to analyse the ideology behind educational processes and their implications for education's liberative potential.

Theory

In the process of educational leadership development, it seems imperative that various theories and approaches be made explicit to the participants, in order for them to

develop a wider and broader outlook of educational leadership as opposed to a narrow, parochial or inward looking approach of issues, as they are manifest in their own world of work. In this regard, Carr and Kemmis (1986:42), for example, argue that there are various sources of knowledge for the teachers, ranging from the common-sense, folk-wisdom knowledge, skill-knowledge, contextual knowledge, professional knowledge, knowledge about educational theory as well as social and general philosophical outlooks.

As noted in the findings of this study, there were some concerns (e.g. ENZ1) about programmes being too concerned with grand theorisation at the expense of the participants' reflection and theorisation on their leadership acts. This sentiment echoes the caution against the danger of losing political soul on the altar of grand theorisation, advanced by Apple (1993) and Carr and Kemmis (1986). It is argued (Carr and Kemmis: 1968:42) that ,while some of the kinds of teachers' knowledge have the roots of their rationality well hidden underground in the life of practice, others have their heads in clouds of talk. The authors state further, therefore, that:

The former must be reclaimed from the taken for granted to be analysed; the latter must be made real and concrete before their implications can be understood. Put at its simplest, critical analysis is only possible when both theory (organised knowledge) and practice (organised action) can be treated in a unified way as problematic - open to dialectical reconstruction through reflection and revision.

These observations and cautions on grand theorisation seek to bring the academic theoretician close to the field of educational leadership in action where real people are facing actual problems and seeking realistic solutions. Thus, it is argued that programmes of educational leadership should work to introduce a balance between the grand theorisation and the needs and demands of the practitioners in the field to solve problems which beset them in real practice. This calls for approaches to programmes which build on the experiences based on the participants' experiences (their theories of action) which would then be discussed and examined against existing grand theoretical postulations. Participants become not only aware of their own approaches to understanding their own actions, rationale and value base, but also how it complies with, or departs from, the grand theories of leadership action.

Following Robinson (1993), Cardno (1996:49) argues for a problem-based methodology for educational leadership development. The problem-based approach requires that leaders should be in a position to theorise and reflect about their theories of action in the course of understanding and improving problems of practice.

Robinson (1993:14) states that, “theories of action tell us the meanings, values and purposes behind people’s actions and enable us to judge the extent to which they are implicated in the problem situation”. In this regard, it is argued that, in order to engage the theories of those involved in the problem situation, there is a need to facilitate reflective exchanges that move between academic theories and theories of action in a mutually educative dialogue.

It needs to be noted, in this regard, that the necessity for an educative dialogue echoes the critical educators’ position - for example, Freire’s (1972) argument for the dialogic approach to education and conscientisation and Habermas’s postulation of comprehensive rationality and the ideal speech situation.

Tertiary Education: Beyond the Ivory Towers

It has been noted, from the very beginning of this thesis, that educational leadership programmes based within the tertiary institutions of education have an appropriate role to play in educational leadership enhancement in the context of developing countries. It has been argued that, contrary to the advocacy that (due to the scarcity of resources) efforts in developing countries should only be concentrated on basic education, developing capacities in higher education helps a country to harness its local resources better; to innovate and initiate changes that are compatible with the nation's cultural, demographic and technological needs, rather than depending on foreign experts and research inputs.

Rationale

The need to centre this study at this level of educational provision came from the thinking that the increasing marginalisation of higher education, especially in developing countries, was fundamentally flawed. That is, the argument does not take into consideration that developing countries, like Tanzania, need to have graduate teachers to teach in secondary schools and teachers’ colleges; that these countries need to have advanced research conducted in the country without having to call in foreign experts; that there is need for educating professionals to work with the people to improve their agricultural practices, health and other spheres of social life.

The argument which treats all higher education activities as elitist, only consumed by a few privileged members of society, denies the need for developing nations' possibilities to develop a repertoire of knowledge which not only serves the interests of the country and its people but also which it could distribute to other nations.

Perhaps one of the areas in which the anti-higher education argument, in developing countries, becomes glaringly marred is that of creation of knowledge through research and development.

- The argument assumes that developing countries have to depend for their innovations, research and development on developed industrial countries;
- The argument also assumes that research, developed in other countries, would always find ready application in developing countries without taking into consideration possible in-congruencies emanating from historical, cultural, technological and a host of other incompatibilities. These factors make home grown research necessary in order to develop solutions which are rooted in the socio-cultural traditions and practices of the people.
- The argument does not explain how such research capacities can be developed in the developing nations if their institutions are not supported to grow in teaching as well as in research.
- Some of the propositions put forward to expand higher education are rooted in the consideration of turning higher education into money making profitable ventures rather than institutions to serve the interests of the people. Thus, areas that have benefits for the people, but which have low returns on investment, would not find ready support from the private commercial investors. Basic research is one such area that is likely to miss out from private investment in higher education.
- The proposition of encouraging higher education to become a profit driven investment area also has the moral dilemma of reserving higher education to the wealthy members of society and relegating the majority of the people, who cannot afford the required fees, to find occupations in lowly paid subsistence fields.

It has been argued (Nyerere 1970; Mbilinyi 1990) that developing nations need to develop their own publicly supported institutions not only to develop a high calibre of thinking and analytical capacities but also to expand the capacity for research and technological innovations. Like other areas of intellectual enquiry, the field of educational leadership in developing countries also requires the expansion of the capacity to research, innovate, analyse and synthesise issues related to the direction and control of education which is one of, if not the most, dynamic of all modern day human activities.

It is argued, in this study, that, without working towards changing the attitude and approach to higher education, as advocated by the international fiscal and donor agents, Tanzania, like most developing countries, would continue to be a reserve where low wages and subsistence production would perpetually predominate people's activities with higher research and development processes and creation of new knowledge taking place only in industrialised countries. Currently, the tendency is to increasingly make developing countries captive of western advances in research and development and the resultant technology which is sometimes dumped on the poor nations' door-steps, regardless of its applicability and relevance, in the form of aid or grants which, often, are contributing to the debilitating debt burden for these nations.

Beyond the Ivory Towers

Thus, it is argued that tertiary education, in developing countries, needs to be assisted to contribute to educational development, in general, and educational leadership, in particular, so as to strengthen leadership in schools, teachers' colleges and throughout the educational system. In so doing, it is argued that academic freedom, which is so much the mainstay of higher education in developing as well as developed countries, has to be envisaged within the parameters of social responsibility. In this regard, it has been argued that higher education would necessarily have to be seen as earning its right for academic freedom from its contribution to the liberative needs of the people. In this argument, it has been advanced that teachers of tertiary institutions need to see themselves and their plight as connected to the plight of other teachers in the country rather than seeing themselves as enclaves of cocooned specialists with no connection with the schools and other educational settings.

In this study, it was found that most concerns and complaints levelled against tertiary programmes of educational leadership arose basically from their propensity to lose touch with reality. It is argued, therefore, that the proverbial notion of being cocooned in ivory towers can lead higher education to be not only out of touch with reality and what is going on in society but also can antagonise it with the public who it is purported to serve. The programmes of educational leadership, under such a state of tertiary education isolationism, would undoubtedly serve only the credentialing purposes rather than the actual needs of assisting the educators in the field; let alone the achievement of liberative needs.

In order for tertiary programmes of educational leadership to contribute to liberative educational leadership in Tanzania, they have to be guided by a professional and moral understanding which recognises the social justice implications embedded in educational leadership. It is under this mode of understanding that tertiary educational leadership programmes can assist the development of educational leadership that is characterised by relevance to educational conditions, anti-elitism, tolerance and amicability as well as collegial relations amongst the leaders and the led.

A Framework for Liberative Educational Leadership Development in Tanzania

Introduction

In the light of the presentation and discussion of findings in this study, in this section, the researcher suggests a tentative framework upon which educational leadership programmes with a liberative outlook can be developed in the contemporary Tanzanian context. The basic assumption is that liberative educational leadership is important for the development and maintenance of an education system that is fair and sustainable and which contributes positively towards the liberation of educational institutions, their communities and the society at large. It is argued that such leadership would counteract past, present and future injustice through a sense of community, meaningful and effective participation, collaboration, negotiation and self-reflection. It has to be noted that the intention is not to provide a prescriptive model to be followed by programme providers; rather, it is to share the insights gained from this research with current and future educational leadership programme providers in Tanzania. The aim of the framework, therefore, is to provide a broad perspective on some major aspects of the programmes to assist providers in developing viable and appropriate programmes. These programmatic aspects, which are diagrammatically presented in Figure 11.2, include:

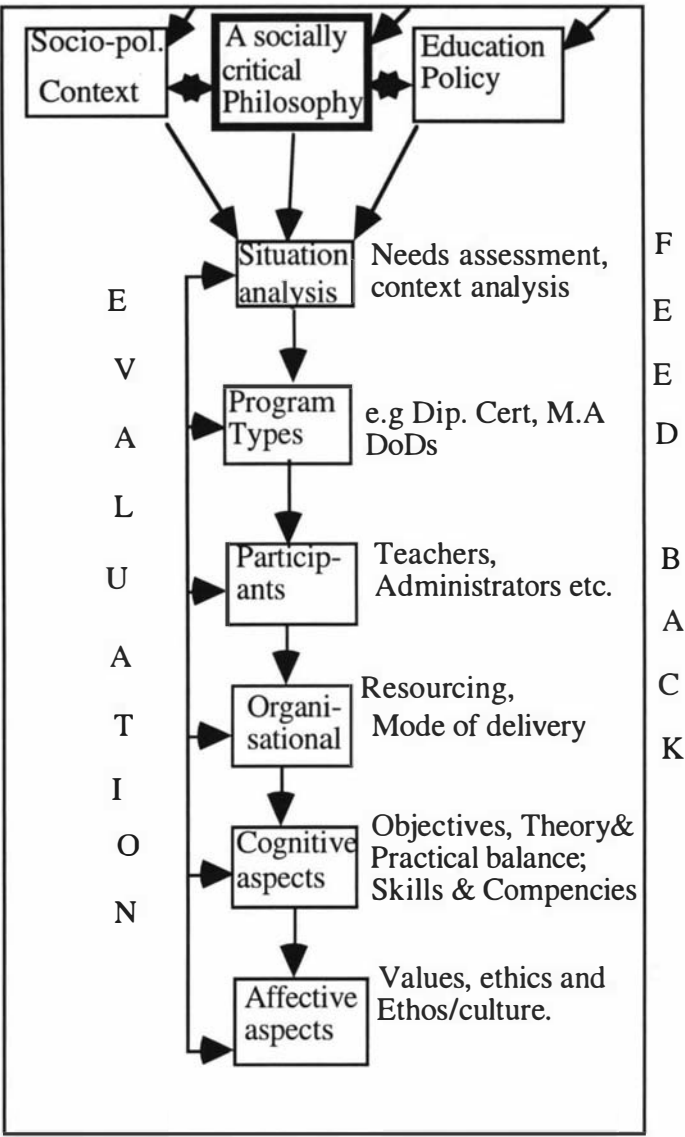
- The philosophical outlook,
- Situational analysis,
- Participants and types of programmes,
- Mode of delivery,
- Programmes content,
- Resourcing and costs, and
- Programmes evaluation.

Critical Philosophical Outlook

It was noted that the New Zealand programmes of educational leadership were influenced by the educational policy reform from the 1980s. The reforms, however, were underpinned by the neo-liberal ideology which promoted individual choice, devolved autonomy, increased accountability and the thrust of the market forces upon

schools. The increased complexity was seen as the catalyst for school leadership to seek management skills in order to be effective in their practices.

