Educational Development

- A way of coping with globalization?

Caroline Sterner

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Linköpings universitet

Institution for social – and welfare studies- ISV
601 74 Norrköping
**Title**

Educational Development – A way of coping with globalization?

**Summary**

The purpose in this study is to investigate how the educational system in Tanzania is seen to enable the transformations of globalization in order to develop the economy, society and individuals. I look at how educational development in Tanzania is described, what the purpose of educational development is and under which conditions educational development is seen to enable global transformations. The main perspectives of this study are globalization and governmentality to highlight global transfers and governance of the individual. I interview ten people and scrutinize policies and vision from the area of education. The analyze method is critical discourse analysis to highlight the transferring of ideas or discourses. From the results the purpose with educational development is to develop the individual, the social welfare and the economy to be a part of a competitive and global world but there are a lot of limitations such as poverty, a lack of resources and lack of motivation.

**Keywords**

Education, Development, Governmentality, Globalization, Critical Discourse Analysis
PREFACE

Travelling to Tanzania was a great experience. For a long time I wanted to do a fieldwork in Africa but I did never thought I had the courage enough to realize my vision. I applied for a Minor Field Studies Scholarship as I received. I would like to thank MFS for the opportunity to collect my master thesis material in Tanzania. I learned a lot about myself and my capacity and changed my view of what is valuable in life. I gained the experience of being different in an unfamiliar country and that made me develop as a human and a student.

I would like to thank Mr. Tibba Gulayi, President on the non-governmental organization Positive Thinkers and Ron Rieckenberg, founder of TEATEM. This was the receiving organizations that helped me with material and interviews. They were also supportive guiding me through the country. “With the work we did together we could develop something great” (Tanzania Educational Advancement through Export Marketing). I would like to thank the interviewees that participated in this study. We had some really interesting discussions! Asante Sana!

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1. INTRODUCTION

Education around the world and especially in Europe is often associated with creating potential for development and greater competitiveness. The sociologist Bob Jessop argues that the world is increasingly driven by knowledge-based economies that are complex and multifaceted as they create "reflexive disciplines" in several parts of the world (Jessop, et.al, 2008, p.2f). Education is considered a prerequisite for a welfare society in a globally structured world where rapid change, increased movement, competition and excellence are central and knowledge is often associated with individual freedom (Popkewitz, 2009, p.17f).

In the website of the Government Office of Sweden Africa is stated in the process of educating and empowering the individual. Economic development, new technology and trade with other parts of the world are the driving forces. However, Africa is a continent of contrasts with projects that have backfired. Corruption, poverty and AIDS have claimed many victims, leaving Africa behind in an increasingly globalized and successful world. Despite stereotypical descriptions of Africa, it is a continent in transition. The connection with Europe is strong, but the focus is on aid, trade and culture. Europe is seen as a model for societal development and Africa is often viewed on the basis of European standards. Nevertheless, Africa still retains its label of poor governance compared to the western world (Government Office of Sweden).

Liberal democracy, which is widespread in the western world, has also influenced Tanzania since its independence, through market-oriented reforms such as increased decentralization and market liberalization but Tanzania is one of Africa's least urbanized countries where agriculture, culture, religion and tradition play a major role. Globalization is a lodestar for many educational projects in the western world, but also in Africa and has influenced Tanzania as a result of western commercial and political interests represented by international aid organizations and companies. Globalization has also affected the culture due to the global dominance of the English language, but also as a result of global norms, values and ways of thinking (Held & McGrew 2003, p.21ff).

The world is compressed and centralized, while the communities are growing and becoming decentralized and the distance between the world's cities are decreasing. Because of globalization, it can be said that we all live in one and the same world. The world can be seen as controlled and developed by economic and political strategies and education plays an essential role in national and global development. In Africa, education has become more important for global development, but despite this, the challenges in the education sector are more serious than ever before.
1.1 Purpose

The purpose of this study is to investigate how the educational system in Tanzania is seen to enable the transformations that result from globalization, such as urbanization and internationalization, in order to develop the economy, society and individuals. I approach to educational development in Tanzania from a governmentality perspective.

1.2 Research questions

1. How is educational development in Tanzania described according to ten interviewees?
2. What is the purpose of educational development in Tanzania according to the interviewees and educational visions and policies?
3. Under which conditions does the educational development enable global transformations according to the interviewees?

1.3 Limitations

I have traveled to Tanzania for two month on a Sida funded Minor Field Studies Scholarship to conduct my material for this study. Minor Field Studies is a program part of the International Program Office for Education and Training, a gateway to global knowledge. This program promotes academic exchanges and cooperation across national borders. The students are supposed to be prepared to be active in global connections and establish and strengthen international contacts (Minor Field Studies). I have chosen Tanzania because of the priority given to educational development, both on the part of the Tanzanian government and from international aid organizations. The country is developing in a liberal fashion with privatization, decentralization and focus on the autonomous individual. High expectations are placed on the country’s capacity to deal with developmental issues and education can enable the state to develop economically and socially (Swedish International Development Cooperation Agency, nr2). In the study, Education is seen as an increasingly important condition in a liberal market-focused world that can improve a country’s economic position and social conditions as well as increasing individual capital. Education is often considered in terms of efficiency or implementation. My focus is not on how educational development takes place or what results there are, but concentrates on the ideal of educational development, its purpose and the conditions under which it takes place. I focus on students at secondary, university and college level because it is necessary to make a distinction and because I believe higher level students are exposed to global ideals and expected to make independent choices about their future. I am aware that education is important on all levels; including the primary level, but on the latter I believe that education is more a human right and less concerned with governance aimed at
increasing economic competitiveness. Development is multifaceted and therefore I think it is important to clarify this term. In Sörensen's book "Challenging the Aid Program" (2010) he describes the challenges of development in the Third World. Development is associated with something new and has proven positive and typical of the liberal society, but it constantly reproduces power. Development is seen as a key to human freedom but the future is often uncertain (p.42f). I have opted not to view educational development as a process or as the fulfillment of the aims of a particular school or plan of action, but rather as a strategy or tool to adapt a country to global ideals such as improving the economy, society and the individual. I consider it important to focus on the concept of development because it is relevant to education in Tanzania and can be associated with many different ideals and discourses.

