

DEVELOPMENT EDUCATION: An Alternative for Africa

Carl H. Templin

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alternative in African education, and to briefly describe the innovations which have been introduced into two separate schools in Ethiopia. This new alternative for Ethiopia and Africa is called Development Education. Pioneering work in Development Education has been conducted in two educational institutions operated by the American Mission (United Presbyterian) - the Pokwo Elementary School located in Gabmbela Awraja, and the Bethel Evangelical Secondary School in Dembi Dollo.

What is "Development"?

Probably the most important outcome of the United Nations' First Development Decade (1960-1969) was the plethora of literature dealing with "development". Literally thousands of books, articles, speeches, and seminars dealt with "development". The student of development theory and processes of development was bombarded with literature on development - almost *ad nauseam*. Yet most discussions and writings on "development" overlooked the most important prerequisite for any constructive discussion of the subject - a sound, basic definition of the term. Possibly one of the greatest ironies of the last decade is that although tens of thousands of people all over the world were expending millions of man-hours discussing "development", very few of these people - including many of the so-called experts - had any idea concerning what they meant. Even fewer were able to define "development" in a manner which was precise enough to allow for evaluation in behavioural terms. Therefore, the first step in proposing an alternative to the present counter productivity of African educational systems is to suggest a definition which is precise enough to permit evaluation, yet broad enough to cover all situations.

In our development education experiments in southwestern Ethiopia, we have utilized the following simple, yet comprehensive, definition for development:

Development Means Progress Toward Desired Goals

We have found this definition to be effective at various levels of human interaction - personal, cultural, national, regional, and global. Thus the first step towards initiating personal development is the necessity for the individual to delineate his personal goals in a manner which is specific enough so that he can easily measure whether he has been successful

in goal attainment. Examples of personal development goals which are easily evaluated are "to pass the 8th Grade National Exam" or "to earn a minimum of \$ 200 per month".

Anyone who is interested in being a change-agent in a multi-cultural national state such as Ethiopia, or the other nation-states of Africa, quickly becomes aware of the fact that different ethnic groups hold differing values, and thus have differing goals. An anthropological approach to the study of development allows for the validity of cultural goals and the cultural development of different ethnic groups. When members of a homogeneous social or cultural unit delineate their goals in a manner which permits them to evaluate their progress towards those goals, we can say that cultural development is occurring. An example of a cultural goal that has been defined by an ethnic group in Ethiopia in recent years is the following: "to educate all Anuak children in the Amharic language". This goal, stated by progressive Anuaks in Gambela Awraja, is an easily - measured goal. We can say that this is a cultural or ethnic goal, because it is not a goal held in common with Nuer people who also are resident in Gambela Awraja.

It is not necessary to elucidate further on national development, regional development, or universal human development - as there are a multitude of "development plans" which are being produced at these various levels - except to point out the suitability of our definition of development for all levels of human social interaction. If an individual or a social unit is able to define his-its goals specifically enough so that the goals can be measured in fairly simple quantitative terms, great progress can be made in our understanding of development. The action then turns from a discussion of goal-delineation to goal-validity, and this is the area of greatest social conflict. What a Majangir (Masengo) considers as a valid goal may differ from what an Amhara administrative official considers as a valid goal, regarding the same focus of their interpersonal and inter-cultural relations, i. e. the paying of national taxes. However, it is not the intention of this paper to discuss what ought to be considered "valid" or "meaningful" development goals, but rather to present a framework which will enable educators to more fully respond to Africans' educational needs and aspirations.

Types of Development

Studies of the development process indicate that there are two general types of development: (1) imposed-development, and (2) self-development. Imposed-development, usually described as "directed change," is the most prevalent form utilized by change-agents. Imposed-development occurs when the development goals are delineated by an individual or an agency which is external to the social unit which is to be "developed". The recipient group may or may not be consulted by the change-agent when the goals are formulated, but generally they do not play a very active role in defining their own development goals, it being assumed by the change-agent that he adequately knows their needs (perhaps even more so than the recipients themselves')

Self-development occurs when a social unit, as a result of a felt need to improve its environment (either social or physical), determines to co-operatively attempt to transform itself by defining its goals - either implicitly or explicitly - and move in a new direction, with the assumption that the new direction will result in improved environmental conditions. When this transformation is radical, and results from great social anxiety and frustration, or a general condition of anomie, a revitalization movement is said to occur.³

Self-development usually has the greatest chance for prolonged success due to the fact that the social unit has internalized the goals before it activates the development process. It is not impossible, however, for a recipient group to internalize and respond positively to development goals in an imposed-development situation, and thus engage in self-perpetuating transformation. It is more prone to failure, though, unless the change-agent is very sensitive and empathetic towards the recipient group.

