CURRICULUM AND DEMOCRACY: Implication of the linkage on today's basic education curriculum

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Abstract

Different people define the word education in different ways, depending on the individual's philosophy. A spiritualist for instance, would see the purpose of education in terms of meeting the spiritual needs of the learner. There is no doubt that many sub-Saharan states are heavily investing in education to attain socio-economic goals. This therefore means that the education package provided should aim at producing people equipped with the knowledge, skills and attitudes to enable them become contributory, and economically stable in the society they eventually settle in. All these characteristics which individuals are planned to acquire through education are enshrined in the curriculum. Making of a curriculum is therefore a political exercise.

Like education, different social groups define democracy differently to fit their individual ideologies. In Britain, Bentham (1843) and John Mill (1851) helped popularize the British form of democracy, known as liberal democracy from the Greek idea of participation in political decision-making by all. Liberal democracy replaced this with "representative government" in which political decision making is restricted to a political elite. Secondly, liberal democracy did away with the interpretation of democracy as a distinctive form of social life in preference to the mechanism of protecting the liberty of individuals from undue interference by either government or state.

From the aforementioned, the first common ground between curriculum and politics is that they are both concerned about the shape of society, and this is an ideological concern. Both curriculum and politics derive theories behind them from some point, often referred to as ideology. Every curriculum

making process or political theory must adhere to the rules of procedure dictated by respective underlying ideologies. Discovery of the link between politics and curriculum is recent through the works of John Dewey (1899), and suggest far reaching implications in the curriculum making process. A school curriculum, is not, as it came out of the discovery of the link, static but dynamic.

If a curriculum remains static in a dynamic society, especially in periods of rapid social change, it is likely that education which is meant to induce the young into society, to promote an intelligent understanding of it, will cater only for the needs and values which no longer exist.

Since Uganda is investing in Universal Primary Education in order to bring about economic development, the choice of the type of curriculum is the individual development curriculum. It was found that several recommendations had been made before to adopt an individual development curriculum in Uganda schools, but was deliberately ignored during the colonial education (1925-1961), was introduced in 1962, but was abandoned due to lack of commitment by teachers in the field, who had not been trained on the new curriculum.

As UPE was introduced in 1997 in Uganda, some instruments of individual-development curriculum were introduced at the same time. This did not gain much ground as teachers in the field were not trained. The result was that out of the cohort of pupils who enrolled for PI in 1997, less than 25% completed the cycle in 2003, of which, less than a half had mastered reading and writing.

In response to this learning outcome, a new curriculum, known as the thematic curriculum is to be introduced in 2006. This is in fact a learner-centred curriculum. This paper tries to highlight past experiences, from which learn.

Introduction

Multiethnic countries most of which gained political independence in the 20th century, Uganda inclusive, are experiencing common problems, the most serious of which are deriving a stable system of political governance suitable for them and poverty eradication (UNICEF, 1996).

Like many other sub-Saharan African countries, the pre-occupation of Uganda as a nation currently is socio-economic development, as reflected in the current development plan. In the education sector, government has since 1997, launched a universal primary education programme based on the Government White Paper on education of 1992. This is being done at great cost and opportunity cost in the hope that socio-economic development should pick up and remove Uganda out of the list of the poorest nations in the world.

To enhance chances of success in her plans, Uganda does not only need to learn from and share the experiences of those countries that have already succeeded, but also harness emerging contemporary views from various inquiries in her development implementation programmes. Such views include linkage of curriculum with democracy and linkage of curriculum planning with social problems.

Recent research findings have revealed that basic education for the masses could play that role (Denison, 1962; Benavot, 1985), provided the education package offered is of adequate quality and is relevant to the learners (UNESCO 2000; UNICEF 1996). Education quality here refers to adequacy in the level of standard and sufficiency in quantity of internal inputs and this is largely dependent on the level of funding. Education quality is beyond the scope of this paper. Education relevance here is taken to mean the ability of an education package to meet the objectives for which education was provided (Kelly, 1999). The most critical and single input for relevance is the curriculum.