Regarding the contextual theoretical frame I have chosen to focus on the 1960’s and onwards to include post-colonial theories, as Tanzania has been a British colony and 1980’s of liberal theories about the civil society that influenced the world when the state control over the market decreased, forcing it into the central role in economic development and opening up social fields. After the Cold War's ending at 1990’s a neoliberal model of globalization under the dominance of the United States were recognized and spread (Mouffe, 2008, p.82). Sörensen (2010) stated that economic liberalism, privatization and democracy are the main themes of the new urban paradigm. Aid policy is something that is decentralized, while development work by NGO’s increased rapidly in the 1990’s. They have a civilian role and are seen as a prerequisite for democracy (Sörensen, 2010, p.1f, 71f). The main perspective of this study is governmentality. I approach to governmentality to highlight the political and economical governance of the individual and the society through educational development. Globalization can be seen as the contextual theoretical umbrella that connects different theoretical frames. Globalization is in theoretical focus as transferring ideas of politics and culture over the globe. The theories I have chosen concern globalization, post-colonialism, neoliberalism and governmentality. The theories can be separated on “two legs”. Globalization and post-colonialism can be seen as my framework to contextualize the material and power and governmentality can be seen as my practical theoretical framework to highlight power relations. I look at the discourses and the need of education and development as a kind of governance and how knowledge and power is connected. To be able to highlight discourses I use critical discourse analysis. Globalization can be seen as a carrier of post-colonial discourses such as a European ideal of “Eurocentrism” which can be seen according to Krishna (2009) as the production of knowledge ideals from the west (p.12f). Educational discourses from the west are the reason why education from a European perspective is included in this study. Globalization can also be seen as transferring political discourses such as neoliberalism and its relevance of the individual centrality and privatization of sectors. In order to investigate the area of educational development and search for previous research in the "Google Scholar" and “Scopus” databases, I chose the following search words; educational development, Tanzania, policy, discourse, language, development, critical discourse analysis and ideology. I excluded articles or books that in the title, along with
educational development, contained the words implementation, effects, results, impact, quality, comparability, inequality or equality, human rights, reform, health and sex when not corresponding with the aims of my study. In the previous research I look for similar studies in the same area such as the presence of eventual liberal, global, post-colonial or individual discourses or ideologies such as active citizenship, educational development, economical growth, global competition, global culture or language. I look at their purpose and the results and look at similarities or differences between the previous research and this study.

2. BACKGROUND

In this section I describe Tanzania as a colonial country, political reforms and educational facts. I also describe the relationship between Tanzania and Swedish politics. The purpose with a detailed chapter of context is to present an overall picture of the country and its educational situation.

2.1 Tanzanian history and present time

In the beginning of 1500 century Portugal conquered the east African countries but got pushed away by the kingdom of Oman who expanded the trade with slaves, ivories and spices on the 1700 century. The trade spread from Zanzibar to the mainland and to other east African countries. The western countries such as USA, Great Britain and France were dedicated in the region around the 1830’th. Great Britain tried to maintain a strong influence but the Germans were taking over as well as they controlled the south and the west. The mainland became a German colony by 1886 while the Island Zanzibar became a British protectorate 1890. After First World War the German East Africa was divided because of the German defeat. Great Britain expanded their area of mandate 1922. The war was affecting Tanzania were around two million Africans were recruited by the Germans. The economy was stagnated and the conditions of the population got worse when the agriculture started to focus on export. 1939 the first nationalistic organization was formed,”The African Association” with African interests and decision making. This was replaced by "The Tanganyika National Union" (TANU) that was created by the president Julius Nyere. The Tanzanians got their first majority in the legislative1959 and TANU won the election 1960. 1961 Tanzania got self dependent with Nyere as a president. By the year of 1985 Nyere left the post as president and the new president Benjamin Mkapa were chosen and dominate the politics until 1995 were Jakaya Kikwete chosen as president (Nationalencyklopedin, Holmberg). Since independence 1961, Tanzania has undergone major internal and external changes. A capitalist economic system was implemented with a certain degree of state control. In 1967 the “Arusha Declaration” changed Tanzania into a socialist state in order to develop the country and stabilize the economy, thus making the state responsible for education and health. This led to greater involvement on the part of the state and many new public sector positions. All large companies were nationalized and agricultural cooperatives under state control were promoted. This policy was not successful, as the value of
exports dropped, the public sector was over-staffed and the private sector declined until 1986 when the system was reformed, state control reduced and the private sector and private investments encouraged. Prior to independence, Tanzania can be described in simple terms as an "African socialist state" with an ideology that combined traditional African emphasis on group mentality and collective concern with European socialist ideology (Ståhl, 1980). Free healthcare and education were abolished in the politics of privatization (Nationalencyklopedin, Holmberg). The democratization process began immediately after 1986 and unlike other African countries; the policies were based on common interests and values and not on religion or ethnic affiliation, although democracy is exposed to many tests such as ballot rigging, corruption, persecution, physical abuse etc. The laws are sometimes outdated and the implementation of new programs is often late (Sweden’s international development work, 2000, p.86f). Since 1986 Tanzania’s economic system has been adapted to the market economy and a macroeconomic reform process started including more effective tax enforcement, privatization, better conditions for foreign investors as well as a down-sizing and rationalization of public administration. Nevertheless, poverty remains widespread and the social sector is neglected. The scope for improving education, health care and the infrastructure is reduced due to tax liabilities (Swedish International Development Cooperation Agency, nr3). Around 800,000 people pay tax of around 45 million people (Tanzania Educational Advancement through Export Marketing).

The economical business is dominated by the agriculture sector with 28 % of the country’s BNP. Under 1990’th the privatization increased and a small progress in the country’s economy problems with infrastructure and difficult corruption maintains. BNP per capita under 2011 was 550 US dollar and has increased with 0, 3 % per year from 1980 to 2000. The industry in Tanzania is focused on domestic products and since 1970 the sector has a very low capacity for use. The prices of the power sources are high and there is a lack of foreign currency on the products. Because of the industry’s low potential the dependence of the agriculture is high. The export of Tanzania is dominated by gold, coffee, cashew nuts, cotton, tobacco and spices. Tanzania’s international trade is vulnerable to variations of world market prices on their products. There is always a loss in the balance of trade (Nationalecyklopedin, Rundquist & Hansson). In the Human Development Report, commissioned by the UNDP, Tanzania is listed as a developing country. This index was introduced as an alternative to conventional measures of national development, such as level of income and the rate of economic growth. HDI represent a broader definition of well – being and provides a composite measure of three basic dimensions of human development: health, education and income. Tanzania has a ranking of 152 of 187 countries with the index of 0.466. Compared to the Sub – Saharan Africa as a region with 0.463 Tanzania is placed above the other countries regional average and compared to other countries in the world Tanzania is rated as a middle developing country (International Human Development Indicators). Tanzania has one of the lowest BNP per capita and more than 20 % of the Tanzanians live in poverty (under 2 USD a day) (Husén, NE - redaction).
2.2 The educational system in Tanzania