Imposed-Development Strategies

When change-agents initiate a program of imposed-development, they select one of the following strategies (usually, but not necessarily, in a mutually-exclusive manner): (1) societal and-or institutional change, or (2) identity change.

3. See Anthony F. C. Wallace, "Revitalization Movements", *American Anthropologist*, Vol. 58 (1956), pp. 264-281.

In the former, the change-agents (often the young educated elite in a developing country) consider the societal institutions to be reactionary and-or immoral. The institutions are blamed for the evils of life, and the resulting lack of development. Therefore, the elite change-agents attempt to destroy the old institutions and create new ones to replace them, which will be more responsive to the needs of the society and more effective in processing the demands for social change. The function of the newly-created institutions is to provide the environmental conditions for molding the "newman". Ironically, this is the basic approach espoused by both traditional Communist and liberal Christian change-agents.

In the second type of imposed-development strategy, the change-agents attempt to recreate the "new man" by means of inducing identity change. This is ordinarily done by (a) defining a new (and desired) standard of behavioural conduct, (b) by comparing real and observable standards of personal and social conduct with the ideal standard which is being proposed, and (c) by some form of coercion - either moral, emotional, or physical - intended to result in behaviour that more closely approaches the ideal standard. Identity change is evidenced when a recipient person is "converted" to the new standard of ethics, and makes a commitment to its accompanying new standard of behaviour. The "new man" created by identity change then attempts to reform and-or create new institutions primarily by attempting to induce a similar identity change in other members of his society, and organizing them to operationalize the new standard of behaviour through the reformed or newly-created institutions. The "Identity-Change Strategy" has been described in anthropological literature by Wallace's revitalization theory,⁴ which has recently been utilized by Paulston as a framework for analyzing Cuban educational reforms under the Castro regime.⁵ The approach generally utilized by evangelical Christians' attempts to induce a new identity as the basis for developmental change.

4. *Ibid.*

5. Rolland Paulston, "Cultural Reivitalization and Educational Change in Cuba," *Comparative Education Review*, Vol. 16, No. 3 (October 1972), pp. 474-485.

Self-Development Strategy

In contrast to the strategies employed in directed-change or imposed - development programs, the self-development strategy appears to be more humanistic in orientation. Ideally in this strategy, the recipient community, organized democratically, defines its own development goals and makes a commitment - often sacrificial, to attain those goals. The element of imposition or coercion is minimized because the "development plan" is co-operatively and collectively conceived and adopted.

While it would be possible for self-development projects to emerge from an imposed-development strategy utilizing societal and-or institutional change as the generator, there is more likelihood for their successful fulfilment when they emerge from revitalization movements, as these movements are already indigenous and energized. The recent Black Power and Jesus People movements in the United States are basically revitalization movements initiated by identity change, that can be classified as generators of self-development. Many nationalistic movements in Africa can be classified in a similar manner, also.

Development Education

Having laid a groundwork for an understanding of the meaning of development, and the modes by which change-agents attempt to initiate the processes of development, we are now ready to define the alternative for African education which this paper sets out to propose. DEVELOPMENT EDUCATION is defined as that kind of education which, through attitudinal, cognitive, and kinesthetic (manipulative skill) training, makes it possible for people who compose a social unit to successfully attain their development goals.

All African governments, as evidenced by their development plans, consider that education plays a crucial role in national development. At the same time, most African educators realize that their present educational systems are dysfunctional and often counter-productive for national development. The most likely reason for this is the lack of integration between the different sectors on African national account sheets. A valid criticism of the 1972 Education Sector Review is that it was carried on *in vacuo*, that is, the review was not integrated into an over-all grand design for Ethiopian

development. Therefore, though an improvement over the former system, it may be destined to fall short of the hopes of the reformers.