Educationists distinguish two constituents in curriculum studies. First, there is curriculum as a programme of studies. In this sense, curriculum is the schedule of work, which has to be followed in courses of study. Curriculum as a programme of studies is often referred to as 'Curriculum praxis' (Goodlad, 1979). Curriculum praxis exists wherever there is education, formal or informal, taking place. Transmission of knowledge for continuity and survival from the old to the young, whether in humans or animals, have always taken place and followed such definite schedules.

Secondly, there is curriculum as a field of study which is a reference to curriculum-building activity itself, referred to as curriculum praxeology'. Curriculum praxeology emerged in the 19th century, from an attempt to study education and to explore educational problems in their own rights and not as a

philosophical problem or psychological or sociological phenomena. Developments in the constituency of praxeology has driven most of the progress in education since the 19th century, including drawing a close link between curriculum and democracy.

Democracy here, to use the definition given by Dewey (1936), the champion of democracy in education, is the order of society, in which all people can develop their individual freedom by collectively participating in defining their common good. The insights linking education for development with democracy were gained much later than the revolution in industries, technology and sociology. Indirectly, this linkage suggests that revolution in education must move hand in hand with other facets such as economic, social and industrial fields.

Wilson(1971) put this point more clearly when he said "We will always misunderstand the processes of democratic, industrial and educational change if we interpret them as three separate and independent processes, rather than as interdependent parts of the larger and more complex revolution leading to progress".

The perception today is that a curriculum in a democratic society always reflects the definition of democracy, which that society has accepted as legitimate and true. Similarly, attempts to challenge the validity and legitimacy of a society's dominant definition of democracy always find expression in attempts to challenge the form and content of the society's school curriculum. Any attempt to probe the future relationship between democracy and the curriculum must be partially constituted by an attempt to understand its history (Carr, 1998).

Uganda's education system has its roots in the European education system. As Uganda embarks on introducing an education reform programme, all the hopes for development are banked on the success of mass education. Is Uganda's education system moving abreast with reform in the political, economic and industrial fields, in order to attain development? What then are the implications of some of those research findings on the relevance of Uganda's primary education in particular and chances of achieving the broader aims of development in general? These are some of the questions this paper will attempt to address.

Historical link between Curriculum And Democracy

Plato (428-348/7 B.C.) was the first person in the history of civilisation to develop a systematic theory of education, based upon a comprehensive philosophy (Bowen & Hobson, 1974). He established the ground rules from which all educational and philosophical thought have developed. His educational theory continues to exert an influence on us up to this day. The roots of recorded curriculum praxis can therefore be traced to this time in history.

Literary education was cherished at that time because society considered it of virtue for citizens to speak clearly, correctly and effectively. Each citizen presented his own case in a court of law, and judgement was more often on the basis of the quality of presentation and eloquence rather than facts adduced. The art of oratory was as a result, highly treasured. Corrupt and dishonest people had become interested in and invaded the philosophy of the day, then known as 'rhetoric', because they could get away with crime easily if they were good at rhetoric.

Plato, on account of seeing the unfairness of rhetoric to the masses, is on record to have spent a lot of his lifetime in search of eternal justice rather than persuasion (rhetoric). Here we see the concept of democracy lurking in the background in Plato's concern for eternal justice.

Concern and search for human knowledge continued in the Mediterranean region but education remained a leisure activity. The Greeks and the Romans had developed their own systems of education hundreds of years before Christ. Most of the knowledge generated were lost during the dark ages (5th to 10th century A.D.). The main educational activities of Europe from the eleventh to fourteenth century was in recovering the classical corpus, most of which had been kept alive in the Greek Christianity, known as the Byzantium. Whatever classical corpus was recovered was transmitted to larger bodies of scholars, after translation from Greek to Latin. It is of no surprise therefore that the classical knowledge recovered at the time had Christian emphasis and influence.

By the fourteenth century, the movement for seeing that classical civilisation was reborn in Europe had become widespread, leading to renaissance, which continued to the sixteenth century. The only value of education known at this

time was that classical education was capable of strengthening bible studies in schools and therefore spreading Christianity.

By the seventeenth century, so many new ideas had emerged in various fields, and some of the great names behind them included people like Bacon, Descartes, Locke, Harvey, Boyle, Huygens, Leewenhoek and so on. These new ideas continued to the eighteenth century, leading to the movement of enlightenment, and then, industrial revolution. Education through science had served the purpose of advancing development in industries and therefore commerce.