Tallroth (2010) stated that Tanzania is one of the countries in the world with a growing share of the population affected by high unemployment, especially in the informal sector. Tanzania is also one of the world’s poorest countries, which means that it lacks the financial means to invest in the social sector. Education in Tanzania suffers from inadequate resources, few opportunities, and weak links to the employment market. Reforms have taken this into account but the results have been disappointing, leading to high education costs. Students who have access to higher education often come from middle or high income families. Although the state is the largest employer, the private formal sector is growing markedly (p.85). Approximately 50% of the population is under the age of 18 years (Sweden’s International Development Agency, 2000). Unemployment in Tanzania is 13%, but in the city of Dar Es Salaam, it is 50%. No less than 80% of the workforce are employed in agriculture and 25% of adults are illiterate (Swedish International Development Cooperation Agency, nr2). The average duration of life in Tanzania 2011 was 56 years for men and 57 years for women and more than one twentieth of the children die under their first year. It is very common with abuse of women which is not prohibited. Rape is also common but forbidden. Circumstance on girls under 18 years is forbidden since 1998 but is still existent due to tradition (Nationalencyklopedin, Hansson & Husén). Tradition and culture are important to the people of Tanzania. In many tribes or villages, sons have to follow in the footsteps of their fathers and daughters in the footsteps of their mothers in order not to be expelled from the tribe or rejected (Information interview, Chagga tribe).

Since 2001, public primary schools (7-13 years) are free of charge in Tanzania, while public secondary schools (14-22 years) cost approximately 20,000 shillings (around 80 SEK) per term. The number of private schools has increased and they are considerably more expensive. They have more resources and the teachers are better paid, but they are beyond the means of many families. A year at the university costs around one million shillings, approximately 4,000 SEK, which have to be paid at the start of the studies, thus many people take out a loan to pay them. Pupils are screened by means of various tests and directed to the different educational levels. Those who fail are not eligible for higher education levels (Information interview, the Chagga tribe). In many cases at public "Secondary level", the pupils and sometimes even teachers cannot afford books and several pupils often share a note book and pencil. Often three or more pupils share a desk (Information Interview Teacher Secondary School). In the book “Basic Education Statistics in Tanzania” by the “Ministry of Education and Vocational Training” (2007 – 2011) it is stated that "Pre primary school" is the first level of education for 5-6 year olds. 42% of all children of this age attend this level and the number has risen by 30% in 4 years."Primary Education” is provided to children aged 7-13 years and the number of pupils increased from 35% to 65% between 1961 and 2006. This level concludes with an examination that screens for the next level and the success rate is around approx. 50%. "Secondary School” comprises two
levels; basic (4 years) and advanced (2 years). Examinations take place at both levels and, if successful, can lead to higher levels. In 1963, approx. 12,000 attended "Secondary School" and in 2011, around 1.8 million, and the number has increased by approx. 60% since 2007, mainly as a result of more schools being built. After the first four years, approx. 35% pass the test and after the final two years only 4%. A pupil who has successfully completed 6 years in "Secondary School" gains access to "Higher Education". The number of pupils in higher level education was 140,000 in 2010/2011, while the corresponding figure was 45,000 in 2006/2007. The most common subjects at this level are nature science, health care, social subjects, marketing, law, arts and teaching. The number of teachers is small at all levels and their average age is between 25 and 29 years. The availability of computers is insufficient in many schools. There are a total of 507 schools in Dar es Salaam, with a population of 5-6 million people, 68 schools of which have access to computers (Basic Education Statistics in Tanzania, 2011). In 1995 there were only 2 universities in the whole of Tanzania, a number that has risen to around 25, which includes 5-6 private universities (Interview, Positive Thinkers). Around the 2000 millennium, the "Education for All" action plan was adopted in Tanzania with global, overarching goals and major advances have since been made (Swedish International Development Cooperation Agency, nr4). The number of schools in Tanzania has soared in recent years, which means that more and more people are being educated. The number of pupils in secondary education has more than trebled in a 5 year period. However, the number of teachers is small and far from sufficient to meet the increasing need (Tanzania Educational Advancement through Export Marketing). Despite the increasing number of schools and students, the problems of exclusion and bad preconditions for meaningful learning continue. Resources are very insufficient and willingness to improve education in Africa seems to have diminished (Annual Chronicle by the Africa group, 2001, p.13f).

2.3 Development policies and Swedish aid

There is enormous poverty in Africa and Tallroth (2010) claims that this problem is frequently addressed solely by international aid organizations, thus there is a lack of a long-term perspective. Poverty means that the people themselves are unable to take responsibility for health care, education and other public interventions (p.31ff). Tallroth (2010) states that there was a clear shift in international aid policies in the 1990s from regarding growth as a means of reducing poverty to direct social interventions aimed at improving the living conditions of the poor. This development means that the focus was placed on education, healthcare and the creation of a social safety net at the expense of investments in agriculture, infrastructure and improved economic policies (ibid, 35f). The development work undertaken by Sida in Tanzania is aimed at increasing the country’s effectiveness, with particular focus on improving financial management and implementing the decentralization reform. Sidas task mainly involves following up results and playing an advisory role. More than 50% of the support from Sweden goes directly to the state budget. Sida provides budgetary support, direct co-operation within the fields of energy,
education and research as well as in the private sector in addition to contributing to increased governance. Sida argues that accessibility to education and learning is a cornerstone of a functioning democracy. According to Sida, Tanzania has made good progress regarding democratization, freedom of the press and respect for human life. However, the country must continue to improve its public financial management systems and decentralize decision-making and budgetary funds to regions and municipalities. Sida states that each country has its own unique expectations on development and economic growth. Thus it is essential that the cooperation partners are able to generate and maintain expertise and knowledge in key areas (Swedish International Development Cooperation Agency, nr2).