Figure 11.2: A Framework for Educational Leadership Development in Tanzania



It is argued, however, that such skills, acquired without an appropriate philosophical outlook, could contribute to an increased managerialism which seeks to control, direct and supervise. Such leadership in education would be inclined to "top-down" power wielding and would be antithetical to liberative and collaborative purposes in educational institutions.

It is proposed, in this study, that the development of educational leadership, that is committed to work against injustices found in educational settings in Tanzania, needs

to be underpinned by a critical social theory which conjures an image of education as an instrument of liberation for the participants in schooling (Marshall et al 1998). Accordingly, the liberative process unfolds as teachers, students and parents work and learn together and actively confront social issues facing young people in society. Marshall et al (1998:167) suggest that: "The key elements ... are a sense of community and meaningful, effective participation, collaboration, negotiation and self-reflection".

The aim of a socially critical approach to educational leadership is the transformation of education. According to Carr and Kemmis (1986:156), a socially critical educational approach: "is participatory and collaborative; it envisages a form of educational research which is conducted by those involved in education themselves". Educational research, under the socially critical educational approach, is directed towards the transformation of practices, educational understanding and the values of those involved in the process and the social and institutional structures which provide frameworks for their action. Carr and Kemmis (ibid.) state further that: "Critical educational science is not research *on* or *about* education it is research *in* and *for* education".

It is suggested that providers would need to have these views in mind, in order to develop educational leadership programmes with liberative potential, in the context of a developing nation, like Tanzania.

Situational Analysis

The envisaged situational analysis constitutes the needs assessment as well as the context assessment in order to ascertain the programmes' fit to the social, political and economic environment and the requirements of educational institutions. It was noted, in this study, in the case of New Zealand, that programmes of educational leadership were spurred by the changes in the educational environment which not only defined new roles for school principals but also introduced a new calibre of educational leaders through the school boards of trustees. Programmes became the means through which the felt needs for enhancement of leadership could be satisfied within educational establishments.

Needs Assessment

From the observations above, it is apparent that, in order for the educational programme to be useful and beneficial to the society, it has to address the needs of

the society which are within its capacity. This makes it necessary for the need of programme providers, in the case of Tanzania, to have to undertake *needs assessment* through the analysis of policy statements on the administrative structure, the examination of the various roles that education leadership is expected to perform and the requisite qualifications. In contemporary Tanzania, the *Education and Training Policy* (URT 1995) document, which details the necessary qualifications for the various heads of educational institutions, would be a worthwhile starting point. Needs assessment would also include the educational administrators' and teachers' views of their roles and the competencies and capabilities they would like developed. Needs assessment in Tanzania would also establish congruencies and incongruencies between current leadership practices and the ideals of liberative leadership.

Context Analysis

Context analysis would include assessment of the qualifications of current and prospective educational leaders as well as current leadership and teacher professional development programmes. The qualifications of current and prospective educational leaders would assist providers in making decisions on the types of programmes. It has been noted, for example, that the majority of Tanzanian teachers have academic qualifications below the degree level. This knowledge would assist programme providers to mount appropriate programmes which take into consideration the different academic levels of the prospective participants. Providers may choose to offer DoDs (developers of developers) programmes, undergraduate courses or intermediary programmes as a bridge to post-graduate programmes. Knowledge about current programmes would assist providers to create the basis for institutional collaboration; this, in turn, would also save providers from duplication of efforts and ensure efficient use of the ever limited resources.

The context analysis would also enable programme providers to identify a supportive and delimiting environment; for example, the potential for programme funding and resourcing. The process of context analysis would also be beneficial by determining the strengths, weaknesses, opportunities as well as the threats, for the envisaged programmes. Such an approach would not only allow the programmes to define the scope and capacity at which to operate but also would identify potential allies and strategies to follow in order to make the programme both satisfying to the participants and also sustainable in the long run.

Types of Programmes

It was noted, in this study, that the New Zealand programmes are offered at post-graduate levels in cognisance of the fact that teachers at all levels of schooling are now required to have the first degree as the basic pre-service qualifications. In the case of Tanzania, it was seen that most teachers do not have the necessary qualifications to undertake post-graduate programmes of educational leadership.

Therefore, it is suggested, in the case of Tanzania, that, where only a few can qualify to pursue graduate and post-graduate studies, tertiary educational leadership programme providers need to develop 'multi level programmes' (that is, various programmes at different levels; e.g. diploma, certificate, and graduate programmes) that would allow educational leaders with valid qualifications to participate in programmes at the levels for which they are qualified. This entails a certain amount of flexibility in the regulations and regime of offerings, in recognition of the limitations which educational leadership in the country faces.

It is also important for tertiary programme providers to offer programmes that would facilitate the development of leadership programmes at other institutions, especially teacher training colleges. Tertiary programmes can develop co-operative relations with these institutions, much the same as was evident in some cases in New Zealand institutions. Tertiary education providers may also choose to collaborate with other institutions outside the country, provided they ensure that programmes do not lose sight of the local (in country) context. This would have the advantage of bringing into the programmes insights borne of comparative experiences.

Participants

It was found that the participants, in some of the New Zealand programmes studied, apart from the graduate qualifications, were also required to have managerial experience. This was deemed potentially limiting, especially to young teachers who had no administrative positions or leadership experience. It was argued that educational leadership programmes, aiming at contributing to the liberative potential of education leadership inevitably have to be open to all education leaders, not just to those who occupy positions of responsibility in the administrative hierarchy. It is, therefore, suggested that modalities need to be worked out so as to make education leadership programmes, in Tanzania, open to all teachers, as well as those holding positions of power, so that all of them can participate in education leadership processes as capable, knowledgeable and informed colleagues.

Mode of Delivery

Recognition of Prior Learning

The various programmes examined had different approaches to the recognition of previous learning or experience held by participants in the study. While some programmes recognised credit gained from other programmes of study, others categorically refused to give participants credit for them. It is argued, in this thesis, that, with proper mechanisms for authentication, recognition of prior learning is a potentially motivating and cost-reduction factor for programme participation.

It is proposed for the development of tertiary programmes in Tanzania, that, the eligibility criteria into the programmes should be flexible enough to avoid prescribing umbrella conditions for eligibility into the programmes which fit all applicants without exceptions. This will pave the way for the recognition of prior studies and experiences as well as make allowance for the transfer of equivalent credits obtained from other institutions. Mechanisms should be worked out to ensure that the learning and credits can be evidenced and properly authenticated.

Extramural and Part-Time Modes

It was noted that the New Zealand programmes, which were examined, utilised both the part-time and extramural modes of programme delivery to achieve desirable results that enabled and encouraged teachers to participate in the programmes without disruption to their employment and other social commitments.

It is discerned that these modes of delivery could be beneficial to potential educational leadership programme developers in Tanzania. It is proposed that extramural and part-time approaches to programme delivery should go hand in hand with the current practice of internal (on campus) delivery. In order to facilitate this mode of delivery in the context of Tanzania, it is suggested that existing educational networks could be explored, including the adult education regional, district and ward centres as well as teachers' colleges and other educational establishments across the country.

In order to reduce some flaws in extramural delivery, such as the personal detachment and the limits to the avenues for participants to learn from each other, it is proposed that mechanisms through which participants can share their experiences and their

views on various issues of common concerns need to be organised. These mechanisms may include:

- Co-ordinated seminars and workshops,
- Dissemination of information through mechanisms like newsletters on educational leadership, and
- Participants' coursework and experiences can be collected, collated and distributed amongst the cohort of participants.

Creatively and collaboratively, participants and their providers should be able to find other ways of networking and breaking the isolationism associated with extramural programme delivery.

Part-time programme delivery should also be arranged to allow participants to enrol in as many courses in the programme as they are able to balance with the demands of their career and other commitments. This, like the extramural mode, would enable school teachers to undertake professional development programmes in educational leadership while they continue working. Both modes would also reduce the costs of the programmes considerably; thus, increasing the motivation for more participants to want to undertake the programmes.

Monitoring and assessment

Various mechanisms of assessment, including self-assessment, peer assessment, provider assessment including examinations and assignment, were found to be employed by the various programme of educational leadership in New Zealand. It was observed that some programmes rejected the notion of using examinations so as to minimise the pass-fail notion associated with examinations. It is proposed that programme providers, in Tanzania, may wish to adapt any form of assessment; provided that, the assessment is continuous, non-threatening and captures the expectation of what is to be gained from the programme. Examinations should be discouraged, as the intention of the programmes is not to "grade" the participants, rather, it is to enlighten them and allow them to understand theoretical assumptions in the field of leadership and their application to issues of a practical nature. It is also proposed that modalities for programme providers in Tanzania, to ensure that participants are involved in monitoring their own progress, may also be developed, in order to ensure participants' ownership of the evaluative process.

The Language of Instruction

In the case of New Zealand programmes, the resistance to the use of English as the language of instruction by the wananga-based programme has implications for the development of tertiary educational leadership programmes in Tanzania. It is proposed that Tanzanian programme providers need to be aware that language can play a vital role in resisting foreign domination, creating and maintaining cultural identity and augmenting nationalism. If liberative programmes are to promote the language of the people, then the use of Kiswahili as the language of instruction bears the possibility to boost educational leadership programmes' liberative potential in Tanzania. It is recommended, therefore, that educational leadership programmes should explore the possibilities and modalities through which Kiswahili can be enhanced and promoted as the language of instruction for educational leadership development at tertiary institutions of learning in Tanzania.

Content

Although it is not the intention of the researcher to set the curriculum for educational leadership programmes, it is important to point out some of the areas that were explored, in this study, from which content could be drawn to enhance the programmes' potential to contribute to the development of liberative educational leadership in Tanzania. These include:

Change and Change Management

Education was indicated, in this study, to be about change. Therefore, educational leadership programmes not only have to take into account the changing nature of education, the changing educational environment and the changing practices of educational leadership, but also to critically examine these changes. Programmes of educational leadership in New Zealand were seen to have responded to changes in educational policy after the 1980s which saw the proliferation of programmes and guided their content and concerns.

In the realisation that the state of constant flux in the educational environment designates change as the only constant, it is proposed, for Tanzania, that tertiary programmes for educational leadership need to explicate to the participants not only the nature and impact of change in educational places but also how to work within the context of change to achieve educational goals. It is also proposed that programmes

have to make their participants able to discern change which may be inimical to educational or moral purposes and how such change can be resisted.

Ethics, Values and Moral Purposes

The New Zealand programmes, which were studied, indicated that the area of ethics, moral purposes and the values dilemmas in education, is recognised as important in educational leadership. It is argued, under this thesis, that understanding these issues is an important concern for liberative educational consideration since it embodies the contradictory nature of the educative process where the interests of various parties are negotiated and contested. It is proposed, therefore, that, in shaping programmes for educational leadership in Tanzania, issues of values, moral and ethical considerations, from various educational settings, especially within the participants own institutions, would need to be examined and their implications discussed.

Social Differentiation and Power Relations

From the New Zealand programmes, it was noted that issues of social differentiation feature prominently in their courses of study with programmes approaching these issues in different ways; with some of the programmes indicating the importance of the equality of educational opportunity.

It is suggested that, for the developers of educational leadership programmes in Tanzania, issues surrounding the educational role in social differences have to be taken into full consideration. Knowledge on issues of social justice and relations of power in society, generally, and in educational leadership, in particular, would need to be considered and explicated under the programmes. These issues have to be understood within the broader framework of social, economic and political relations in society and how these influence and are reflected in educational settings. Various approaches may be employed in understanding these issues, including the integrated approach or the single issue approach. Each of these have their strengths and weaknesses which programme providers and the participants in the programmes may have to discuss in order to arrive at consensus. Power relations amongst various social groups, and how they relate to educational provision, have also to be put into consideration.