For education in Africa to become relevant by shedding its dysfunctionality and counter-productivity, we must first start with development goals as defined and espoused by African people and-or culturally-different African or expatriate change-agents who are empathetic to the aspirations of African peoples. Beginning with the national development plan goals for the over-all framework of a nation's Development Education system, it will then be possible to be flexible enough to take environmental and cultural differences into account as this Development Education framework is applied on the local school level. That is, it is then possible to devise a development Education plan for a school among the Geleb people of the Omo River valley which is both in harmony with the Ethiopian national development goals, and yet is specifically relevant for those development problems which are indigenous to only the Gelebs as a valid and unique social unit. The same can be done for Anuaks, Nuers, Masengoes, Teshennas, etc., or any other cultural or community unit.

Development Education enables national development to proceed without the wholesale annihilation of cultures and the resulting derangement of culturally-developed peoples, by being sensitive to the particular development needs of individuals and social units in the kinds of plural societies of which modern African states are composed. Rather than leading to reinforced tribalism, which is often a result of oppressively imposed attempts at national unity, the Development Education approach can lead to the kind of cultural awareness and sensitivity which will lead to a truly internalized national personality - a uniformity arising out of an acceptance of the validity of diversity. Thus, a Development Education approach, though antagonistic to tribalism, honestly faces the authentic situation in Africa and at the same time holds out the greatest hope for not only national, but truly human, development.

A Development Education approach also holds out the possibility for reducing the frustrations and social maladies resulting from early school leavers, by socializing them with a development orientation at all levels of their educational experience. It must not be assumed that Development Education will be a panacea for eliminating unemployment, but

it holds out a better prospect for self-help and creative self-employment than the traditional academic, or even comprehensive education approach, by generating a learning climate which requires that students struggle to work out alternative solutions for the problems which they face in their total environment.

Development Education Plans for Imposed-Development

There appear to be only two general Development Education plans which are utilized in imposed-development programs. The first type employs what could be called the "Manpower Approach".⁶ This tends to be a rather cold, mechanistic approach offered by the economic (and sometimes social) planners, primarily governmental bureaucratic elites. The development goals are mostly economic in nature, research and planning are evaluated by systems analysis, and the educational system is seen as a processing mechanism for producing employable "outputs". The past decade has been one in which "planners" with their systems analysis formulae have been at the pinnacle of their popularity, and some African governments have attempted to revise their educational systems towards a greater manpower bias. These governments, usually those with a more socialist orientation, have found this approach to be an improvement in efficiency over the traditional academic approach inherited from the colonial period, yet still lacking, from a humanistic and problem-solving standpoint.

The second type of Development Education plan employed in an imposed-development program-called the Identity-Change Approach is one which has been tried experimentally by the author in a few American Mission (United Presbyterian) schools under his supervision in south-western Ethiopia. These schools - all primary level - are as follows: Adura School (among the Nuer people - primarily Gaajak tribe, but with some Gaajiok refugees from Sudan), Gilo School (among Anuak people), Pokwo School (Anuak), and Godare School (among the Majangir people, sometimes called Masengoes). All of these schools are located in communities

6. See Eli Ginzberg and Herbert A. Smith, *A Manpower Strategy for Ethiopia* (Addis Ababa: AID Mission to Ethiopia), 1966. and Robert S. Love, "Education and Manpower Planning in Ethiopia," *Ethiopian Journal of Education*, Vol. 4, No. 2 (June 1971), pp. 68-78.

which are still culturally intact, with very little cross-cultural social intercourse. Therefore, they offer us a laboratory-type situation for testing out the use of the identity-change methodology in a cross-cultural milieu.

Most of the experimentation has been carried out in the Pokwo School, which has been more fully discussed in a 1971 paper called "Christometric Development Education".⁷ The following are the ten Christometric Development Education Goals which were the bases for the program among the Anuaks:

1. To communicate to students the necessity for personal commitment to Jesus Christ as the basis of the **NEW SELF-IDENTITY** needed for Christian development.
2. To **FREE** students from oppression, either internal or external to their society, by guiding structural changes in the students' community, which are necessary for the development of an efficient and democratic decision-making process.
3. To reward productive activities in both the academic and the practical realms through the use of programmed materials that **REINFORCE ACHIEVEMENT AND EXCELLENCE** in acquiring new skills.
4. To encourage and reward students' **PRODUCTIVE SERVICE IN THE WIDER COMMUNITY**.
5. To provide improved **NUTRITIONAL** and **MEDICAL STANDARDS** for the students in connection with, or by means of, the school program.
6. To provide equal opportunity for, and require equal responsibility from, all students through **CO-OPERATIVE ENTERPRISES**.
7. To impart **ECOLOGICALLY-SOUND TECHNICAL SKILLS** which make it possible for the students to exploit the natural resources of their environment in a more efficient and productive manner.
8. To provide a **PROBLEM-SOLVING ORIENTATION** which is applicable to both academic and community situations.