2.4 The European Higher Education Area

Educational discourses from the west seem to, in my opinion, have influence in many parts of the world by having the purpose with educational development to be a competitive nation through knowledge. Europe is currently undergoing a major shift towards becoming the world’s leading knowledge society with knowledge and innovation as its most valuable assets, especially in light of increasing global competition in many areas. High quality education is necessary at all levels and has to be constantly reviewed to take account of new technological developments (European Commission, Education and Training). An EU decision from 2000 stated "EU is to become the world’s most competitive and dynamic knowledge-based economy by 2010 built on social security and sustainable development". The member states should assume increased responsibility for implementation of decisions in order to make Europe more competitive, the purpose being to maintain the European model and live up to the goal of sustainable growth (Swedish Agency for Economic and Regional Growth). The goal is to create a knowledge-based society where knowledge activities and decisions affecting all parts of life (Jessop, 2008, p.13). The Bologna Process aimed to create a “European Higher Education Area” by 2010 with increased educational opportunities for students. According to the EU, the reform was needed to make European Higher Education more compatible, comparable, competitive and attractive. Reforms are still needed to match the best performing systems in the world. The priorities of the Bologna Process are lifelong learning, employability, student-centered learning, education, research and innovation, international openness and mobility (European Commission Lissabon Strategy). European education policy also includes a "White Paper" containing a ”Youth Policy” comprising new investment programs for European youth and has been in force since 2001. The message is increasing young individuals’ willingness to play an active role in the society, increasing innovativeness, greater emphasis on mobility, increase young people’s independence and to regard the EU as a common value system and live up to their expectations (European Commission, 2001). The policy contains the vision that all young people should have influence as well as access to the welfare society (Government Office of Sweden – Youth Policy).
3. RESEARCH AND THEORETICAL FRAME

I describe five different researches concerning the active citizen, the relationship between education and development, the importance of education, policy-making, language ideologies and educational cultural transfer. The theories I have chosen is globalization, post-colonialism, neocolonialism, power and governmentality. The theories are structured historically from a “macro” to a “micro” perspective.

3.1 Research

Educating and Training out of Poverty

This paper is a part of the International Journal of Educational Development which focuses on debate issues about the relationship between education and development. King et.al (2007) describing the European Union’s policy document “White Paper” from 2006 that marks a move towards supporting levels of education in recognition that reduction of poverty requires economic growth and that there is a growing need to invest in education. International debates about economic development and competitiveness linked over the past decade to notions of globalization and the knowledge economy have increasingly a greater developmental role for higher education. There is a desire to compete in a global knowledge economy through high levels of English competence and on expanding higher education. The achievement of growth can only be achieved through the creation of a strong state that is able to facilitate economic growth, promote socio-economic inclusion and ensure a social safety net for the poorest. Higher education enhances and contributes to economic development, contributes to the reduction of relative and absolute poverty and related to life expectancy.

Youth – Making Us Fit

The paper “Youth - Making Us Fit: on Europe as operator of political technologies” by Olsson et.al. (2011) problematize the construction of the youth as a driving force in the contemporary configuration of the European Union as a political and educational space. The central questions are who and what the youth as political technology is about. It has become a powerful driving force in European projects that youth can be seen as a political rationality. The author’s say that we all are expected to constantly adapt ourselves in accordance with the aim of the Lissabon process, in the name of the youth. The conception of the youth takes shape on the education and youth policy arena. The authors look at the capacities and dispositions that are coded within the youth subject for it to be included in the overarching narrative of contemporary Europe as a dynamic knowledge society. These goals of the youth are put of the EU program and strive to promote the active contribution of youth to the building of Europe through participation across borders, better understanding for cultural diversity and encourage initiative, enterprise and creativity.
Development of Education Shaping Education Policies

This article of Nieuwenhuis (1997) is based on the premise that the globalization of education impacts directly on the development of education policy in developing countries. Internationally the focus within policy development has shifted over time and this may have had impact on educational planning in developing countries or on the flow of donor aid. This assumption was analyzed in a study that was conducted in different African countries during 1995. Important aspects of the policy documents are reviewed and discussed in this paper such as the conviction that education is the way to ensure economic growth, to restructure the social order and to reduce the social ills of society in general. The policy making is seen as a process or formulation in the context of a wider socio-economic and political development process. National economies have become global in their competitiveness, international interdependent and crucially dependent on skilled human resources. Because of a low level of industrialization and productivity many countries in Africa is uncompetitive on international markets and reliant on the international support. The observations showed that different donor aid organizations seemed to play an important role in the setting the international agenda of educational development.

Language Ideologies

The fourth research “Language Ideologies and schooled education in rural Tanzania” by Wedin (2008) present a relationship between ideologies and education. This states that the language ideologies are in a changing policy context. Neocolonial phases are continuing to control the economy, politics and culture of Africa and the people in Africa struggle to liberate their economy, politics and culture from a Europe–American based stranglehold to become a communal self-regulated and self-determinant nation. The author continues by saying language is connected to power creating hierarchies through history. Language is connected to a broader political and ideological development. English can be seen as the language of higher education, of the higher judiciary system and of access to technological information. In Africa English appears to create an elite and a lower middle class of Swahili speakers and the rest of the people are marginalized. Most of the children are raised in a tribe language context. English and even Swahili can be seen as an important gatekeeper to higher posts and status.

Cultural transfer in adult education

The last article examines the surrounding of the cultural transfer of educational practices and institutions between industrial countries and developing societies by Rogers (2000). It suggests the need of a match between the ideologies, discourses and functions of the educational institutions within both societies. The author says it is important to look at the transfer as top –
down or bottom up of the ideologies or discourses and that the transfer should be mostly successful when the receiving society takes own control of the transfer and comes to own it adapt it to their conditions. Cross-cultural transfers in education has grown significantly over the past fifty years. According to the World Bank primary education curricula is remarkably similar world wide. Regardless of economical or educational development countries teach the same subjects with the same relative importance. Cooperation’s and transfers has been made between the Swedish Folk High Schools and Tanzania Folk Development Colleges, supported by Sida. Three principles of the Swedish Folk High School remained intact: education should be arise from experience and not from a cultural system, be flexible to immediate needs of the region and locality, free to design its own curricula, enlighten the approach of learning as based on the active search for meaning, critical reflection on experience and paradigm transformation instead of the one way transfer of skills and information.