In arguing for a participatory interpretation of equal educational opportunity, Howe (1997) states, after Iris Marion Young (1990)⁷², that groups with different circumstances, or different forms of life in educational institutions, should be able to participate together without losing their distinct identities or suffering disadvantage because of them. Howe (1997:32) states further, that:

The goal is not to give special compensation to the deviant until they achieve normality, but rather to denormalize the way institutions formulate their rules by revealing the plural circumstances and need that exist, or ought to exist, within them.

It is proposed, therefore, that the consideration of social differences in educational leadership development programmes in Tanzania should go beyond the numbers, to include the structures and underlying conditions which perpetuate disadvantage for certain groups and how these could be addressed in order to promote educational provision that is accessible, fair, democratic and just for all groups, despite their differences.

"Nuts and Bolts" of Management

It was noted, in this study, that the New Zealand programmes of educational leadership indicated concern for the leadership in schools to be able to deal with the day to day managerial tasks, such as time management, dealing with school boards of trustees and managing people issues, finance, plant and equipment.

It is suggested that the development of educational leadership programmes, for Tanzania, would have to consider such issues of managerial competencies and skills in resources management, personnel functions, budgeting and financial management, to ensure that the participants are aware of what is going on in these supportive functions of educational leadership. It has been noted, in this study, that leadership education is required for all positioned leaders, those aspiring for such positions as well as those with no formal positions of responsibility, who need to collaboratively participate in decision making processes in educational places

The increasing complexity of educational establishments entails that educational leaders have to understand the processes of decision making, sharing decision-making processes in schools, successful and effective delegation of responsibilities. These

⁷²Iris Marion Young (1990) is quoted and fully cited in Howe (1997).

processes have to be accomplished while offering support and challenging the vision and professional creativity of their colleagues. Interpersonal skills, particularly in relation to issues of conflict and conflict management, also need to be addressed by programmes of educational leadership in Tanzania, as the task of mediating conflicts constitutes the bulk of leadership decisions.

It is also proposed that the legal and legislative aspects of education and educational leadership have to be understood by the participants in the programmes as part of getting to grips with the statutory responsibilities bestowed upon educational leaders and also in order to become cognisant of the wider demands on educational establishments by other state and non-state organisations, individuals and the community at large.

However, it is imperative for Tanzanian providers to note that programmes of educational leadership should not be focused mainly on these managerial aspects at the expense of pedagogical, teaching and learning issues which are central educational concerns.

Research and Practice in Education

The study revealed that all the New Zealand programmes indicated a propensity for engaging their participants in research projects. Some of the programmes had elaborate research methodology courses which introduced the participants to the skills of research required at their levels of study. Various approaches to research are evident amongst the different programmes, including quantitative and qualitative approaches. Problem solving and action oriented research approaches were also advocated in some of the programmes and by some programme providers who participated in this study.

It is proposed that, in contemplating educational research courses in Tanzania, the different approaches to research in education should be explored by the participants in the programmes. However, it is highly recommended that, possibilities have to be explored for developing, amongst the participants, the skills to enable them to undertake action oriented research which would enable them not only to collect relevant data from their work places but also to develop interventions to improve leadership practice in their institutions.

The following principles, based on the findings of Brooker et al (1998), can be a useful starting point for assisting participants in educational leadership to learn and conduct action oriented research in educational organisations:

- Collaborate with and value the input of school personnel,
- Be responsive to school personnel's intimate knowledge of school staff and contexts,
- Make available on-site support for the school personnel at every stage of the development process,
- Value individuals in the process,
- Bring together practical and theoretical perspectives on gender issues,
- Explore personal beliefs and understandings of gender issues as a starting point,
- Accept that real change is a gradual process and that because individuals are at different points of understanding and practice, resistance would be encountered and, as far as possible, addressed.

It may well be argued that action oriented research is possibly the most important knowledge creation avenue in the socially critical educational approach. Programmes for educational leadership, therefore, would be advised to equip their participants with the necessary action research skills to enable them to undertake the necessary research projects in order to engage other members of the school in collaborative activities aimed at improving practice.

It is important for participants, in educational leadership programmes, to understand not only the skills of education research but also that educational research is not neutral. The tendency, if a liberative education is intended, would be to position research activities in such a way that they work towards alleviating some social constraint in the educational setting. The argument, for a neutral scientific approach to educational research, works to reinforce the existing structures and to give them legitimacy.

Educational Policy and Structures

This would entail that, apart from understanding the educational policies and structures within which education takes place in the country, participants in educational leadership programmes need to have understanding of the social, economic and political environment (the economics, sociology and politics of education) and how these impinge on educational leadership. The role of different government and quasi-government agencies, which impact and influence educational processes, such as the inspection of education, curriculum development and examinations, need to be examined.

Teacher Professionalism and Professional Development

Educational leadership programmes, in the context of a developing country like Tanzania, need to explicate the professional needs of teachers and discuss these with participants in the programme in order to create the basis upon which some of these can be met in practice so as to improve the professional well-being of teachers. It has to be stressed that the understanding of issues surrounding teachers' professionalism should allow participants to explore the various facets of teachers' professionalism and working conditions in order to promote, amongst the programme participants, the attitudes and ability to play facilitative and supportive roles rather than to foster teachers' control.

Instruction and Curriculum Issues

In the programmes that were examined in New Zealand, it was noted that, while some programmes indicated concern for curriculum issues and even stated the outcomes of their course of study to include "participants understanding of issues involved in curriculum design and the rationale for such designs", other programmes did not give pre-eminence to matters of curriculum development and design.

It is argued, however, that curriculum and instruction are the central business for educational leadership. For this reason, it is suggested that educational leadership programmes in Tanzania have to acquaint their participants with the process of curriculum planning and delivery and issues surrounding curriculum design and development. The processes have to be examined in order to distinguish the instrumental curriculum designs from liberative designs which are amenable to students' inputs and are responsive to the local and individual learning needs. Various models of curriculum design, and the interests they serve in education, need to be explicated. Some of the questions to be answered by the curriculum designs may include the following:

- What are the social political and economic values that are influencing curriculum design?
- What are the influences on the choice of subjects to teach and the content which is actually taught? How can selection be made, of the subject matter to teach, from a whole range of human knowledge?
- How can theories in other branches of education (for example, psychology) enable the development of desirable curriculum goals?

- How can programme participants or other educators initiate desired changes in curriculum?
- What is the role of the institute or agency charged with the curriculum development? Does that agency measure up to the responsibility? What can be done to make sure that the Tanzanian public is served better in terms of curriculum design and development?

Other questions, which can be considered in the process of curriculum critique, include the whole issue of the definition of knowledge and what actually counts and what does not count as knowledge, and the extent to which learners and teachers are organised into hierarchies by the curriculum design. Reference needs to be made to Freire's (1972) rejection of the banking concepts of knowledge and teaching in favour of dialogic and democratic approaches to curriculum and learning.

The notion of the hidden curriculum (Giroux 1980), as opposed to formal curriculum, needs to be explicated to the participants in order to show how the former works in real educational settings. In this regard, participants need to be encouraged to examine instances in which the hidden curriculum becomes manifest in their own educational settings and whether it supports or contradicts formal curriculum. Participants have also to undertake the analysis of formal curriculum and explicate, for example, who defines what counts as knowledge and what interests are served by the curriculum.

These are some of the questions which a liberative educational leadership enquiry into curriculum issues would be expected to address within the context of Tanzania. Participants and the programme providers should be able to generate other questions and issues of curriculum design that need to be discussed and incorporated in the repertoire of educational leadership knowledge.

Resourcing and Costs

Programme developers need to be cognisant of the costs of programmes of educational leadership to the participants. Thus, the issues of resourcing needs to be given ample consideration. It is important to note that, in the case of New Zealand programmes, in this study, the wananga-based programme utilised the services of committed professionals who volunteered to teach as part of their commitment to support the Maori cultural and linguistic revival. This process not only keeps the costs of the programmes low but also it is a morale booster to the students and other members of the Maori community and their supporters who find the need to contribute in other ways. This modality may be considered as an alternative which

could be explored in the case of Tanzanian programmes of educational leadership, even though a number of mitigating factors need to be explored. For example, it is noted (Alphonse 1998, Brocke-Utne 1993) that, in Tanzania, the professionals have become hard hit by the inflationary trends which have engulfed the country in recent years; so much that they can hardly sustain themselves on their normal incomes. Most of them are usually out looking for extra income; thus, they would hardly be available for volunteer services. Secondly, apart from a few urban centres in Tanzania, it is difficult to find professionals of the requisite calibre to teach tertiary level programmes; particularly, in far flung places where most teachers are located.

However, other opportunities can still be explored, including support from the teachers' employers, parent associations, teachers' organisations as well as the government itself. Moderate agricultural and industrial products levies could also be made in favour of educational leadership programmes. Exploration of cheaper modes of delivery are also suggested as ways through which costs could be reduced for programmes' participants and their employers.

Programme Evaluation.

The modalities for programme evaluation have to be worked out in such a way that programmes are continually monitored and evaluated against the potential for being liberative as well as for being relevant to the field of educational leadership. In order to facilitate this process, Tanzanian tertiary educational leadership programmes could take the cue from New Zealand programmes which have instituted mechanisms such as the Programmes Advisory Committees (PACs), comprising people from educational institutions, that help the programmes to keep up with the changes taking place in the schools and colleges.

Participants also have to play an important central role in programme evaluation in order to make the programmes not only relevant and current but also to acknowledge the input by the participants in programme development. Other independent evaluators could also be engaged to ensure not only that the programmes remain focused and relevant but also to assess the overall impact which the programmes have on enhancing educational leadership in the schools and other educational places. Care should be made, however, to avoid escalating the costs of such evaluations.

The Ongoing Nature of Leadership Development

In this study, change was seen as the catalyst for spurring programmes' development as well as for determining the nature and direction of programmes for educational leadership. It is proposed that the process of educating leaders should be seen as a continuous process which should be supported by the programmes of educational leadership. It proposed, therefore, that tertiary programmes for educational leadership, in Tanzania, should include processes that would allow them to regroup the participants periodically in order not only to update each other on what is going on in their institutions and places of work but also to take advantage of the most recent research findings from programme providers based within tertiary institutions. The programme providers would also gain from their collaborators in the field by getting first-hand information of what is going on in the field of work and how practising leaders are addressing practical issues in schools and other educational establishments. Teaching and learning retreats, meetings, workshops and seminars, should be encouraged as part of programme development, rather than merely isolated or *ad hoc* activities.

A Note on Methodology

This study, which is a multi-site case study, employed a multi-pronged qualitative approach to examine five New Zealand and one Tanzanian tertiary educational leadership programmes. The data were collected using a variety of methods, including document analysis, one-to-one interviews, focus group discussions and the administration of questionnaires. The use of the different methods not only complemented each other but also served to augment the dependability and credibility of the data and to authenticate the conclusions drawn from data analysis and interpretation. Data from interviews, focus group discussions and questionnaires not only complemented data from the analysis of documents but also tended to illuminate and clarify the practices of educational leadership in the two countries, in general, and educational leadership development, in particular. Altogether, there were twelve educators interviewed in New Zealand, eight Tanzanian educators who responded to an open ended questionnaire and two focus group discussions with New Zealand educators - the first comprising five people and the second comprising four people.

The qualitative nature of the study, the multi-site approach as well as the multi-pronged data collection methods, enabled the study to examine educational leadership programmes, in New Zealand and Tanzania, from a variety of perspectives and thus, to reveal at a deeper level, the complexities involved in the process of educational leadership development. By grouping the data into different categories, as indicated in

the methodology chapter, the researcher was able to generate themes which formed the basis for cross-data analysis and interpretation; as well as the discussion and conclusions.