7. Available on request from the author, through the American Mission, Box 1111, Addis Ababa.

9. To require the students to DELAY GRATIFICATION and plan for future needs.
10. To WITHDRAW SUBSIDIZATION in order to encourage motivation for self-development.

The following is an excerpt from the analysis of the section on "New Self-Identity in Christ", in the Christometric paper:⁸

"... As Goodenough clearly states,⁹ the crucial factor in any development process is the identity change which is the instrumental force in motivating individuals and communities toward new dimensions in life. He clearly perceives the basic Christian strategy when he states that 'missionaries... may differ from agents of community development in the content of their programs and the doctrines by which they rationalize them, but not in their psychological objective, which is a new image of self and world and a new sense of purpose and accomplishment.'¹⁰

The basis of Christometric Development is the new man in Jesus Christ (II Corinthians 5:17) - the person who has been transformed by a vital, personal confrontation with the living Lord. When the Holy Spirit initiates the revitalization process in either an individual or a community, the result is identity change. People throw off the old life and become new — new in relationship to the Lord, new in relationship to themselves, and new in relationship to all others. This kind of identity change is crucial in order to attain the Christometric Goals, not only in their entirety, but also with a quality that differentiates them from all humanistically oriented development education schemes. The new person in Christ, by definition, brings a different quality in his approach toward the attainment of the rest of the Christometric Goals.

Goodenough¹¹ mentions three principal means by which identity change is usually induced: (1) the device of self-confrontation, (2) subjecting a person to a new and

8. *Ibid.*, pp. 10-13.

9. Ward H. Goodenough, *Cooperation in Change*, Russell Sage Foundation: New York, 1963, Chapter 9.

10. *Ibid.*, p. 219.

11. *Ibid.*, p. 245.

trying experience, and (3) altering a person's physical appearance. The first device, that of self-confrontation and-or self-evaluation, has been employed at Pokwo, and it is felt that this is the means that is most relevant to the Christometric approach. The second device may be helpful after initial conversion, when sacrificial aspects of Christian commitment are included in the training program.

Self-confrontation can be employed in a variety of ways, but at Pokwo we have utilized personalized questions that have the potentiality of directing students to a commitment to Jesus Christ. The following kinds of questions have been posed to the students: What kind of life do you envision for yourself in the future? What are your goals? Have you considered the meaning of a new life in Christ? Do you think Jesus Christ can give answers to the problems and questions in your life? What difference do you think faith in Christ has meant to other Anuaks? What kinds of differences do you think faith in Christ should mean in your own life?

It is hoped that these kinds of change-oriented questions will lead students to personal commitment to Jesus Christ, consisting of (a) a DECISION to follow Christ, (b) INVOLVEMENT with other Christians for fellowship and growth, and (c) ACTION in witnessing to their new identity in Christ through attempts to understand and solve individual and community problems. However, it is felt imperative that we allow the Holy Spirit to work out the dimensions of Christian commitment through the context of Anuak Christians' experiences with Christ.

It has been observed that Anuak students who have achieved a new self-identity through commitment to Christ display certain characteristics of personality transformation. First, there is an increase in self-esteem as evidenced by diminishing use of responsibility-avoidance questions. Christian students tend to respond to questions with factual answers, even in situations where regulations have been transgressed and the person being questioned may receive blame or punishment for his action. One example of this is the following: in 1966 a group of boys in the boarding department of the Gilo River feeder school were caught late at night at a village dance, without permission from the boarding supervisor. All of the students, when asked about their whereabouts,

responded with: "Wasn't I just going to the latrine?" Some of the same students - unfortunately - were caught in a similar situation during the 1970-71 school year at Pokwo. Almost all responded to my inquiries with, "I made a mistake - I was visiting the dance." Of the small group which denied their presence at the dance, none were students who had professed faith in Jesus Christ, and they responded with typical responsibility avoidance questions. Apparently the new self-identity in Christ enables the Anuak student to realistically recognize his shortcomings and mistakes.