3.2 Theoretical frame

Globalization and post-colonialism

In this section I report the theories that are included in the study, globalization, post-colonialism, neocolonialism, neoliberalism, power and governmentality. Globalization is a multifaceted term and can be seen from different perspectives. It can at least have two opposite meanings, one political and one social. Beck (1998) make a distinction between globalism and globality/globalization where globalism viewing the entire world as a proper sphere for one nation to project political influence. Political action is replaced by the understanding of the world market as an ideology, such as the neoliberal ideology. The politics and the economics can be seen as determinant. Another view (globality) is where the attitude or policy of the entire world as boundless and universal. Globalization is viewed as processes where international actors combine nations, power, identities and networks (p.23ff). I will address globalization from an economic and political perspective, as the interviews revealed the great need to create a more sustainable economy and liberal politics by means of education in order to compete in a global market. As a social and cultural process I look at the impacts of changed values on an increasing number of individual behaviors and ways of thinking. Globalization may transfer post- and neocolonial discourses and international terms such as global capital, global knowledge and global villages have become more widely used. Held and McGrew (2002) hold that nations and individuals are increasingly linked to a global market and that globalization means the growing scale of global influence, where power is organized and exercised (p.21ff). Robertsson (1992) say there is a rapidly growing interest in the issue of globalization. It has become a widely used term in various fields such as policy making (p.49). Eriksson et.al (2011) speaks about how globalization as a concept is becoming more common in the Medias; how life becomes more intertwined with the rest of the world and how economy is becoming less bound to specific locations. Cultures can no longer be considered as a local phenomenon. The motion in the world is accelerating with
movements of migration, exchanges of trade and meetings of cultures which has affected and changed the conditions of living for people all around the globe (p.13ff). Held and McGrew (2003), however, argue that the national institutions remain having a strong hold of influence in their own country and withhold its strong national roots. Nations are constructed through the ethnic origins associated with common myths, memories, values and symbols, together constituting the culture and the borders of the nation. Nationalism is the force connecting states with nations where the cultural significant, especially language, creates a sense of belonging. There is however certain global factors whose imprint can be seen in large parts of the world. One of them is the English language constituting a powerful verbal infrastructure in which ideas and cultures are transmitted. Even if each and everyone is living a local way of life the way human beings interpretation of the world has become more colored by ideas and values from a multitude of different environments. Through opened up borders a community can gain access to more efficient means to organize across national borders and become involved in global issues (ch.3, 4).

Globalization can be seen as an aspect of globalization and illustrates how the local is affected by the global. Robertsson (1992) explains the term of globalization as a perspective who considers the world as a whole and going beyond the conventional distinction between the global and the local, the universal and the particular. The theory have a cultural approach emphasizes the economical and political significance of conceptions of participation in an increasingly compressed world are shifting. The culture has become a globally contested issue. The term can be explained with local globalization, the tailoring of global products and services to suit particular culture. Instead of globalization, glocalization highlight how local cultures may critically adapt global influences (Robertsson, 1992, p.32ff, 173f). Scholte (2005) argues that globalization has had impacts on various types of social stratification, including class, country, gender, race and urban/rural divides. The globalization may have helped to narrow social hierarchies in certain areas but in other ways the process may have tended to widen structural gaps in social life. Scholte (2005) says that urban – centered development strategies have tended to marginalize rural sectors. It is inequitable when an embedded stratification or social position determines whether or not people gain access to the resources they need to develop their capacities (p.316). Krishna (2009) argues that postcolonialism as a theory can be seen as a contrast to the general perspective of the positive effects globalization and modernization as it questions and problematize how certain societies and peoples dominates others. Postcolonialism refers to a historical coeval process of capitalist development and colonial conquest that has been, and still is, intimately connected. It further points out that the capitalist growth has always been unequal, where a few prosper at the expense of the masses. The economically developed and dominant nations in the West pose as models and sets the standard against which the less privileged are evaluated and then deemed to follow. This domination mainly includes the production of knowledge and culture from the West, referred to as Eurocentrism (Krishna, 2009, p.2ff, 31).
"Globaliserings kulturer" by Eriksson (2011) deals with, among many other, globalizations and the postcolonial paradox. The author claims that we still live in a postcolonial world, both economically and culturally. Postcolonialism can be explained as the European industrialization’s and colonization’s still lingering effects in different parts of the world. Africa as a concept can according to these views be seen as a social construction created during the colonial era. The colonial powers invented an image of the primitive Africa to justify an economic and territorial colonialism. This image was characterized by classification and dichotomies, creating a strong distinction between Africa and Europe. Despite this, western and African knowledge are today more and more blend together but yet still firmly emanated in categories and system of ideas rooted in a western order. It is said there still exists colonial discourses between Europe and Africa where Africa as a whole is still considered to be homogenous and as the absolute different "other" (p.13ff). According to Krishna (2009) the inequality that is created by the colonial structure can be seen in forms of assets and resources in health, influence, knowledge and material things. Approximately half of the earth’s population lives their lives in poverty, insecurity and poor health while around one tenth of the earth’s population gets to enjoy the western welfare life. A common sight is that the people in third world countries make an effort and try to gather education and certificates to be able to be a part of the western dominated world. This includes specific western attributes such as understanding the world in a scientific view instead of spiritually or religiously, the individuals possibility for change instead of everything being predestined, investing in productive activities to develop the human capital, self-evaluation through skills and knowledge instead of gaining social status trough your family, cast or color of skin and acting rational and self-centered to improve your life. The specialization of the individual is emphasized which makes each individual more aware of his or hers role in the society and on the market. This emphasize leads the individual to constantly improve and renew itself in the ongoing competition (p.12f).

Held & McGrew (2003) argues that powerful and influential nations have managed to withhold their hegemony - a kind of guiding dominance over previously colonized areas by replacing the visible presence of the power with an invisible governing, one example being international organizations. The development programs in Africa for example, is governed through political or economical force, all in the name of the nations own needs, disregarding the nations own ambitions (p.25). Hegemony can also be explained in the terms of a certain way to think, in a more cultural rather than political or economical, way. In Börjesson & Rehn (2008) Gramsci´s term of hegemony is explained as directly connected to the way the society has taught us how to think. It is almost explained as dominance where the interest of a dominating group in the society becomes an interest of the public. Other groups are adopting these interests as natural and obvious. Domination is not by forcing people but trying to make special interests as public. This kind of domination manifests its power through the society and the school, family the church e.g. and not through the government (Börjesson & Rehn, 2008, p.73).
Neo-colonialism

According to Lagergren & Sundberg (1994) there are now new kinds of patterns characterizing the world. Technology is becoming more interchangeable and developed and the amount of transnational corporations is vastly increasing, controlling the world economy and society with a firm grip. The result is the creation of elites, since only those with high economic assets is able to get a share of these technological processes. This is very much a fact regarding the agricultural industry, where a few wealthy companies make huge profits at the expense of the local production, making it impossible for small scale farmers to make a living. In this way, the international corporations can have huge impacts on the local population, making them more rootless and increasing the moving from rural areas. An uncontrolled introduction of new and advanced technologies, reducing the need of human labor, together with a growing need of foreign currency reduces the nation's ability to make their own productive investment. A power-relations is thereby established, where a few strong nations control others (p.12ff).