The comparative nature of the study provided opportunity for the researcher to compare data across not only six different programmes of educational leadership but also across two different nations. The challenge involved in comparing aspects of educational leadership across Tanzania and New Zealand is borne in the different socio-economic and technological levels of development and different educational practices as well as the demographic differences between the two countries. It was found, however, that, in both cases, there were areas of similarity and congruence. For example, it was noted that, in both countries, the appointment of school principals and other heads of educational establishments did not legally require candidates to have formal educational leadership qualifications⁷³.

It was also noted that the nature and functions of educational leadership, in both countries, have been influenced by social, economic and political changes from the 1980s. These changes, though seemingly different in origin, in both cases, are inclined towards the neo-liberal ideology which is under-girded by educational commoditisation and privatisation, reduced direct government involvement and responsibility in educational issues and increased school and community responsibility for the provision of education.

In both countries, it was also noted that quasi-governmental agencies exerted immense influence on the direction and outcomes of education; in effect, curtailing the choices as well as the discretion of local leadership on important educational matters, such as curriculum, standards, evaluation and assessment. These changes were seen to have influence on the programmes of educational leadership that were examined in this study.

A final remark on the methodology, refers to the appropriateness of the qualitative research approach which was used in this study, to explicate and understand educational leadership issues. As noted in the methodology section, qualitative approaches to educational research, are still facing obligation for legitimating

⁷³ On this issue, it was noted in the case of New Zealand that increasingly candidates with formal qualifications, were more likely to be appointed in office than those without them. In Tanzania it was also found that the recent educational policy (URT 1995) stipulates leadership qualifications for appointing heads into offices.

themselves as valid and appropriate methodologies in educational research in developing countries. It is hoped that the results of this study would contribute towards raising consciousness and enthusiasm, amongst educational researchers in Tanzania, to undertake qualitative studies in education, in order to address real educational issues and to provide practical, humane and people centred solutions rather than solutions based on the mere configurations of numbers and development of models.

Appendix A

Sample of Courses offered in a programme

Courses Offered in the Dip1NZ (Programme Information 1997) and their sub-components are listed as follows:

Course One: Effective Leadership; with sub-components of:
Leadership role and task analysis;
Leadership and management theory;
Leadership style;
Self-development and time management; as well as,
Management skills.

Course Two: School Self-Management, which comprises of:
Governance and management;
Policy analysis;
Educational planning; and
Educational legislation.

Course Three: Educational Leadership, constitutes of:
Professional Leadership;
Curriculum Development;
Staff appraisal; as well as,
Evaluation and school development.

Course Four: Schools and Public relations, with the following sub-components:
Relationship marketing and the school;
School Community interaction; and
Quality management.

Course five: Managing Resources, which is comprised of:
Financial management and reporting;
Resources in schools project; and
Organisational learning.

Course six: Collaborative Management, with the following sub-components:
Theory and practice of collaboration;
Collaborative management development; and
School culture; and Managing change in schools.

Course Seven: Action Research, which constitutes of:
Action Research part one (introduction and proposal development) and
Action Research part two (methods, conducting action research & report).

Appendix B

LIST OF PARTICIPANTS

A New Zealand Educators

1. 2. ENZ1 - Programme provider within a polytechnic. Started as Secondary teacher then joined university for post-graduate studies, earning a doctorate in educational management. was head (by the time of this study) the department of educational management and co-ordinated the diploma in educational leadership programme, at one of the biggest polytechnics in New Zealand.

ENZ2 - Programme provider within a college of education. Taught in primary schools before joining university for undergraduate studies and Masters degree where she specialised in educational management. Then taught at various colleges in her area of specialisation - educational management.

3 ENZ3 - principal of a successful intermediate school within an affluent community in New Zealand's largest city, Auckland. Has post-graduate qualifications in area of educational management from both university based programmes and from a polytechnic.

4. ENZ4 - Programme provider. Formerly worked as co-ordinator of the educational leadership programme under a college of education before it was merged with a university and incorporated within an existing university educational leadership programme. Conversant with the educational environment of developing countries, having taught at a teachers' college in one of the major South Pacific islands for a number of years.

5. ENZ5 - Programme provider. Taught in primary and teachers' colleges before joining the university for further studies. One of the earliest New Zealanders to obtain a Masters in Educational Administration and PhD in the same area, has been closely associated with leadership education and development in New Zealand, especially, with the programme of educational leadership which preceded the Mast1NZ programme, which he co-ordinates.

6. ENZ6 - Programme provider, for the Wananga-based Mast2NZ. Besides co-ordinating the programme of leadership at the Wananga based programme - Mast2NZ, the educator is also involved in the overall running of the Wananga within which the programme is based.

7. ENZ7 - Principal of a high school Auckland. Taught in various schools in New Zealand before rising through the ranks to become a principal of a high school in Auckland. He had never undergone formal educational leadership development programme.

8. ENZ8- Teacher, Hospital School, Auckland. Taught for many years in primary and secondary schools in and around Auckland.

9. ENZ9- Participant Programme of Educational Leadership. Teaches at a Maori immersion boarding secondary School in the North island of New Zealand.

10. ENZ10 - Deputy Principal of a high school in Auckland. Having taught in many schools before, he got a job at the College, which has predominantly Maori/South Pacific Island students.

11. ENZ11- Teacher in a high school in the Hawkes bay area. Taught and headed the English department at the college for a number of years. Spent time in Africa - particularly in Tanzania and Zimbabwe. Finishing (at time of the study) Masters degree in Developing Studies.

12. ENZ12- Programme provider. Taught in primary and secondary schools before joining university for further studies. Then specialised in educational leadership and focused researched in the area of female education and factors affecting female educational leaders.

B Tanzanian Educators

TZE1 Tanzanian academic working at a university in the United States during the study. Taught and administered in secondary schools before joining the faculty of a university in Tanzania. Has studied and taught in the USA for number of years.

TZE2 is an academic with a university in Tanzania. Has taught for a number of years before joining the university first as a student and later as lecturer. During the study he was on PhD outside Tanzania.

TZE3 a teacher by profession, has taught in secondary schools in Tanzania and worked as an administrator in the Tanzanian Ministry of education, During the study he was doing his Masters outside Tanzania.

TZE4 an academic working a university in Tanzania. Taught in primary schools and teachers colleges in Tanzania. Was a headteacher in various schools before he joined the university for his bachelors and masters degree. During the study he was doing his PhD outside the country.

TZE5 a programme provider with the programme of educational leadership taught at a university in Tanzania. Had experience of teaching secondary schools before joining the staff of the university.

TZE6 an educational administrator, working with the ministry of education in Tanzania. Has taught in secondary schools and has also been head of department.

TZE7 a programme provider within the university in Tanzania. Has teaching experience in primary and secondary schools as well as in adult literacy education.

TZE8 a secondary school teacher who holds a BA (Ed) degree and a masters in economics. He also has experience of teaching and administration in primary schools in Tanzania.

Appendix C

The Historical Roots of Maori Education for Resistance

Introduction

A brief history of Maori education in New Zealand is outlined here in order to provide the context within which the programme was conceived at the Wananga and the objectives and purposes for which the programme is intended. It is argued that, it is necessary to understand the historical contact and relationship between the indigenous Maori and the settler Europeans in these islands, which the Maori call Aotearoa, in order to place the emergence of the institutions for Maori cultural revival, such as the Wananga and the Kohanga Reo, in proper perspective. For the meanings of some Maori terms, refer to the list of terms at the beginning of this thesis.

Maori Education

Any attempt at understanding contemporary New Zealand's education processes needs to take into consideration the historical bi-cultural existence between the indigenous Maori and the European settlers, which in many ways is similar to the relationships that obtained between colonialists and Africans in most parts of Africa. The system of education was in most cases deplete of the values of native peoples and any advanced form of education tended towards assimilation rather than integration.

Schooling for Maori was destined to produce a westernised rural based peasantry, with mission schools as the most effective avenue through which this process was accomplished. The era of missionary involvement in Maori education spanned the period between 1816 - 1840 without government involvement. Between the 1840s and 1860s, the government became more involved in the education of Maori children by consolidating or extending the work of mission schools. After the land wars (circa 1860s) a growing mistrust of Europeans amongst the Maori communities developed, causing schools to lose many children. This led to the winding down of missionary involvement in Maori education, giving way to greater government involvement (Durie 1995).

The emphasis of the "practical" rather than the academic aspects of the curriculum was high in the consideration of educational provision for Maori and so was the assimilative aspects of education. In the preamble for the 1844 Native Trust Ordinance it was stated (Durie 1995:30) that:

In undertaking the colonisation of New Zealand Her Majesty's Government ... recognised the duty of endeavouring by all practical means to avert disasters from the native people of these islands, an objective which may best be attained by assimilating as speedily as possible the habits and usages of the native to those of the European population

In this regard, Renwick (1986:84) quotes an education officer who could see no reason why the Maori should retain their language as he argued that: "Its natural abandonment, involves no loss on the Maori". By implication therefore, losing their Maori identity made the Western educated Maori children "better" people in the colonial officials' eyes.

In 1847, an Education Ordinance encouraged the establishment of boarding industrial schools which it was believed would hasten the assimilation of Maori children by removing them from the influence of their native villages. Specific syllabus requirements also reflected assimilative statements. For example, the teaching of the English language and subjects like arithmetic and geography was portrayed in the 1880 Native School Code, as introducing the Maori to "such a culture as would fit them to become good citizens" (Durie, 1995:31).

Whereas some Maori elements and needs were provided for and met in native schools, in public schools no special provision to meet Maori needs were deemed necessary. So an educational dichotomy between the education provided for Maori children in native schools and those in public schools grew steadily with time.

Understandably the Treaty, could not foresee and therefore did not cover issues of justice and fairness in educational practices, particularly since in those early days, western education was construed by most Maori as a foreign practice unlikely to have impact on indigenous people and their ways of life (Renwick 1986). But as the domination of western ways of doing things became permeative and

widespread, and along with them the individualistic spirit of competition, it became clear that to succeed, even for Maori, Western education was indispensable.

Through a series of Acts and Ordinances the educative process in New Zealand systematically worked towards alienating native children from their cultural and traditional ways of life in order to embrace the "new" western ways of doing things. Boarding school systems for Maori children were introduced and supported by government in order to isolate them from what was believed to be the "demoralising influence of the Maori villages" (Puketapu, 1993:60). The schooling process for the native children, apart from not enforcing their culture also rigorously prevented the children from speaking Maori and were liable for punishment if they did. In 1867 a Native Schools Act was passed with a directive for all education to be delivered in the English language.

It should be noted that adoption of Acts and Ordinances that eventually succeeded in undermining and devaluing Maori cultural imperatives were sometimes accorded support from leaders of Maori themselves. It is noted for example that the 1871 Amendment of the Education Act which restricted the use of Maori and further enforced the 1867 ordinance on the use of English only as the medium of instruction, was strongly supported by Maori members of Parliament who openly participated in the introduction of Europeanisation policies (Puketapu 1993). Renwick (1986:83) quotes a senior Maori leader who argued that, "in the school curriculum, ... English should come first, second, third, fourth and all the rest of the subjects fifth". It is observed (Renwick 1986:83) that the reason advanced for the attitude was that:

Maori parents do not like their children being taught in Maori, even in the Maori schools, as they argue that the children are sent there to learn English and the ways of the English. Maori, ... should be the language of the home, with the prime responsibility for its maintenance resting with the Maori mothers.

Renwick (1986:83) argues that, "finding ways of helping Maori children become proficient in English has been a central aim for Maori education for more than a century". It was argued that schools were not the appropriate places for the maintenance the Maori culture, as this could be taken care of by the *hapu* and the *marae*.