The roots of the concept of democracy are to found in Greek civilisation, originating several hundreds of years before the birth of Jesus Christ. The Greek form of democracy was that in which there was direct participation of citizens within *a polis* (city state) in the common life of political community. The primary function of democracy was educative and from which women were excluded. This form of democracy remained unchallenged until the 18th century.

When democracy re-emerged and found favour with Western Europe from the 18th century, its form changed from the original Greek democracy. Its main attraction to west European civilisation was not that it promised to create a particular form of social life, but that it offered a system of government that would most effectively allow an already established form of society- a liberal society- to work. Liberal democracies were therefore liberal first and democratic later.

In Britain, liberal democracy was popularised through the works of philosophers Bentham (1843) and later, John Mill and his son James Stuart Mill (1951). First, the British form of democracy as advanced by these philosophers replaced the Greek idea of participation in political decision-making by all with the idea of 'representative government' in which political decision-making is restricted to a political elite. Secondly, it abandoned the interpretation of democracy as a distinctive form of social life in preference to the mechanism for protecting the liberty of individuals from undue interference by either government or state.

The political theories of Bentham and the Mills are today regarded as providing the philosophical foundations for liberal democracy and

intellectual legitimation for many 19th and 20th century educational reforms. The Mills fully recognised that representative democracy required that all those who were elected were adequately educated. They also recognised that liberal democracy required an expansion of educational provision. What they did not see was that education curriculum different from the pre-industrial one, and suited to education in a democracy was what was required.

Education therefore had not kept pace with the development of man's philosophy, science and technology. Education had remained fixed to providing grammar school education and university for a tiny minority-to help study of classical and Christian literature, until the emergence of Rousseau in 1712.

Rousseau's philosophy of naturalism had first been advanced by such philosophers as Democritius (460-370 B.C.) and Epicurus (435-355 B.C.). His ideas were clear departures from the old order, which had reigned over education for more than two thousand years. Rousseau's thought had implied democracy in education even if he did not bring this out very clearly.

It was until the emergence of John Dewey in 1899 that a solid link was established between curriculum and democracy. Dewey's contributions went beyond, and established the interrelationships that education had with other facets in the environment. It was out of Dewey's work that education was seen as dynamic rather than static. World Bank recognition of and lending money to education as a field of investment was granted from 1961 (Psacharopoulos & Woodhall,1985).

Discussion on Curriculum And Democracy

From a socio-cultural and development viewpoint, design and implementation of a curriculum, which meets the basic learning needs of the learners is the cornerstone for relevant education (Coombs, 1985). Education process depends on a systematically organised set of programmes of induction of the young, of the ways and activities of the society in which it is taking place. It means therefore that education process takes place along a pre-planned path guided by the curriculum.

Functions of education have definite concrete implications for the shape of the curriculum (Carr 1998). A curriculum therefore aims at shaping individuals and

therefore society to become what has been pre-planned for them and this is the arena where curriculum and politics are complementary.

Education today is regarded as field of investment like any other investment field (Schulz 1961; Denison 1962). The effect on the learner, of exposure to a curriculum is the 'component of the curriculum' that usually interests the investor in education most, because it is the primary reason why education is provided in the first place. Education cannot be planned without some stance towards development (Blyth, 1984:7). Formal education cannot be conceived in any way other than as some kind of guided development. The key issue therefore lies on the nature of that guidance-the type of curriculum.

Early efforts to draw attention to social and political functions of the curriculum focused on the notion of the 'hidden curriculum'. More recently, the 'reproduction theory' has attempted to explain the ways in which the curriculum serves to sustain existing patterns of economic, cultural and political life of society (Carr, 1989; Kelum l i e

education system. If a curriculum remains static in a dynamic society, especially in periods of rapid social change, it is likely that education which is meant to induce the young into society, to promote an intelligent understanding of it, will cater only for the needs and values which no longer exist. Curriculum is a way of preparing young people to participate as productive members of society, which any education system is always striving to achieve (Kelly, 1999).