A second transformation resulting from the new self identity is students' outward orientation beyond traditional kinship or political (village) units. Preliminary surveys of student attitudes toward crisis-solving situations indicates that school exposure has decreased clan involvement and reliance among students, thus making it possible to develop extraclan institutional orientations with development goals. What has involved is a *neo-clan* functional substitute somewhat similar to traditional clans. The neo-clan has a title (obwoc goor), salutations and secret communications (carried out in the language of wider communication, Amharic), non-violent resolution of internal disputes (student council), economic co-operation, and unity against common aggressors. Exogamy has not been retained in the neo-clan - in fact there are preferences for endogamy - but this appears to be the only major difference between the neo-clan and the traditional clan.

All of the students, Christian and non-Christian, appear to have decreased their traditional clan orientation, and have moved toward the neo-clan. However in responding to the question "If a student's father or mother was needing his help, would it be better for him to leave school and go to help them, or to continue in school?" all non-Christian students said that it would be better to continue in school - a view, interestingly enough, held by the vast majority of the adult non-literate Anuak community. More mature Christian students, however, appeared to be caught in a conflict situation, and responded that it would be better to drop out of school for one year, help the parents, and then try to return to school. Thus, although the new identity as a *student* in the neo-clan tends to decrease students' feelings of responsibility toward traditional Anuak social structures, new

identity as a *Christian student* helps students retain their feelings of traditional responsibility without at the same time negating their desires to be included in the achievement-oriented neo-clan. As a result, it appears that new self-identity in Christ results in less rejection of traditional responsibility and is therefore the superior mode of transition to modernization.

The third personality transformation resulting from new self-identity in Christ is a tendency to think in futuristically-positive terms rather than in fatalistic cyclical terms. Christian doctrine gives a development orientation through the teaching that history is progressing toward a just culmination. The new man in Christ recognizes as a facet of his identity the fact that he is part of a comprehensive and perfect plan, and herein lies the meaningfulness of life for him. Because he thinks futuristically he understands the relevance of goals, and responds to encouragement to make plans. A noticeable difference between Christian and non-Christian students at Pokwo has been the tendency by the former to be less fatalistic with regard to the future and thus to be less negative with regard to experimentation. This has been especially important regarding the acceptance of innovations promoted by the school administration, such as the recent rice experiment. Examples of non-Christian responses to the initial discussions about rice growing are some of the following. 'Do we know about rice? Won't it just be eaten by the flooding of the river like the corn is? Isn't rice just for people in Asia? Won't the rice be prevented from growing by God?' Christian responses tended to be more positive: 'Let us try it. May be God will bless us.' After the experiment began to show some initial success, a Christian student in 6th grade told me, 'I think God has given rice to us for our wealth just like He gave coffee to the Amharas and Gallas.' It appears, therefore, that the new self-identity in Christ tends to give Anuak students a more positive futuristic outlook than non-Christian students, and can be of assistance in goal-setting because of its tendency to diminish fatalism.

In summary, we wish to draw two important implications from this section. First, without new self-identity in Christ there is no Christometric Development, although there may be humanistic development. Secondly, in comparing Anuak Christian students with non-Christian students - those who have new identities of both 'neo-clan'

and 'in Christ', rather than just 'neo-clan' -we have found that Christians were (1) superior in self-esteem and thus more willing and able to realistically accept responsibility, (2) better able to sensitively partake in and lead the orderly and non-violent transition from traditional Anuak life to modernity, and (3) more positively oriented toward planning for the future because of decreased fatalism. Because of this, we feel that the uniqueness - and the power - of the Christometric approach is embodied in this goal of new self-identity in Jesus Christ, the outcome of which is superior to all proposals for purely humanistic development education. This is borne out in our Anuak data because the Christian students were more inclined than non-Christians to the attainment of the remaining Christometric Goals (No. 2-10), all of which are more or less humanistic and-or democratic in essence. Self-identity in Christ is the only non-humanistic goal in the Christometric series, therefore the comparison between Christometric and humanistic development education must be made at the level of self-identity. The self-identity which enables humanistic and-or democratic goal attainment to the highest degree must be acknowledged as the superior way. Our data indicates that self-identity in Christ accomplishes this most effectively among Anuaks."

As can be seen from this excerpt, the Identity-Change Approach in Development Education can be seen to be a powerful stimulus and initiator for development.

Development Education Plan for Self-Development

An alternative approach in Development Education has been tried at the 9th grade level in the Bethel Evangelical Secondary School in Dembi Dollo during the 1972-73 school year. This approach, called the Analytical Approach, was utilized by Ato Mammo Dibaba, Assistant Director of the school, with some consultative advice from the author. Rather than attempting to begin the process by inducing an identity change, the thrust of this approach consisted of posing problems of a development nature to the students, and guiding them to struggle with possible solutions for solving the problems. No predetermined answers for the development problems were offered by the teacher, as the objective was to require that the students themselves analyze their situation authentically, and attempt to derive authentic solutions to which they themselves could then make a commitment.