It may need to be noted that, this trend has been found among the people in colonised nations after realising their disadvantaged positions to strive to adopt the use of foreign colonial languages with the hope of being on level competing ground with their colonisers. For example, Brock-Utne (1993) cites the case of the Kikuyu in Kenya, who were incensed by the policies of some missionary schools which called for the teaching of various local languages in the early years of primary school with English getting introduced later, in gradual stages. It is observed (Brock-Utne 1993:40) that:

The Kikuyu boycotted the missionary schools, and in 1931 they founded the Kikuyu Independent School Association (KISA). One of KISA's rules was that English should be the instructional language at all levels.

The reasoning behind the insistence on the English language of instruction being that in the struggle against the injustice of the British colonial policies, Africans needed to compete with the colonialists on their own turf. They, therefore, felt that if English was used as the language of instruction, their children would not only gain more proficiency and command of the language, but they would also be able to successfully compete for opportunities hitherto reserved for European children.

It is important for our present purpose, to note the parallels between the Maori relations with the settlers and the African relations with the European colonisers and in some cases settlers. In both cases, educational provision for the colonial people was tied to certain ideological and economic motives. The administration of education was meant to accomplish these objectives. Thus various forms of coercion and punitive measures were employed to ensure that the colonial ideology is imbibed by the locals to the point of saturation. Renwick (1986:84) points out that:

In New Zealand, until recent times, the corollary of nationalism has been the assumption that minorities would assimilate the ways of the dominant culture. It was expected by members of the dominant culture, accepted by those of the minority culture, and therefore legitimised in the minds of both.

Through the impact of the western culture and colonial education (Puketapu 1993, Durie 1995, Graham Smith 1986), Maori cultural institutions became weakened and in some cases were replaced by quasi-

national umbrella organisations which are seen as government initiatives to reorganise Maori and “detrribalise” them, thus, sealing Maoridom’s sense of cultural identity, and the diversity within the culture itself (Linda Smith 1986).

The contemporary context

Among some sections of Maori in New Zealand, the suspicion of western education as a Trojan Horse introduced amongst them, veiled in magic and myth, with the specific intention of the destruction of their culture, has not quite waned. Linda Smith (1986:7) argues that:

The education system and systems within were created to fulfil specific functions. Over time it has been added on to and covered with more layers of myth and magic but the original *aitua* (evil spirit) is still there... Years of experience, frustration and disappointment have convinced many Maori that the whole system deliberately works to disadvantage Maori people.

In response to the such challenges and disillusionment with mainstream educational offerings in New Zealand, which was seen as discriminatory to Maori, some Maori sections started initiatives in the early seventies (Puketapu 1993, Linda Smith 1986, ENZ6) to resist and try to work around the system. Amongst other things these initiatives resulted into the establishment of educational institutions of total Maori immersion early childhood education (*Kohanga Reo*), primary schools (*Kura Kaupapa*), secondary schools and institutions of higher education (*Te Wananga*) These institutions are mainly committed to the teaching of Maori language, culture and philosophy to Maori, partly as a means of reviving their language and the culture. Further to this however, the Maori cultural revival institutions, also wanted to instil self-esteem and give the Maori the necessary skills for survival in an increasingly competitive environment.

Winiata (1997:1-2) describes, what he calls “shattering “ statistics on Maori health, education, housing and employment in New Zealand as follows:

Despite the promises made by the Crown ... relative to the standards of the other British subjects in this Country, Maori life-expectancy is shorter; the range of experiences and options which education brings is more limited, the quality of rest, comfort and confidence which comes with home ownership is less familiar to Maori, the employment experience is described by the acronym FOLI, First Out (of work) Last In, which casts Maori in the role of shock-absorber for the economy.

On top of these, there seems to be a general feeling amongst the Maori that they were not having the requisite share of input in decision-making processes - local and national. It is stated, for example, Mast2NZ programme Information 1997:7) that: “At present the non-Maori majority in New Zealand has the power to veto major proposals affecting Maori people”. The concern is further expressed that the veto is usually applied by senior decision-makers, including teachers, who have no knowledge or sophistication of the Maori culture, philosophy and ways of their organisation.

It is observed (Winiata 1997; Graham Smith 1986) that, calls for consultation among the Maori and Pakeha partners in the Treaty of Waitangi in New Zealand, have been Pakeha directed and burdensome and, in terms of the purposes of the process, the presentations appear to be fait accompli, with no opportunity for unconstrained discussions. Arguing about the issues surrounding the government initiative introducing *Taha Maori* in public schools, Graham Smith (1986) argues that:

The control of what is to be regarded as valid knowledge and therefore to be taught in schools is maintained by the numerical dominance of Pakeha people in key positions of decision-making within the Education Department. Where consultation has occurred with minority interest groups, it is more often that knowledge which conforms to dominant Pakeha expectations that is sanctioned and reinforced.

Graham Smith (1986) goes on to argue that the way the government introduced *Taha Maori* in schools, worked not only to preserve the dominance of the Pakeha within the control of education, but also actively promoted acculturation of Maori culture. Thus, it is proposed (Winiata 1997:5) that, a rethinking of arrangement for Maori political participation at both local and national forums is necessary so that: “the present reactive role would be largely displaced with proactive behaviour”.

While it is not the intention of this brief introduction to go into the complexities surrounding educational relations amongst the two main cultures in New Zealand in relation to educational provision and control, suffice it to say that the examples outlined above serve to indicate the felt need amongst some Maori sections to work towards changing the situation. It is in this consideration that movements intended for Maori education revival like the Kohanga Reo and the Wananga emerged. Linda Smith (1986:7) argues, that, "Te Kohanga Reo were created by a minority indigenous people who were never ever really part of the main stream education". The same sentiment was expressed to the researcher by members of a focus group discussion (FGD2) about the emergence of the Wananga and the conceptualisation of the Mast2NZ programme for Maori leadership.

Compiled by Ndibalema Alphonse
Massey University College of Education, 1999.

APPENDIX D

THE SOCIO-HISTORICAL CONTEXT OF EDUCATIONAL LEADERSHIP IN TANZANIA

The history of Education leadership in Tanzania is reflective of the general nature of administration in the society and the aims of education at a particular point in time. Thus, education leadership in pre-colonial, colonial and post colonial Tanzania exhibit some distinctive features salient to the mode of administration and the aims of education. Educational leadership in the traditional, pre-colonial societies reflected the organisation of each community and the community's aims of education which, according to Mwampeta (1978:121) was:

To conserve the cultural heritage of family clan and tribe, to adapt children to their physical environment, and to teach them how to use it, to explain to them that their own future and that of their community depended on the perpetuation and understanding of tribal institutions, on laws, language and values inherited from the past.

The aims of education in pre-colonial Tanzanian societies, therefore, (Nyerere 1968) was to transfer knowledge the accumulated knowledge and wisdom of the society from one generation to another, and to develop the potential for future preservation and development of the society. In many cases pre-colonial education was non-formal, ascriptive, universal and compulsory. Thus, educational leadership was naturally embedded in every day life activities which required learning and teaching.

After Tanzania was colonised, first by the Germans (1885-1918) and later by the British (1919-1961) colonial formal education was introduced. Educational leadership under the colonial education system reflected the nature of colonial administration and the objectives of colonial education. It is noted (Mbilinyi 1982:78) for example that, the objectives of German education was to create submissive civil service, provide utilitarian education, inculcate German colonial ideology and ensure economic exploitation of the country. Guided by these objectives and the hierarchical nature of the colonial administration, school leadership encouraged learning by rote and administering the cane - Corporal punishment to ensure compliance.

Colonial educational activities were mainly limited to the coast (German education) and cash-crop producing areas (British education), resulting into regional and tribal differentiation in education provision which have persisted to the post-independence era. Apart from encouraging tribal and regional rifts, the British educational process also propagated racial rifts as a tool for political control and economic exploitation. It has been noted (Mbilinyi 1982:83) that :

Colonial administrators and missionaries were sent to the United States on 'study tours' to observe Negro education institutions, and praised the *relevance* and *practicality* of what they saw, its relevance being, of course, to the objectives of producing docile productive workers or peasants.

By the same token, in 1931, the director of Agriculture stated (Saul 1973 in Mbilinyi 1982:83).that "the African is a peasant farmer at heart and should be trained rather than educated". This connotes the objectives of divorcing knowledge from practical work by emphasising "training" while down playing "education" for the majority of the people in the society.

With increased demand for more people to work in government and in private business however, the school curriculum was "improved" so that some Africans could enter secondary school courses at Makerere in Uganda. Curriculum at secondary school was literary and used English as a medium of instruction. The few who got places in Secondary education and above were assured of blue collar jobs in the colonial administration, with many of them becoming clerks, teachers and a few head teachers.

The pyramidal structure of the education system, with a broad base and very narrow and restricted apex, reflected the hierarchical social economic relations that were created the colonial socio-economic relations in the Tanzanian societies. By the time of independence many Tanzanians, schooled and un-schooled alike, had already accepted the 'superiority' of those with formal western education and their legitimacy to hold positions of relatively higher income, power and prestige (Mbilinyi 1982, Nyerere 1968). As Rodney (1972:271) observes, regarding colonial education in Africa:

Whoever had an opportunity to be educationally misguided, could count himself lucky-because that misguidance was a means of personal advance within the structure created by European capitalists in and for Africa.

It is significant to note that it is these privileged few who were handed over the leadership of the country at independence.

The unintended outcome of the colonial education however, was the development of a strata of colonised people who started to question the colonial social structure and vied for the country's independence. Nyerere, for one, a secondary school teacher became a leader of the nationalist movement which led Tanganyika to political independence in 1961.

Guided by the modernisation views of development, and the belief that education can play a vital role in the reconstruction of society, the post-independence political leaders in Tanzania hoped to find solutions to the problems of underdevelopment in the education system. The expansion of education provision, therefore, aimed at producing Africans who could take over the positions left vacant by departing colonial administrators. The objective was to educate as many people as there were jobs available especially in the public sector. Some progressive policies including legislation against racial and religious segregation in the education system were instituted and implemented.

Soon, however, it was realised that the model of education inherited from the colonial period which, as Carnoy (1974) observes "was organised to develop and maintain in the imperial countries, an inherently inequitable and unjust organisation of production and political power", was not helping in the liberation of all Tanzanians. Instead the education system aimed at ensuring hegemonic control of the educated by making them loyal and submissive to the western colonial rule, western culture, religion and other ways of doing things. Such a system had very limited liberative potential.

In 1967, Tanzania decided to reorient its socio-economic relations and follow the "Ujamaa" (African Socialism) path of development. The aim was to build an egalitarian society with the objective of ensuring equity for all citizens. The Tanzanian education was expected to take a leading role toward attaining these socialist aims and objectives. Attempts were, therefore, made to orient the education system towards "Ujamaa na Kujitegemea" (socialism and self-reliance). The philosophy of Education for Self-reliance (ESR) was espoused and promoted by the Tanzanian political leadership. As Cliffe (1973: 217) notes, the Tanzanian leadership attempted the development of an education system that could help in building a socialist society by inculcating certain values while aiming at a realistic preparation for a working life in a developing but also overwhelmingly rural society. Such values, which were articulated by ESR (Nyerere 1968) included, "a sense of commitment to the total community; co-operative endeavour; and the concepts of equality and responsibility to give service". Further the educative process was envisaged to work towards counteracting the temptation of tendencies towards intellectual arrogance, while encouraging an enquiring mind; the ability to learn from what others do and reject or adapt it for their own needs; and a basic confidence in their own position as free and equal members of society.