Further inquiries on reproduction functions of education established that education on its own cannot bring about development. Reform in education intended to steer socio economic development must go hand in hand with reform in other environmental facets such as industrial, technological, economic and political fields (Wison, 1971). For instance, after the industrial revolution in Europe in the eighteenth century, real progress was not immediately realised. The revolution had brought about prosperity, with implications on a new social order (Brooks, 1991). The new social order required a new education curriculum, which addressed the needs of the new order. The concept of democracy at all fronts of development, including education, became the foundation, on which the new order was built. It was only from this point that development in Western Europe took off.

Different social groups have different approaches towards the creation of the 'good society', implying different views about content and organisation of the curriculum. Curriculum policy has therefore been a source of contestation among the different social groups or political parties. These social groups hold different views and the differences in those views are ideological. For every education system, there is a curriculum and for every curriculum, there is an underlying ideology. The common ground between education and politics is that both are concerned about the shape of society, an ideological concern.

In modern politics, the concept of democracy has been embraced worldwide, because it offers legitimacy for a ruling government to manage the affairs of society. Democracy is not only a political concept. It is also a moral concept. It does not only offer criteria for management of a society, but also provides a basis for the generation of moral principles governing our conducts towards each other within that society (Kelly, 1995). Those principles extend to government and all other agencies.

In a democratic society, morality is subject to clear rules derived from the concept of democracy itself. Those rules essentially include respect for the freedom of every individual within society, equality of treatment for all and adequate scope for participation in the government of society.
Several things of consequence to curriculum planning follow from this, especially in education for development. First, education must make adequate provision for moral development, as a matter of consequence of the democratic context for which the educational planning and provision is being undertaken. The young must be initiated into democratic morality in a democratic society (Kelly, 1999).

Secondly, education planning and provision must in themselves conform to the moral criteria, which the concept of democracy generates. That means, the curriculum must be planned in such a way as to promote equality of provision and entitlement for all. It must do this without creating more opportunities for failures, disaffection and alienation than for freedom, equality and participation. The curriculum must seek to provide an education diet to all, which will secure them entry to and involvement in the affairs of their society.

As a result, the design of a curriculum must focus on the emancipation and empowerment of every individual on development of a real sense of involvement and control of the social context of one's life.

The above concepts of education and democracy emerged much after the other revolutions, which explains why education made a late appearance in the industrial, scientific, and social revolutions that took place in Europe in the centuries succeeding the renaissance. It had for long been assumed that the curriculum that had served to reproduce an aristocratic pre-democratic social order was appropriate for the needs of the new democratic society (Carr, 1998). Despite the rapid great strides that had been made at that time, little progress in development had been made because of the missing link, revolution in the curriculum.

John Dewey rectified this error through his book *School and Society* in 1899. Dewey explained how the process of industrialisation had brought about the disintegration of traditional communities. The division of labour and the division between home and work meant that the cultural environment in which people lived and worked was no longer conducive to the spirit of co-operative living that had characterised pre-industrial life. By introducing

modes of production in which science and technology controlled nature, industrialisation had created the conditions in which people's personal capacities could be liberated and a form of society "which makes provision for participation in its good of all its members on equal terms" a reality. - A society in which all people can develop their individual freedom by collectively participating in defining the common good is what Dewey meant by 'democracy' (Dewey, 1936). Dewey had therefore put up a powerful argument for a democratic curriculum and had therefore dealt a blow on the need for special curriculum for elites in the democratic era.

Industrialisation had played another role that supported the introduction of a democratic curriculum. Industrial revolution had triggered great strides in other fields as well. Order had been established with the introduction of stronger central governments and more efficient administration had rallied people's confidence. More importantly, the discovery of America and the trade route via the Indies had galvanised economic activity. With the accrual of wealth from industrialisation and trade came the emergence of more powerful bourgeoisies. This had a tendency of narrowing the power gap with the aristocrats. This social development became an important development in the call for a democratic curriculum.

Implications of the link on the primary education curriculumin Uganda.

What then are some of those contemporary developments in curriculum and democracy that may have implications on the primary education curriculum in Uganda? To answer this question, it is necessary to draw parallels in the history of education in Europe and Uganda, since Uganda's education system originates from Europe.