Though no attempt was made to produce a particular type of self-identity, as had been done in the Pokwo School experiment, the concept of self-identity was not altogether dropped. Rather, students were helped to learn how to analyze their own identities and they were introduced to Goodenough's theory dealing with the relationship of identity change to the development process. They were encouraged to then analyze their own commitment to development on the basis of the understanding that they had of their own identities. Though at times this was difficult for the students to comprehend, it was found to be an important cognitive concept, the internalization of which appeared to be positively correlated to their commitment to development. Therefore, though not predetermining a kind of identity for the students, it was still found to be relevant to provide them with an understanding of the role that identity change has in the development process.

The Analytical Approach used in Dembi Dollo consists of the following units:

1. **Goals:** in this unit students were required to write personal goals for their goals for their lives.
2. **Evaluating Goals:** students were required to rewrite their personal goals in a manner that was specific enough so that they could easily be measured in simple quantitative terms.
3. **Definition of Development:** students were encouraged to define development, and were eventually exposed to the definition of development which has been used throughout this paper ("progress toward desired goals"). The students were thus able to clearly perceive the relevance of the first two units in the course, whereas prior to this some had been suspicious about the delving into their personal affairs.
4. **Studying the Government's Development Goals:** in this unit both the Dembi Dollo Community Development Plan (presented by the Community Development Officer), and the Imperial Ethiopian Government's Third Five-Year Plan were studied.
5. **Self-Identity:** students were required to analyze their own self-identities by responding to the question "Who Am I?"

6. **Identity and Cultural Change:** students were made aware of the fact that both identities and cultures change, and that this process was not to be feared, but was to be recognized as an important aspect of modern life all over the world.
7. **Relationship of Identity Change to Community Development:** students were exposed to Goodenough's theory.
8. **Anti-Development Elements:** students were required to analyze Ethiopian life in order to try to isolate those factors which were a hindrance to national and community development.
9. **Study of the Community:** three steps are involved for the class in this unit: (a) to write a survey questionnaire which will elicit information which the students feel is important for their understanding of the community's problems, (b) to interview the people of the community with the survey questionnaire, and (c) to collate information gained from the survey.
10. **Development Plan Based on the Community's Felt Needs:** the students draw up a development plan which expresses the development goals of the community, which were discovered from the community survey.
11. **Delineation of Development Goals Which Can Be Reached Through the School's Program:** having drawn up a development plan for the community, the students are now required to isolate those goals to which they can make a commitment as students. They are asked to consider what structural and curricular changes need to be made in the school's present program in order to assist in the attainment of the community's development goals.
12. **Organization of Project Groups:** on the basis of the role which the students feel their school can play in the community's development process, the following activities are carried out: (a) students select a project which will contribute to attaining a community development goal, and structure their own group for the project, (b) they formulate a project plan, with its goals, (c) they seek to acquire the skill training necessary for project task-completion. (d) they carry out the project, and (e) they evaluate the project in terms of goal attainment (productivity) and efficiency.

- 13. Development Mentality:** in this summary unit, the students consider the purpose of their "Development Theory Course", and seek to understand those factors which are necessary to give them a development orientation which will influence their lifetime behaviour.

Needless to say, this is an exciting and revolutionary approach to education in a developing country. In June 1973, when the author evaluated the course with the student participants, the school director, and the instructor (Ato Mamo Dibaba), there was a unanimous request that the course be repeated for future 9th grade students, with a follow-up course to be inserted into the 10th grade schedule. There seemed to be unanimous agreement among the students with the following remark which was made by a student participant at the end of one evaluation session: "We want to thank you for this course - it is the best one we have ever had!"

Conclusion:

The present crisis in African education requires that educators attempt to make a new and creative response to the challenges which are facing us. This paper has tried to set out a new alternative for African education - an alternative called Development Education - and to provide two models for this alternative, which have been tested in schools in southwestern Ethiopia. Interesting and significant behavioural results have been observed in student participants in both the Identity-Change Approach and in the Analytical Approach. It is hoped that these models will be more fully tested by educators in other parts of Africa, under a variety of cultural conditions and at various scholastic levels.