Neoliberalism

Neoliberalism can be associated with globalization as a political ideology that is becoming a global. Liberalism played an important role in the development of international relations among the western countries throughout the years of the Cold War and it blossomed when the war ended, the East-West conflict dissolved and Sovjet disappeared (Collins, 2010, p.35). Around the 90’th the liberal democracy got victory and a new world order was grown (Mouffe, 2008, p.117). Globalization can be seen as a powerful contemporary symbol of a liberal view, especially in economic activities. National boundaries are eroding and the global community is knitting the world together (Collins, 2010, p.38). Söderberg et.al (2005) says Liberalism is a meaning of the notion of liberty and in particular the centrality of the individual rather than a more holistic conception of the society. In Europe it has a fundamental anti – state meaning and is seen as a philosophy for the capitalistic right (p.3f). Beck (1998) explains Globalism as the global sphere for one nation to project political influence such as neoliberalism (p.23ff). Söderberg et.al (2005) says neoliberalism can be seen as having two distinct meanings in international relations. First of all liberal internationalism is associated with the intergovernmental institutions that make up with sovereign states, the provision of collective security the expansion of international law along liberal lines. UN sponsorship and declarations for human rights of development, health and education are often associated with this (p.11f). Between neoliberalism and international relations there is a connection called neoliberal institutionalism where there are a proliferation of international regimes dealing with particular issue areas like specialized organization. The key to understanding the modern way of neoliberalism is about the assertion that the market is the core institution of modern and capitalistic societies and both domestic and international policies should be concerned with making markets work well (ibid, p.11f). Neoliberal policy is as important to the
developing world as the more developed capitalistic countries. First of all the market gets liberalized and the culture gets individualistic. The labor gets deregulated and the governments themselves and international institutions should practice reinventing government, privatizing social and public service, promoting international competitiveness and using international aid to promote marketization through “conditionality”. According to neoliberals the most efficient markets are the ones who ought to include the largest number of market actors on the world market (Söderberg, et.al, 2005, p.12). Rose (2004) say the collective logic’s of the community are here brought in alliance with the individualized ethos of neoliberal politics, choice, personal responsibility, control over one’s own faith, self – promoting, self – government (p.249).

Globalization and personal skills

Due to dominating post-colonial powers, usually from the west, the production of knowledge can be seen as a part of the domination. Richard Sennet (2006) argues that inequality today is restructured. The knowledge- or information elite is becoming more and more disconnected with the stagnating working class. With increasing privatization the public sphere, governmental welfare and social security nets have become more short term and unreliable. The time of durability for many skills in the new modern world is short and therefore the ability to restructure becomes very important. Competition of “Everything for the Winner” further creates an extreme material inequality. Within this context the contemporary armor of protection has come to be educated. In the “society of knowledge” many of the ones out of employment are educated but the jobs they seek have moved to other parts of the world where working force are cheaper (p.9ff, 19ff, 63ff). The theory of empowerment emerged out of the 1960’s as a strategy with near universal appeal and linked urban poor with feminists, act ups with civil rights movements, welfare rights activists and environmentalists all shared the method of empowerment. The political logic of empowerment developed in social programs and reform movements produced a technology of active citizenship maximizing individual political participation. Empowerment can be seen as the capability of self-government, e.g self-service, self-sufficiency, self-esteem or democratic social movement. Empowerment can also be seen as consciousness, knowledge and action connote the transition from powerlessness to full citizenship and from subjection to subjectivity. This is technologies that constitutes and regulate citizens (Cruikshank, 1999, p.2, 67f). Dahlstedt (2009) also describes the term empowerment. The characteristics in empowerment can be seen as commitment, skill and control. It is this characteristic that constitutes the norm for idealistic democratic citizenship. Empowerment can be seen as the individual’s power over its life (p.55).
Globalization and post-colonialism influences can create a dominance of power such as knowledge production. Educational development can be seen as a way of governing the individual to create societal power. These theories of power and governmentality highlights power relations between the individual and the society. According to Foucault the outline of governmentalization demonstrates the distinction between sovereignty, discipline and governmentality as distinct modalities of state power. Power and freedom are mixed up and government can be seen as the conduct of conduct with the aim of shape, guide or affect the conduct of some persons. The human is governed in the interest of the state according to rational principles which cannot be derived solely from natural laws. Everything has its own principles of rationality (Foucault, 1991, ch.4). The concept of governmentality develops a new understanding of power, not only about hierarchical, top-down power but more of social control in disciplinary institutions such as the school. Governmentality can be seen as the calculated means of directing how we behave and act. The subject is governed through organized practices. The government trying to produce the citizen to be best suited to fulfill governmental policies, politically, but it is not only strictly define as political but government can also be signified as self-control, guidance for the family and for children, management of the household etc but the focus in this study is governmentality from a political perspective. The individual is linked to the state and also to other concepts such as the power of knowledge. Governmentality can finally be seen as a security process towards a specific end, for example a stable society, with a particular type of knowledge based on political economy to achieve these ends (Foucault, 1991, ch.4).