During the pre-democratic era in Europe, which spanned for over 2,300 years, the reigning ideology was the classical-humanist ideology. This is the ideology on which Western educational thought had its first definitive statement in the writings of Plato (428-348,7 B.C.) and Aristotle (385/4-322 B.C.). Between those two philosophers, they developed the two main alternative versions of the first fundamental theory of western education (Bowen & Hobson, 1974).

Formal education was first introduced in Uganda in 1877, with the arrival of Cristian missionaries. Missionaries were sole players in the provision of education up to 1924. Their interest in education lay in converting the local

population to Christianity, a role which education had played very well in Europe from the eleventh century A.D. The Phelps Stokes commission report of 1924 echoes the same reason. In line with knowledge-based curriculum model in the classical-humanist ideology where knowledge and discipline are stressed, missionary education had emphasised literacy and character building. By its nature too, missionary education addressed the needs of the education providers, the missionaries. And ignored the needs of the children.

The basic social problems within the local population that the curriculum should have targeted were preventive health, nutrition, poverty and ignorance (Thomas, 1924). Ironically, the missionaries had built so many hospitals, which were treating the local population. How could they not have seen the need for preventive health education? Since the curriculum did not address the basic needs of the learners, the Phelps stokes commission was totally right in saying missionary education was irrelevant to the learners at the time.

From their classical past, the missionaries must have known that exposure to knowledge- based curriculum brought about docility in individuals, stratified society, and caused disaffection and alienation. The facts adduced above makes Ssekamwa (1997) and Tiberondwa (1998) sound plausible in suggesting that missionary education brought about mass conversion to Christianity, as part of the preparation of the local population for colonisation. The missionaries on their part could have argued that child-centred curriculum was unaffordable at the time, as according to Kelly (1999), that model is expensive to implement. This argument could have been beaten by the fact that the preparation for colonisation came true in 1893.

When colonial government assumed responsibility over education in 1925, a new curriculum model, a learner-centred curriculum of the liberal-progressive ideology should have been adopted on the basis of the recommendation contained in the Phelps-Stokes commission report of 1924. In the introductory chapter of that report, the plea for change from knowledge-based to child - centred (individual development) curriculum model is put as follows (Thomas, 1924: introductory chapter p XVI):

> Now it is seen that whereas the old conception of the education process had and still has its values, it tended to become narrow and one sided and needed to be supplemented. We now see that education involves not only or mainly formal instruction, but the development of all the physical, mental, and spiritual powers of youth in the interest of

> service. . . . . In other words, the modern conception of education is that of guiding and training natural individual growth rather than of giving formal instruction. I call it modern and yet philosophers and seers have seen its truth for thousands of years. We find it in the Old Testament in the book of proverbs chapter 22 verse 6, in the well-known words: "train up a child in the way it should go, and when it is old it will not depart from it".

The aim of primary education throughout the colonial era was improvements in Agriculture and health, which were to be achieved through mass education for Africans and production of Africans' own experts.

Despite the compelling reasoning in the Phelps-Stokes commission plea for a shift from knowledge-based to child-centred curriculum, the colonial government retained knowledge based-curriculum model. There are two possible reasons for this. One is the expense involved in the child-centred curriculum (Kelly, 1999: p 90) and the colonial government had not particularly allocated a lot of money for education. This reason appears defeated by the theory of preparation for colonisation.

The other reason was that colonial government had only needed Africans educated to fill the portfolios of lower cadres such as clerks, interpreters, storekeepers, craftsmen and assistants (Hawes, 1982). All the high level posts in the civil service were given to expatriates from the colonial master's home country. Hence the emphasis on Arithmetic, English, and on the very desirable virtues of neatness and punctuality on examinations and class order.

The products of this curriculum were "humble boys" who fitted in the civil service under colonial masters very well. The "standing order" was a book which prescribed not only limits in the responsibilities but also 'dos and don'ts" for each servant, and thereby reducing them to robots. So entrenched was the "civil servant mentality" that senior civil servants used to boast of their mastery of the standing order. Such was the depth of what Michael Manley referred to in his book *the politics of change- a Jamaican testament*, as the psychology of dependence. Through those instruments, the colonial government had invested heavily in ensuring perpetuity of the colonial rule.