Rue (1973:43) notes that equity was viewed as a political and ethical imperative of the Tanzanian leadership, which argued that no just society can be built on the basis of a privileged elite ruling a poor majority.

Thus changes in the organisation of schools and the syllabi, especially in primary schools, were proposed. These changes were to seek to impart more thoroughly the skills a farmer and participating citizen would need. School life was to be re-organised such that it would become a productive self-reliant enterprise and become more closely integrated with the communities around them (Nyerere 1968, Cliffe 1973, Ishumi 1981)

The educational leaders (including teachers) in Tanzania were to adhere to the leadership code which was proclaimed by the *Arusha declaration* (1967) to guide leadership practice in the country. According to the Arusha declaration leadership code, leaders were encouraged to refrain from feudal and capitalistic activities which were exploitative in nature (e.g. to hold shares in any company, to own houses for rent or receive more than one salary) (Coulson 1982:178). Leaders had to encourage participatory democracy in decision making as well as promote equality and social justice. In schools, students were to participate in the management of some school activities especially the "self-reliance projects" (Mosha 1990).

Supportive policies especially those that aimed at creating a strong public education system including, nationalisation of schools, Universal Primary Education (UPE), abolition of school fees at all levels, as well as encouraging non-formal and informal adult education were introduced. Through these progressive policies Tanzania registered considerable success. By 1980 about 96% of primary school cohort was enrolled in Schools, literacy rate had risen to 95% as well as gender equality to access of 50:50 had been achieved by 1985 (URT 1993:58).

However, it is worth noting that the implementation of these policies encountered structural and ideological impediments which limited their liberative potential. It has been observed (Malekela 1984), for example, that although the official policy remained that each level of schooling was sufficient by itself, there still remained a general clamouring for secondary education amongst many people which could not be met by the few available secondary school places. Although, according to ESR, the role of examination was to be downplayed, selection for secondary education and, hence, further education stressed academic achievement which was assessed through national examinations. It has been indicated (Mbilyi 1982, URT 1987) that the structure of educational access remaining pyramidal contributed to educational elitism contrary to the objectives and the philosophy espoused by education for self-reliance.

It has also been noted (Omari 1991a), in the same vein, that ESR did not create as many liberative intellectuals as it was expected. In an attempt to draw university education to the needs of the work place, the government passed a resolution in 1974 which required students to work for at least two years after form VI so as to obtain character assessment to complement their examination results before being admitted into the university or other tertiary institutions of learning. The implementation of the resolution resulted in such a dearth of students in some faculties, especially female students and those in science and engineering fields that, by 1984 the practice was officially abandoned. As Omari (1991a:187) observes:

While the innovation was made to appear like an attempt to bring the university world close to the world of work, hoping to increase the social returns of higher education whose unit costs were rising rapidly, there were no overt efforts to link the innovation with the creation of a socialist intelligentsia through proletarianisation of higher education.

Another problem of implementation of socialist transformation in education was in the area of educational leadership development. While including the teachers in the leadership code indicated that teachers were recognised as educational leaders, teachers were not recognised for leadership development. When leadership development programmes were mounted at Kivukoni College, only high ranking education officials were encouraged to participate in the programmes. At institutional levels only heads and later deputy heads of secondary schools and post-secondary institutions participated in the programmes.

It may be argued, therefore, that Tanzania attempted to use the bureaucrats to mobilise the country for socialist transformation. This, as Saul (1973:282) observes was not only bedevilled with contradictions but was liable to be undermined. In the process of implementation, the socialist strategy was changed to conform with the perceptions and interests of the bureaucratic bourgeoisie who controlled the implementation. Saul (1973), further, observes that these bourgeoisie were not only interested in preserving their own status but they were also distrustful of major political changes necessary before and during the socialist transformation.

The significance of the above observations is that they verify the limitation of confining leadership development to a small group of bureaucrats.

Compiled by Ndibalema Alphonse
Massey University College of Education, 1999.

Appendix E

Appendix E (i) :

Interview Guide for Teachers

The following questions were used to guide interviews with teachers in the New Zealand school system:

1. As a teacher, what would you consider to be the main constraints facing educational leadership in New Zealand today?
2. Can these constraints be addressed by educational leadership programmes? How?
3. Are there any specific qualities and characteristics that we should look for in an educational leader? Why?
4. What role do you think higher education should play in facilitating educational leadership development?
5. What should be the major factors to put into consideration when developing educational leadership programmes?
6. What educative/learning experiences should be emphasised in programmes for people who should be educational leaders?
7. What role should social values and ethical considerations play in the programmes?
8. What educational values and purposes should/need to be part of educational leadership programmes? Can these be accomplished if the programmes are offered outside the framework of teacher education?
9. Are there social and educational policies which need to be taken into consideration in developing educational leadership programmes?
10. Is there any need for policies/guidelines upon which the development of education leadership programmes should be based?
11. How are issues of decentralisation of control and participatory democracy dealt with in educational practice? Do you think educational leaders are prepared to deal with them?
12. How should issues related to social differentiation e.g. class, ethnicity and gender be handled? Do you think educational leadership programmes can make the understanding of these issues more clear?
13. How should educational leadership deal with issues of decentralisation of control and participatory democracy in your institution? Do you think educational leadership programmes should address them?
14. What are the effects of bodies like The Ministry of Education, ERO, NZQA, Educational Boards, Teachers' unions etc. on educational leadership? How could these be addressed by leadership programmes?
15. Do you have other views on some of the issues we have covered that you may want to add?

Appendix E (ii)

Guide for Programme Providers

The following questions were used to guide interviews with programme providers:

1. As a programme provider at a higher education institution, what do you envisage should be the role of higher education in New Zealand? How is this role currently fulfilled? What are the major constraints facing higher education today?
2. Specifically, what part do you think higher education should play in facilitating educational leadership development?
3. How have the programmes evolved? Who is responsible for developing them? How are the standards controlled and monitored? Who are the typical recipients of the programmes?
4. What are the major factors put into consideration when developing the programmes?
5. How have contemporary educational policies (e.g. Tomorrow's Schools) affected educational leadership programmes developed by your institution? What other policies do you take into consideration in delivering your programmes?
6. What educative/learning experiences should be emphasised in programmes for people who should be educational leaders?
7. What role should social values and ethical considerations play in the programmes?
8. What educational values and purposes should/need to be part of educational leadership programmes? Can these be accomplished if the programmes are offered outside the framework of teacher education?
9. Are there stated policies/guidelines upon which the development of tertiary education leadership programmes is based?
10. How do bodies like The Ministry of Education, ERO, NZQA, Teachers' unions etc. influence the development of the programmes?
11. How do leadership programmes address problems related to social differentiation e.g. class, ethnicity and gender? Do you think the treatment of these issues is sufficiently adequate?
12. How are the issues of decentralisation of control and participatory democracy dealt with in the leadership programmes?
13. What are your views on educational leadership being able to contribute towards the promotion of democratic principles in social and educational processes? Are there obstacles towards realising these ideals? How can leadership programmes address these obstacles?

14. What would you consider to be the main constraints facing educational leadership in New Zealand today?
15. Can these constraints be addressed by educational leadership programmes? How?
16. Are there any specific qualities and characteristics that we should look for in an educational leader? Why? How do leadership programmes approach this issue?
17. Is there any thing you may add that you think could be useful in the development of a new programme of educational leadership?

Appendix E (iii)

Interview guide for practising educational leaders

The following questions will be used to guide interviews with practising educational leaders:

1. As an educational leader, what would you consider to be the main constraints facing educational leadership in New Zealand today?
2. Can these constraints be addressed by educational leadership programmes? How?
3. What role do you think higher education should play in facilitating educational leadership development?
4. What should be the major factors to put into consideration when developing educational leadership programmes?
5. What educative/learning experiences should be emphasised in programmes for people who should be educational leaders?
6. What role should social values and ethical considerations play in the programmes?
7. What educational values and purposes should/need to be part of educational leadership programmes? Can these be accomplished if the programmes are offered outside the framework of teacher education?
8. Are there social and educational policies which need to be taken into consideration in developing educational leadership programmes?
9. Is there any need for policies/guidelines upon which the development of education leadership programmes should be based?
10. How should issues of decentralisation of control and participatory democracy be dealt with in leadership programmes?
11. As part of your practice do you encounter issues related to social differentiation e.g. class, ethnicity and gender, which you think educational leadership programmes may need to address?
12. How do you deal with issues of decentralisation of control and participatory democracy in your institution? How can leadership programmes address them?
13. What are the effects of bodies like The Ministry of Education, ERO, NZQA, Educational Boards, Teachers' unions etc. on educational leadership? How could these be addressed by leadership programmes?
14. What are your views on educational leadership being able to contribute towards the promotion of democratic principles in social and educational processes? Are there obstacles towards realising these ideals? Can these obstacles be addressed by leadership programmes?
15. Are there any specific qualities and characteristics that we should look for in an educational leader? Why? How do leadership approach this issue?
16. Do you have other views on some of the issues we have covered that you may want to add?

Appendix E (iv)

Questionnaire for Tanzanian educators

The following questions were sent to Tanzanian educators both in and outside Tanzania.

1. As a Tanzanian educator, what do you see the role of tertiary education in the country? In your view does it tertiary education play that role?
2. Specifically what role do you think tertiary education should play in facilitating the development of educational leadership in Tanzania?
3. What factors do you think should be taken into consideration when developing programmes for educational leadership at a tertiary institution?
4. What role should values and ethical consideration play in the programmes?
5. What are your views on how issues of social differentiation should be treated by the programmes?
6. How should the programmes relate to the social and political realities of education in Tanzania?
7. What should be the relationship between the programmes and bodies such as the Inspectorate and, the Tanzanian National Examination Council and the Institute of Education?
8. What would you consider to be the main constraints facing educational leadership in Tanzania today?
9. How can educational leadership programmes assist in addressing these constraints?
10. What other views do you have on the development of educational leadership programmes in Tanzania?

APPENDIX G: LETTERS

Appendix G (i)

Sample Letter for Request of Documents

Ndibalema Alphonce
Department of Policy Studies in Education,
Faculty of Education, Massey University, 11-
222, Palmerston North, New Zealand.

(Date)

Dear [Programme Provider]

Re: Request for documents on your [Educational Leadership programme]

Dear

I am currently enrolled at Massey University as a Commonwealth Scholar and PhD student from Tanzania. My research topic involves looking at educational leadership programmes offered by tertiary institutions in New Zealand with a hope of drawing useful lessons for creating a framework for developing appropriate educational leadership programmes in Tanzania.

The purpose of this letter is to ask you to kindly send me documents and materials pertaining to your [Educational Leadership programme]. The documents could include: brochures; course outlines; reading lists and text books (if any); syllabi (core courses and options); evaluation procedures; statements of mission and vision; and **any other** document(s) that you may deem pertinent in putting your programme into proper perspective. This information will be very helpful in acquainting me with the range of programmes available in New Zealand.

Later, as part of my data collection, I plan to interview programme providers, students, and practising educational leaders from several New Zealand educational leadership programmes. In order to adequately prepare myself for the interviews I need to gain an insight into the programmes offered by various institutions in the country, their objectives, missions and philosophies. I would like to assure you that any documents and information supplied by you will be treated as private and confidential.

Your co-operation and assistance in providing background material for this project will be very highly appreciated. For further clarification, please do not hesitate to get in touch with me, or my supervisor for this doctoral research, Professor Wayne Edwards, Department of Policy Studies in Education, Massey University.