According to Lemke (2000) power can be thought of as a strategic game, structuring different fields for the individual to act in such as ideological manipulation, rational argumentation, moral advice or economic exploitation. This however does not fully determine the individual but can lead to enhanced power of the self or responsibility which can make the individual able to take own and free decisions. The individual is becoming more autonomous regarding the capability to govern itself but is at the same time still governed by a certain societal power through political or economical governing (ibid). The modern state and the modern autonomous individual determine each other in a mutual condition. Governmentality can be seen as the relation between governance, knowledge, economy and politics where the individual is united with the state and nation. The individual becomes a instrument rather than a model to establish governmental policies (Foucault, 1991, ch.4). According to Jörgensen & Phillips (2000) Foucault is following the social constructive premise of how knowledge is not just a reflection of reality but how it instead is a discursive construction, where regimes of knowledge decide what is true and false. Power is something that doesn’t belong to certain agents but is spread out through different social practices (p.20ff). Börjesson & Rehn (2008) states power and knowledge cannot be seen separately but something tightly linked. Knowledge becomes an exertion of power over what is
perceived to be legitimate and valid. Börjseon & Rehn interpret Foucault calling this a regime of knowledge where power/knowledge is a way of disciplining us and makes us controllable, compliant subjects (p.45ff). The authors review Rose’s understanding of the tradition of power from Foucault, who speaks about freedom as a way of exercising power. Freedom and power can be viewed as two sides of the same mechanism of governing and are thereby inseparable. According to Rose (2004) this can be linked with advanced liberalism which is our contemporary way of governing. The development of society and individual development has become synonymous where participation, activity and personal enlightenment has become an issue for the society. We are now at the point where the society benefits from the development of the individual and vice versa. All aspects of social behavior are now re-conceptualized along economical lines undertaken through the universal human faculty of choice (p.141).
4. CHOICE OF METHOD

In this section, I will describe and discuss the methods employed such as choice of scientific approach, analyzing method, research approach, empirical material, host organizations, the research role, quality of the study and ethical guidelines. A discussion of method is included in most of the sections.

4.1 Scientific approach

The study is based on a critical view of how society and the individual influence each other by different discourses and societal ideals. I look at society as a whole in which different sectors interact, e.g. individual and societal levels, and describe how the societal level controls the individual, culture, norms and values. I assume that an individual's ideas, beliefs and consciousness are shaped by societal and idealistic discourses. Alvesson & Sköldberg (1994) stated that society can be seen as a social construction that molds the individual into a certain logic and social form. At the same time, the individual is autonomous and capable of self-reflection, critical analysis and able to prioritize needs (p.196). Social constructivism is rooted in post-structuralist theory that includes the corresponding totalizing and universal theories and constructs the meaning of the social world, which can never be permanent because of the basic instability of language (Jörgensen & Phillips, 2000, p.13ff). The social constructive approach enables the study of reality in a varied and nuanced way rather than gathering data and facts about the nature of reality in the way it directly appears to us (Wenneberg, 2000, p.66f). I have chosen a social constructivist approach because I believe that it is impossible to obtain certain knowledge about reality and those facts and objects are socially defined and produced. To be able to analyze the socially defined meaning making of life I use critical discourse analysis.

4.2 Critical discourse analysis

Discourse analysis is based on a social constructivist approach, which means that reality is seen as available to us through our categories and knowledge. This method of analysis makes it possible to look at how educational development discourses and ideologies can be expressed and understood. Around the world, KBE (Knowledge Based Economy in Europe) often is associated with discourse analysis, as the concept of knowledge is filled with different meanings. For instance, the concept often involves the idea of lifelong learning influenced both by Europe and the changing shape of international competition (Jessop, et.al, 2008, p.2f). Fairclough (2003) stated that neoliberal discourses and ideologies are visible in new and more businesslike ways of administering organizations such as universities. He argues that governments take capitalistic re-structuring as a mere fact of life and all must bow to the logic of a globalizing knowledge driven economy (p.3ff). According to Jörgensen & Phillips (2000) the word discourse indicates that the language is structured in different designs that we follow when we act in various social domains.
Discourse can be seen as a particular way of understanding the world. The language is seen as structured in different patterns which the individuals in social domains are following. Our ways of speaking is not neutral reflects of the world and our identities and social relations is acting, creating and changing these. The theory concerns how the structure and shape of discourses are constituted and changed (p.7ff, 35f). A subject can be created through discourses but also through ideologies, which can be defined as a system of representation of the individual’s social formation (ibid, p.22). Ideologies are representations of aspects of the world that can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation such as politics (Fairclough, 2003, p.9). Fairclough in Jörgensen & Phillips (2000) means ideologies produce, reproduce and transform relations of dominance. Discourses can be more or less ideological and contribute to the existence of power relationships. Also it is possible to analyze how the discursive practice is part of a greater social practice, hegemony, where it is dominated by power relations (p.80f).

Critical discourse analysis (CDA) is inspired by social critical tradition and the critical theory of the Frankfurt School (Bergström & Boréus, 2005, p.321f, 339f). Critical theory can provide a counterbalance by criticizing neutral descriptions of what exists and the reproduction of taken-for-granted institutional relationships of dominance (Alvesson & Sköldberg, 1994, p.176f). In CDA, texts are produced, created and consumed (received and interpreted), which constitutes the social world. In "regular" discourse analysis, discourses primarily constitute social life, while in CDA discourses constitute the social world and also are constituted by other social practices (Jörgensen & Phillips, 2000, p.13, 25, 66ff). CDA is based on a social constructivist approach, which means that reality is seen as available to us through our categories and knowledge. Our view of the world is not a mirror image of reality, but a product of our way of categorizing the world (p.8ff). I will treat ideologies and discourses as representations of the world. I look at how educational development relate to discourses and ideologies and if it can be seen as a hegemony. Ideologies represent greater social orders such as the cultures, norms, values or perceptions of reality and hegemony as something greater and dominating in the world. CDA is used as a tool to discern patterns and make discourses, ideologies and hegemony visible. Though there are some limitations and challenges with this method. It can be difficult to distinguish between what is a discourse and what is not and how to address non discourse contexts. The risk is to see everything as a discourses or assuming that certain discourses are valid or expecting discourses in a textual description. Fairclough (2003) says one person cannot complete or create definitive analysis of a text or social aspect say that we cannot assume that a text can be made transparent through applying the categories of a pre-existing analytical framework (p.6f,14ff). I believe, the critical and constructive approach is subjective. What I am able to see of the texts actuality depends and are affected upon the perspectives from I approach, depends on the way I enter the social field, which questions that is asked, the chosen perspectives and how I look at or transcribe my material.
Fairclough’s three dimensional model