It is useful to note too, that in their home country, the colonialists subscribed to a 'Fabian' or 'mixed welfare' economy, which was responsible for Western

European economic success from the 19 century. The 'New Rights' attitudes of that mixed welfare economy, according to George and Wilding (1994), among others, stated: "people assist others for their own survival, not because they have an urge to be benevolent, and that people are motivated by self interest". From that, it is fair to deduce that the motive for colonisation was not benevolence, or the wish to 'civilise' the Africans as it was put, but out of what they could get out of the colony to enrich their own country.

Knowledge-based curriculum's reproduction functions of docile and dependent individuals, stratification of society, were desirable characteristics in African society from the colonial point of view and they were effectively used as tools of indirect rule in Uganda (Ibingira, 1973). The knowledge-based curriculum was therefore in resonance with the politics and the social order, which had existed in the Buganda kingdom prior to arrival of the colonial government and promoted by the colonial power to its advantage.

One other important point, which the Phelps-Stokes had wished inculcated among the population, which appears deliberately overlooked by the colonial curriculum, was statesmanship. In its report in support for the proposal, it stated: "The real statesman no longer considers it his main object to advance the personal interests of his monarch or dynasty, but to advance the welfare of the state and its friendly relations with other states" (Thomas, 1924). The colonial government too did not take this up because in line with the tools of indirect rule, nationalism in Uganda was by law, liTc(n) Tj1.876 Tw-0f8(pB90.210 TceTj1c) Tj0 Tc(e) Tjtrib Tw-0.143

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being authoritarian. It is reasonable to assume therefore that its continued application here was deliberate. The era from 1877 to 1961 is therefore a pre-democratic era in Uganda.

Uganda gained political independence in 1962. The Castle commission had drawn an elaborate education plan for implementation in the education system in independent Uganda. It is possible to see that the commission had in mind, bringing about revolution in education, to keep pace with political revolution, which had come through gaining political independence. The aim of primary education was increase in national income. In the plan, the commission had identified poverty, ignorance and conservatism as factors that were likely to hinder a better fed and a better-educated Uganda.

The new era marked the beginning of the democratic era in Uganda. This should have marked the shift from classical-humanist to liberal progressive- ideology. In its recommendation for change in curriculum planning model, the commission stated:

> We wish to lay special emphasis that children learn by being active, by doing, by having actual experience involving all their senses, by discovering, by experimenting and above all, by thinking and talking. This view of teaching process must be communicated in every possible way to parents, teachers and headteachers until they are convinced of the truth. It must be acquired by teachers in training as much by practice as by precept" (Castle, 1963: p 11).

Learner-centred curriculum, which was a step towards democracy in education, was piloted in ten teacher training schools from 1963. This was abandoned at its formative stage for two reasons. The Castle commission had predicted the first reason; the conservative old teachers already in the field could not change. The second reason was that the nascent democracy that had just been voted in power was faced with a problem of sudden mass exodus of senior civil service personnel, who could not work under African administration.
Elitist education was retained at the higher level of education for this purpose (Castle, 1963).

Political revolution itself underwent a most trying time throughout the duration of the Castle education plan. There was the constitutional crisis of

1966, the military coup of 1971 entrenching an authoritarian regime for eight years, followed by a number of civil wars. A number of institutions with undemocratic tendencies persisted. We have seen from the European experience that when the industrial revolution took place, revolutions in social, cultural and technological fields had to follow before real progress could begin (Brooks, 1991). On the whole Uganda had no commitment to any ideology for the most part of the first twenty-five years of political independence.

Uganda launched its second education plan since independence in 1997, with the implementation of universal primary education programme as the most prominent feature in the plan. According to the interview held between this author and the personnel of national curriculum development centre (NCDC) in 2002, the basic curriculum-planning model was the objective-model, in which government policy statements were translated to objectives and the objectives used for content selection.

The teachers in the field have never been orientated to any change of curriculum planning model. Assumption is that implementation of the curriculum is based on the knowledge based model. Symptoms of this include administration of corporal punishments, which are still prevalent in our schools, and the overcrowding of classrooms, and that prevents free movements of the children as required by the methodology in the learner-centred curriculum.