Hoping to hear favourably from you soon, I am yours

(signed)

Ndibalema Alphonce

Telephone No: 64 (06) 350 6228 (direct) working hours

64 (06) 350 4534 (leave message)

64 (06) 356 6113 (home) After hours

Fax: 64 (06) 350 5635

Email N.R.Alphonce@Massey.ac.nz

Appendix F (ii)

Sample letter for Request of Interview

Ndibalema Alphonce
Department of Policy Studies in education
Massey University
Palmerston North, New Zealand.
[Date]

Re: Request of interview

Dear [Interviewee]

I am currently enrolled at Massey University as a Ph.D student from Tanzania. My research topic involves looking at educational leadership programmes offered by tertiary institutions in New Zealand with a hope of drawing useful lessons for creating a framework for developing appropriate educational leadership programmes in Tanzania.

As part of my data collection I have to interview programme providers, students, teachers and practising educational leaders between the months of July and October 1997. The purpose of this letter is to formally ask you to accept my request for interview at a time and place of your choice. I should also mention that care will be taken to ensure that anonymity and confidentiality are maintained.

I trust that as an experienced and committed educationist, your views and suggestions would be invaluable to a country like Tanzania which has lately seen rapid expansion of its education system without commensurate growth in its leadership capacity.

I will appreciate if you get in touch with me as soon as possible at:

The Department of Policy Studies in Education,
Faculty of Education, Massey University
11-222 Palmerston North.

Telephone No: 64 (06) 350 6228 (direct) working hours
64 (06) 350 4534 (leave message)
64 (06) 356 6113 (home) After hours
Fax: 64 (06) 350 5635

Email N.R.Alphonce@Massey.ac.nz

Hoping to hear from you soon, I am yours

(signed)
Ndibalema Alphonce

Appendix F (iii)**Sample letter for forwarding Interview guide(s)**

Ndibalema Alphonse,
Educational Studies and
Community Support Department,
Massey College of Education,
Private bag, Palmerston North

14 October 1997

Dear [Interviewee]

I am writing to thank you for granting me the opportunity to talk with you on issues related to the activities of [*Institute*] on Monday 20 October 1997 at 11 am. In order to give structure and guide our discussion, I am hereby enclosing some questions to which I would like some elaboration. Please take them as just that, a guide to a lively conversation and exchange of ideas.

Again I would like to thank you for the opportunity and to assure you that any information or material provided will be held in strict confidence.

I am looking forward to meet with you.

Yours sincerely,

(signed)
Ndibalema Alphonse.

Appendix F (iv)

Introductory Letter to Tanzanian Educators

Ndibalema Alphonse,
 Depart. of policy Studies in Education,
 Faculty of Education, Massey,
 University, 11-222, Palmerson North,
 New Zealand.
 (Dated)

Re: Introductory letter t

Dear Colleague,

In the recent years, and as we move into the next century, Tanzania has been under pressure to enhance its educational provision both in quantitative as well as qualitative terms. One area that has repeatedly been identified by internal and external evaluators of education, as being particularly "weak" has been that of educational leadership. This project seeks, amongst other things to put forward suggestions for a framework that may aid those intending to develop educational leadership programmes in Tanzania. The programmes would essentially have to be complete qualifications -namely diplomas, certificates or degrees offered by or in conjunction with, tertiary institutions of education.

In order to form an informed, reasonable and objective assessment of the educational leadership programme needs in Tanzania, I would appreciate your valued inputs into this project. Please take your time to look at these questions which are put to you for discussion with the researcher, and provide your honest views and opinions all of which are valued and appreciated. Please feel free to provide additional views over and above the questions I have put forward.

Please also note that I undertake to treat all answers received with strict confidence and that no names of sources of information will be divulged without prior consent.

It is with anticipation of collegial support from you that I wish to thank you in advance for your consideration and assistance.

Yours sincerely,

(signed)
 Ndibalema Alphonse.

Appendix G

Data Analysis Processes

Data collected from various sources - i.e. programmes descriptions, interviews and questionnaire transcriptions, were sorted and aggregated in different groups or categories for analysis purposes. The sheets contained in this appendix are samples of the categorisation process.

Appendix G (i)

Sample of transcribed notes from interview

Interview with NZE2, formerly a primary school teacher in New Zealand. Joined University for undergraduate studies then taught at a College of Education before proceeding to a Masters' degree in educational leadership. In the new speciality NZE2 has taught at various teachers' colleges, headed departments and co-ordinated programmes for educational leadership and management. The educator has published widely and is also involved in moderating courses and programmes for educational leadership for other colleges of education in New Zealand and Australia.

Q How would you describe the need for educational leadership programmes in New Zealand?

Govt Policy (C)

NZE2: I would say that after Tomorrow's School* in 1989, overnight things changed, with an urgent need to give people skills.

change
- context
- content.

(*Note: Tomorrow's School, refers to the policy document which was proclaimed in 1989 and in many ways has been the cornerstone of the contemporary educational reforms in New Zealand).

Q: Did development need arise only after Tomorrow's School or was it always present?

Inherent need for leadership development

NZE2: The need was always present, but it was it became greater with the need to gain qualifications to reflect the new situation. The change made the colleges of education mount leadership and management programmes.

Contextual factors - inherent need.

Change & leadership development.

Q: Was this on the basis of government requirement or school principals' initiatives?

about sudden? - lack of preparation?

NZE2: I would say both. Because of the change of policy and the fact that the role changed overnight, the principals found themselves doing different jobs. Thus, programmes gave them the necessary knowledge and skills.

Role of Policy (Context) in programme dev.

entailing retraining.

Q: Are the programmes sustainable in their present form? Is there enough demand for them?

Programmes - reactive - proactivity needed

NZE2: There is enough demand for the programmes. More than enough demand. The initial focus was on school principals but after around 1993, a number of curriculum changes brought changes in classroom teaching. A new levels of leadership and management required skills.

changing the way - changing the way

outside factors important

Health of schools not the only focus

This has changed - Trends are different - opening scope - could this include teachers?

Q: Meaning that the notion of leadership was extended to the classroom?

NZE2: Yes. It was not only confined to the top, but all levels, from the senior management team to classroom teaching, all need to have skills to manage change. ... To work with people who resisted change.

How far down can it go? To teachers' level?

Need to include of teachers in leadership development - Professional development (Affective)

Q: Is change and resistance to change considered an important aspect of leadership development programmes?

NZE2: I consider managing change to be an important aspect of programmes for leadership development. That is where programmes are related to practice. ... What is happening in one's own setting. It is the way of touching people's issues and making improvements.

Managing Personal Environment Community changes!!

Doing better? - excellent; achieving results. - Relevance?

Programmes relate to practice. (Cognitive)

Q: Is change the same as making improvement?

NZE2: Well, if you talk about change, there is always general external change, ... we are always changing. There is also general awareness of the participants' own practice, ... their own behaviour. Of their own free will, in their own backyards, the meshing of those and the true reality and the reality of other people so as to have a consistent approach to learning and teaching that also encourages them to improve their situations.

Reflection of own practice (Cognitive)

Environmental change - Policy direction

Learning from Experience? (Cognitive)

People - voluntary Needing to learn, in free. Cerebral.

Q: Are school people prepared for the change agenda?

NZE2: There has been a lot of change where people have had to work through the principles of change management to get better at understanding and directing change. People in schools couldn't just get knowledge and new ways of doing things and teaching. They had to look at people issues of managing change. Change generally involves whole communities.

The main message!

Need to leading different

managing change! - not change for change's sake

Q: Does your programme of educational leadership involve other people such as school trustees?

NZE2: Not in terms of school trustees coming to courses. But the people who come to courses have to see themselves working with the community and other agencies like school trustees or wider - parents in the community, other teachers, the Ministry of Education and legal requirements, national educational guidelines and the administration guidelines, educational review audit, the green paper on quality teaching and so on. The participants have to be aware of school issues such as the work-load and teacher shortage which make staffing difficult for schools and, thus, are sources of headache for school administration.

voluntary? or force of circumstances?

Learning community Learning community

All inclusive in leadership development context - Cognitive

Issues for educational leadership development

Personnel functions

Q: Does your programme uphold a particular philosophical position or approach?

NZE2: No I can't say that there is any particular philosophical approach for the whole

programme. My approach is mainly from the adult education perspective. My philosophy of delivery is to try and develop a reflective practitioner. I have what I call a blue-print or practice mentality. By challenging the literature, asking questions and going back to where they (participants) work and ask themselves questions like why am I doing this? Could it be done differently? And going through the course structure and develop higher order thinking where participants start asking questions rather than answering them.

Q: What should be the role of higher education in fostering educational leadership?

NZE2: I take it that higher education here includes colleges of education and

universities. You may be aware that some colleges now in New Zealand have

arrangements with universities that would grant degrees for their graduates.

Full-time employed people take course in order to be better at their jobs. Thus,

whatever programme we run has to be applied to, and relevant to their working

conditions. Other wise participants wouldn't keep coming to the programmes.

Q: How is the theory-practical dichotomy dealt with in your programme?

NZE2: Every course has a theoretical part. Participants have to through the literature.

Ours is a distance education programme, therefore our students are in practical

settings. It is crucial though, that you do not water down your programme for the sake

of being practical. That would not be higher education. Post-graduate qualifications

should be able to reflect that higher order thinking. We are trying to build people

who are intellectually able to deal with new roles as well as new ways of thinking.

Q: How are issues of values handled in the programme?

NZE2: I am glad you asked that, because it is not possible to talk about educational

leadership development without talking about values. In our programme we highlight

values and ethics, especially, in our Effective Leadership course. Participants have

different issues which come up through their own cultural contexts. We give them the

experience of being in touch with what they believe their values are and how that

relates to the community and other people's beliefs and values. For example, issues of

school marketing present values and ethical dilemmas. There is a school in [CITY],

which due to its location, is facing an ethical dilemma. Do they give up their space for

advertising to get money? If they do what kind of advertising do they get? Will they

be for alcohol, casinos or what? These kinds of issues are brought to the attention of

participants so that they can reflect on similar situations in their own settings.

Q: Are there certain things considered core educational leadership development?

NZE2: I think so. I think it's important to have a balance between the theoretical and the practical.

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I think it's important to have a balance between the theoretical and the practical.

NZE2: We believe there are certain core issues that have to be understood by the participants. Participants have to understand what leadership is, what the literature is, ^{core curriculum for ed. leaders}

the culture and cultural context, staff development and personnel issues. Participants also have to have an understanding of conflicts in schools and community characteristics such as social economic and cultural differences, school reviews, assessments etc.

Managerial
Leadership
Cognition

core central issues to leadership development
- set of management tools

Managerial
functions or
highlighted
as leadership
functions

Q: What kind of input into the programme comes from participants?

NZE2: Participants do a curriculum management project which is essentially an individual project. Through negotiation with the course co-ordinator they develop a project related to their schools. This process creates a lot of different themes that spark off other themes.

Participant
input in
programmes
limited.

negotiation
recognised
as positive
to participants
- lack of it in
other areas
all - participants
only receive

Q: Are participants' needs similar or divergent?

NZE2: It depends on the issues themselves as well as the context in which they are expressed. It is not always a matter of being inclusive. When you talk about leaders you mean more than school principals. Even with principals, New Zealand has a number of teaching principals. Staff [of the college of education] meet with some principals twice a year in the process of developing papers [courses]. Consultation with people from schools is an ongoing process.

Organisation

heterogeneity

keeping in
touch

collaboration?

Q: Is this the only way the programme keeps in touch with the reality in schools?

NZE2: OK. We work with people who teach in schools in a number of ways. We ask teachers questions and gauge how they react to them. We go out to talk with principals as I said before. Sometime we phone them for clarifications on some issues. We meet and talk to students, we conduct research in educational settings. The programme also maintains a network of teachers and principals throughout the country. Interacting with schools is crucial, otherwise you tend to guess what issues are really relevant. There is always the need to hear the story from those involved in the teaching and learning process.