In accordance with the directive from the Ministry of education, government seems to be introducing application of learner-centred curriculum methodology in primary schools. Examples of this are democratisation of enrolment to primary education, limiting classroom population and abolition of corporal punishments.

A tutor being interviewed by this author once said "a teacher is deskilled when a new curriculum is introduced". The first logical step to be taken in introducing these changes should have been the training of teachers. It is for this reason that corporal punishment is still rampant in schools, teachers' terms and conditions of service has received nearly no attention, classrooms are still overcrowded above all, the learning-outcome among the first group of UPE pupils in Uganda shows a completion rate of less than 20%, and of whom, nearly half is unable to read and write properly.

On the basis of the above information, a new curriculum for primary education, known as the thematic curriculum is due to be introduced in the primary education system of Uganda from the beginning of 2006. The implementation of this curriculum must start from the sensitisation of the stock of teachers already in the field, otherwise the same mistake made in 1962 will recur. Other implementation strategies for learner -centred curriculum must then follow closely.

Summary

We have seen that Uganda has embarked on an expensive programme of providing basic education for all as a measure to solving some immediate social problems, above all, socio-economic development. We have further adduced plausible evidence to show that the only kind of curriculum that can bring about change towards that direction is that curriculum that would have been designed to meet the learning needs of the learners.

On further scrutiny, we arrived at the conclusion that the development of a curriculum is guided by an underlying ideology, and in this particular case, through our choice of the purpose of education, we have prescribed for ourselves the learner-centred curriculum. We finally found that the rules which dictate the development of a learner-centred curriculum derive directly from the liberal progressive-ideology, the same ideology from which an egalitarian or democratic view of society derives.

With a few more evidences, we arrived at the conclusion that both politics and curriculum making exercise are reciprocal, since they both are concerned with guiding/shaping society to some pre-determined destiny. From this point, we saw that reciprocity takes two entities, and in this case, between learner-centred curriculum and democracy.

We also established that transformation of society, such as that Uganda is yarning for, required reform in both these areas and that none of the two on its own could successfully transform society. Any changes introduced have to abide by the rules which are derived from the ideology itself.

This brought us to examining the basic elements of the concept of democracy. We first reminded ourselves that in modern politics, the concept of democracy has been embraced worldwide, because it offers legitimacy for a ruling government to manage the affairs of society. Democracy is not only a

political concept. It is also a moral concept. It does not only offer criteria for management of a society, but also provides a basis for the generation of moral principles governing our conducts towards each other within that society. Those principles extend to government and all other agencies.

In a democratic society, morality is subject to clear rules derived from the concept of democracy itself. Those rules essentially include:

- Respect for the freedom of every individual within society
- Equality of treatment for all
- Adequate scope for participation in the government of society.

Several things of consequence to curriculum planning follow from this, especially in education for development:

- First, education must make adequate provision for moral development, as a matter of consequence of the democratic context for which the educational planning and provision is being undertaken. The young must be initiated into democratic morality in a democratic society (Kelly, 1995).
- Secondly, education planning and provision must in themselves conform to the moral criteria, which the concept of democracy generates. That means, the curriculum must be planned in such a way as to promote equality of provision and entitlement for all. It must do this without creating more opportunities for failures, disaffection and alienation than freedom, equality and participation. The curriculum must seek to provide an education diet to all, which will secure them entry to and involvement in the affairs of their society.
- Consequently, the design of a curriculum must focus on the emancipation and empowerment of every individual on development of a real sense of involvement and control of the social context of one's life.

Conclusions

From the issues pertaining to education and democracy raised in this paper, the following conclusions can be drawn:

- Any attempt to transform society towards economic development must be coupled with reform in the democratic (political) and curriculum (educational) fields. These two fronts are reciprocal to each other. Without a democratic transformation, curriculum for democracy will be ineffective and vice versa. The democratic transformation of both the curriculum and society is thus the condition for democratic development of each.

- Politicians must take it upon themselves to internalise the reciprocal relationship between curriculum and democracy and ensure their participation in any curriculum debates, just like they take part in political debates. Further more, politicians should commit themselves to the moral values of democracy, in order for them to see value in a democratic curriculum.
- In order that a curriculum in a democracy becomes a curriculum for democracy, pupils must be actively in the process of transformation.

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