Programme
relevance
keeping in
touch with
school.
(Egginho)

work together

Relevant to
practice
keep in touch
meaningfully

need for
relevance

Q: What are the advantages of using the extramural modality?

NZE2: The extramural modality has its strong points especially as it makes it gives a chance for people who are busy in their careers to pursue the education they need.

advantages of
extramural

However, it also has some drawbacks too. In December I met some students with whom I had been interacting for a whole year, sending them materials every three weeks. I got to hear all their stories; to see how they react by being in close proximity.

Personal experience

Some drawbacks

How can there
be balance

Organisation

People need to network, to approach learning in an adult manner. Therefore, people have to be able to meet with each other and create relations among each other.

not working
work together

- meet
- interact
- re-ignite
each other
extra modality does not
do these
ways to be proud to
long-term effects

need for
networks
among
educational
programmes

Solutions sometimes come from informal settings which are not always possible with the extramural mode. There are a number of people who work with me and we hardly know each other. We communicate only by letters, telephone and email. Sometimes it is nice to put a face to the name or telephone conversation. learning needs be formal learn from one

need to talk, analyse, understand, build networks.

Q: How about issues of social differences? How are these treated in your educational leadership programme?

accessing
understanding
theoretical
ethics

understand
order to
liberate

insensitivity
to
differences

following
contacts
clarify
enrich
understanding

NZE2: Our programme, particularly in the management learning course we talk about social differences and theories related to culture, race and gender. However, we find that issues related to social differences are always very sensitive. Participants have got to be aware of the differences of style, for example, between male and female leadership. I recall one seminar given at a conference where most papers were given from a male leadership perspective and leadership style. Every case is different though. Some differences have to do with traditions, role models, personality etc. acknowledging social differences

Thus, unless one has worked in various places and experienced a variety of leaders, sometimes it is not possible to realise the involved imbalance. approach their care

unfairness, social injustice, need to change?

understanding
since
differences
respect for
each other

Comments: After this interview, the researcher held several discussions with NZE2 to clarify some of the points made here and to explore other issues in the area of educational leadership development. Thus, the interview was not taken as a "one-shot information-collection-tool", rather it became an introduction to a continued and sustained dialogue. non need for dynamic understanding

Appendix G (ii)

Categories, themes and cluster development

Power, control and influence

It is noted that, power, control and influence, of the leader or others is a focus of some of the programmes - Dip2N2

- Power sharing (Strategies for...)
- Delegation of power
- Trust and professionalism

Legal and Moral accountability

Does accountability - contradict Delegation - what balance need be taken?

- Is legal always moral? - (No)

Thus when considering what is legal, may not always connote what is moral. Does a bureaucratic leadership, ~~not~~ leave room for moral consideration which also includes professional trust?

Considered under the currents of - The current reforms which insist on surveillance, quantification and performance appraisal (Pp?)

may be seen to induce accountability based on professional mistrust, as opposed to an objective professionalism.

"If has been argued that, where professionalism exhibits itself, there is little need for leadership". (Sergiovanni).

Thus where the insistence on "surveillance" by the leadership becomes apparent, it can be argued that, professionalism is undermined and undermined.

- ~~Dip2~~ bicultural society and problems that may arise - (Dip2N2).

- Dip1N2 - talks of Problems of inequalities imbedded in the biculturalism of N2.

- These convey a veiled acceptance that there are inequalities in society which are either inadequately addressed by the educational system, or indeed they are beyond the ability of the educational system even though it has to live with the elements of its system.

- cultural leadership as the core culture of schools.

~~Nature of change~~

Change

nature

Strategies to deal with change

Predicting change consequences of change.

Self-review

- This is presented in Dip2N2 as a means of "improving schools from within", alongside with "appraisal and supervision of staff". These, are again commensurate with the reform processes which demand quantifiable evidence of accountability of performance assessment in education as they do in industrial production. As argued earlier it is based on professional mistrust. This pos. Thus they have to be viewed problematically rather than for their instrumental purposes.

Unique, traditional leadership qualities (see imperative)

The Dip2N2 points to the need for the course to explore unique leadership aspects. - This implies the need for a, ~~different~~ ^{cooperative} process of leadership development; Be as to impart on the internet practices, or to avoid the problems encountered in other places.

- The ~~press~~

The industrial environment of the school

- School site based mgt.
- Schools as employers.
- The limiting career aspect.
- The limited capacity for collective bargaining.

- The abolition or relegation of responsibility from state to the school site - The concept of School Charter ~~are~~ however, keeps a strong presence of the central powers on the education process for control purposes. The programme to develop participants deal with contractual work relations.

Assessment criteria

- There seems to be too much emphasis in the protocols & procedures for assessment in some of the programmes.

Moderation and Evaluation

Learning outcomes

- Started behaviorally

assessment

Some programmes indicated very detailed procedures while others contained very scanty information.

All of them though have indicated that for a programme to be successful, assessment is a central aspect of leadership programme.

- Assessment led curriculum?

Ethics and Confidentiality

- Dip1 N2 - make reference to issues
- Dip3 N2 -

effect in programme delivery, by indicating that all communications regarding progress and assessment are confidential.

Teachers as educational leaders

- most of the programme under the study

The Dichotomy between grand theories and personal practices & ENZ1

Again this

need not arise.

- any level of educ. leadership should be liable to a heightened consciousness of inequality, lack of social justice in structures, powerlessness, prejudice and so on. This should be recognised at all levels. Thus - liberative education need not be borne in grand theories, or grand acts.

Refer also to leadership and reflexivity.

ENZ 2 & ENZ 3

Refer to the reform also needed there.

Linking programmes to social reality

- ENZ1 - argues that "that cannot be expected to happen at the Diploma level"
- This is an elitist conceptualization of educ. leadership which reifies higher levels, and relegates lower levels for the "practitioners" with the knowledge of as "instrumental".

The Diploma holders should be considered as intellectually able to link their programmes with social reality.

- This soundly argues against the possibility of consciousness rising.

also Refer to the Singapore Li Guan Yu model as proposed here.

- contractual working
- relations.

The Role of ERO and NZQA.

- As central agencies these bodies also challenge the ~~self~~ autonomy of schools, making schools respond to the dictates of the state and its agencies in areas, that matter educationally - thus curriculum, assessment and standards maintenance become, out of bounds for the communities, who are only called upon to deal with the ~~obvious~~ more difficult aspects of managing relations, and offsetting fiscal shortfalls from the state and its agencies.
- The teachers under this study, as well as some principals indicated dissatisfaction at the operation of the central agency bodies as well as the responsibility of the state in educational matters in NZ.

~~2001~~ The equivalent bodies to the NZQA and ERO, are the NZQA and ERO, are the NZQA, The Inspectorate, and Curriculum Institute of education. Whereas the NZQA is responsible for all examination conduct it is ~~not~~ subject to criticism from educators, and other members of organisations as a number of grounds:

The Inspectorate: The ERO

How the leadership programmes address these issues related to these agencies is therefore important - because they are not only forced to the business of schooling, but also they contribute ~~unwittingly~~ control over what is ~~in~~ knowledge. ~~to~~ ~~the~~

- Educ. Leaders, have to see how participation or the lack of participation in these important aspects of educational development in their respective societies, enhances or hinders the collaborative, and respective ideals. They have to consider the specific ideological factors which make it necessary for education to be so controlled.

If these bodies are treated uncritically as givens, then the programmes would only enforce into the participants the compliant need -

Language of Instructions

Most NZ -

- Maori immersion
- The language debate in NZ.
- How does this reflect on cultural concerns.
- The language and style of leadership models imported into other cultures -

(see Docu22. too for an elaborate argument)

Human Resources

(In Bichard 12) the market ideology of labour reduces followers and inclines into resources in the organisational machine.

- The ~~oversees~~ notion may not amper well with professionalism - which recognises people and their intentions as the key element to the operating an organisation.
- It may deny teachers & other members of the educative community legitimacy to actively participate in decision making - or relegating them to being mere resources to be managed.
- The Educ. Personnel have to be defined beyond being 'human resources', to cater for their political contestation.

Cooperative approach

(see Unique national qualifications)
DIP2NZ - Ref Unique
DIP3NZ - international study.

- To stress internal strengths.
- To improve areas of weakness vis-a-vis other systems.
- Learn new ways of doing things
- Re-affirm one's own practices.
- Disadvantages may include jumping into bandwagons, without due consideration of the cultural aspect
- Ref: To interview with S. Gee - in reference to the Singaporean system

Irreducibility

- Non-recognition of prior learning
- e.g. DIPINZ

Future competition may take advantage of this weakness, even though it maintains "quality" in the short run.

School Charters and the role of external standards-agencies
NZQA, and NZ Teachers' Certificate Boards, etc.

Language of TZEI, Instruction

Maori, NZ

- The role of language in the discursive process
- The accepted mentality which have been observed under the current pressure
- are also related to the propensity and persistence of English as the language of the press in the country
- in the schools, curriculum

Portraying Institutions as Role models for Schools

- This has ethical implications for the programmes of Ed. leadership not only in terms of content but also in terms of their organisations, approaches to evaluation, and research.
- Participants in the programme are eventually ~~to~~ become influential members of their schools - they are likely to pattern activities in their schools on the settings of the programmes of E.I.
- If they found them worthwhile
- or if they loathed them, despised them, would not
- Alternatively - if they loathe or despise them, participants would try to avoid the programmes altogether.

When a school is...
...the only...
...one 1% of the population...

Marketing Schools School Image.

ENZ 3's school.

- With falling rolls
- in affluent location
- Marketing turned around.
- But FQDI, Pinter that in poor communities and rural areas the strategies do not work very well.
- Need for govt. intervention is always there.
- What can programme of E.I. say about this? Caution??

The role of Programme Advisory Committee

DIPINZ, ENZI, 4000 ways to be in touch. Their composition.

mainly represent the top and middle mgmt of the schools - (where the exit). This totally excludes, ordinary teachers, ~~which~~ tasks may also be eschewed.

Also should also be considered the issue of representation of women and ethnic minorities. If this happens because of mere representation tokenism in the problem.

Gender, ethnic & other differences

Apart from the MASTIN2, programme, other programmes seem to acknowledge

the problem, but treat it with the "sensitivity" that ~~as~~ may not explicate its real nature and causes in society.

- This affects to the view of the practising principal who has been part of the programme but who argues that as far as he is concerned this was not a "major problem".

- There are statistics out everywhere which indicate these differences - why are ed. leadership programme indifferent about them?

- If they are not addressed how can collaborative leadership be achieved?

The programme seems to take a safe way out. Some are prepared to talk about the problem, but not to address it for purposes of solving it from the educational perspective. Gender, ethnic and racial equity are far from being realised in NZ, let alone

France. - They therefore need to have a place in educational leadership programmes.

The reality of change should be reflected in the leader programmes

- (ENZ2) -

- ENZ1 -

Indicates - Competence and survival; adaptation; integration; technology & Research - both basic and applied

Motivation for the Programmes

- To improve career chances

- To become more confident / competent (especially with changes)

- To comply with govt regulations

- e.g. Teacher Performance Regulation in NZ

- To improve student's learning

- (this was addressed only indirectly)

No mention was made to make teacher's conditions more essential

Balancing ^{utilizing} resources, ~~with~~ efficiency and empowerment

This was articulated by NZE4, but has far reaching implications especially for a country like Tanzania where resources are limited. This was highlighted by most regulators, therefore it has to be paid attention.

Propositions for more efficient ways of leadership development which also takes into consideration collaborative and democratic ideals can be ^{investigated} researched up and put into effect. Some suggestions

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