In this study, I will analyze written texts and interviews. I decide to conduct an analysis of the character of the texts and statements using specific tools for identifying discourses and how they are presented textually which will support my interpretation. I analyze the material from Fairclough’s three-dimensional model, interpreted by Jörgensen & Phillips (2000), that examines the character of a text, how discourses is produced and consumed, discursive practice, and the wider social practice of which the text is a part of. The purpose of the analysis is to explore the connections between discursive practice and social and cultural development and structures (p.87f). By analyzing the character of a text with different tools I can see how the discourses take shape. By means of transitivity I will analyze my material to establish how events and processes are connected or not connected with the subject and object, for example, whether how the individual is connected with globalization. By means of modality, I will focus on the degree of agreement in a particular text that reveals that the speakers are connected with their claims. How something is said (modality) has consequences for the structure of social relationships and knowledge systems within the discourse. Another modality is the level of truth expressed by the speaker, which can show the degree of her/his responsibility, authority, power, etc. I will attempt to detect the degree of agreement in order to discern the consequences for the discourse. By analyzing discursive practice I will study in a practical context, identify the discourses within it and investigate the genre chains that indicate the way in which the text is based on other texts (ibid, p.74f). By means of intertextuality or intertextual chains I will analyze how texts and statements are based on elements and discourses from other texts, thus revealing that communicative events are based on past events. This demonstrates that new formulations render texts both continuous and in a state of change. Social practice is the step where the other two steps are related to the broader social practice. In this step it is necessary to illuminate other theories such as globalization or colonialism to really understand the discourses (Jörgensen & Phillips, 2000, p.13, 74f, 87f). I will analyze the texts and statements by means of these three steps in order to demonstrate the connections between the text, its discursive practices (competitive citizens) as well as its broader social and cultural trends and structures (globalization). As I believe the discourses are social constructions of the world and not used in searching for reality a qualitative based research is applied.

4.3 Qualitative research and access to the field

By method it mean the stage at a road that is being undertaken, how to proceed or conduct the procedure and design of the study. The study mainly has a qualitative approach as it is not standardized and based on a non – universal thinking. I will conduct empirical research characterized by reflection and based on certain skepticism about how reality works. I believe that conducting a study on a qualitative base can provide important input to knowledge that opens up
rather than closes possibilities for understanding (Alvesson & Sköldberg, 1994, p.12). A qualitative study may involve discovering different phenomena, interpreting and understanding the meaning of life as well as describing beliefs and culture. I am conducting a qualitative study in which the data collection comprises interviews and documents. My main method comprises interviews, but I have also scrutinized policy documents. Qualitative methodology concerns seeking properties as well as capturing experiences and meanings (Åsberg, 2001).

The people who participated in this study are called interviewees and working with educational or developmental questions in different ways. A convenience sample was recruited from people who expressed an interest in participating and from people who were available (Bryman, 2000, p.114) but at the same time I was dependent on two contacts in Tanzania to get to more interviewee and this is more of a chain sampling where the contacts recruited possible interviewees (ibid, p.313). Before leaving for Tanzania, an invitation to participate in the study was sent by e-mail and letter to various organizations, schools and departments engaged in educational development. I mainly had contact with two non-governmental organizations that assisted me in accessing the field and providing interviewees. The first organization, Positive Thinkers, works with innovation and is attempting to change the Tanzanian way of thinking. Its mandate is to help people discover their own personal purpose, potential, leadership and development skills, personal ability to change and show them how they can grow (Positive Thinkers, Tanzania, 2011). The second organization is TEATEM have an approach to increase the availability and quality of education at all levels and enables intelligent, underprivileged young people to demonstrate and enhance their capacities for the development of Tanzanian society (Tanzania Educational Advancement through Export Marketing). Through different organizations and schools and by visiting various websites such as those of the Tanzanian government, ministry of education and institute of education I obtained access to international, national and local policy documents. Conducting material it was difficult contacting organizations and operations due to a lack of computers and email and therefore difficult to conduct interviewees beforehand. It was also difficult to know beforehand who the interviewees were, especially at a state level, as their titles are not familiar and do not correspond with Swedish ones. Working with and understanding my field would have been easier if I had possessed more experience or knowledge of it, which was difficult as all preparation took place in Sweden. Notwithstanding, I consider that I have obtained a great deal of good quality material of value to my study. I do not believe the contacts chose interviewees along with their purpose only. There was always an open discussion between me and my contacts of who I wanted to interview or not.
4.4 Empirical material

The empirical field is where educational development is accomplished, such as schools, various organizations and activities related to knowledge. The fieldwork and data collection took place in two different Tanzanian cities. In the first major city of Dar Es Salaam, I had adequate time to read the policy documents, history of education and training policies. I met governmental departments, governmental and non-governmental organizations as well as representatives of schools. The conducted material provided an overview of the field from political, pedagogical and organizational perspectives. In Dar Es Salaam seven interviews are made, one with an organizational leader of the NGO "Positive Thinkers", one interview with "Assistant Director on the Ministry of Education", a focus group interview with three students at the Institute of Social Work in Dar Es Salaam, an interview with "Director General of National Pension Fund", an interview with the headmaster of "Institute of Social Work," a focus group interview with three members of the organization "Positive Thinkers". The field work continued in a small town called Moshi in northern Tanzania, which is a central region where educational development is carried out that has experienced educational development. Three interviews were conducted: one with a secondary school teacher, one with the principal of a hotel and Tourism College and one with the leader and founder of the non-governmental organization, "TEATEM". Thus in total, I conducted ten interviews. I also obtained information from friends, local residents, students and staff to deepen my knowledge of the field of education in Tanzania. This material is called information interviews and is relevant for particular contexts and background analysis. The relevant policy documents are from government institutions, the Tanzanian Institute of Education, the Ministry of Education, the UNIDO Partnership Program and the Government of Tanzania. In the policy documents that is used I look at how the purpose of educational development is identified and what values are used. For instance in the policy documents available to me I find concepts such as "globalization, knowledge society, life-long learning, self-determination, empowerment, competitive society and development".

The semi-structured qualitative interviews were flexible in order to obtain as much variation as possible. Although I addressed specific themes, the interviewees were free to express their views in their own words. The questions were posed in a particular sequence, although the sequence was changed from time to time (Bryman, 2000, p.301). The questions were divided into main themes connected to the purpose of the study. I started by asking for a description and definition of educational development, followed by questions about its purpose from an individual, national, economic and global perspective and conditions for educational development such as possibilities and limitations. The interviews were similar to each other in terms of themes and questions but differed due to the interviewee’s backgrounds, positions, experience and knowledge. The questions will include main issues with following-up questions depending on
how numerous the interviewees are. Some of the interviews are more of a discussion of the subject with no structured sequent of questions but some of them are formal and brief in the answers. The interviews were audio-taped and reflections on the interview were noted by hand. They varied in time, from 30 minutes to 90 minutes, depending on how informative and discussion like the interview was. The interviews were later transcribed. Although most of the material was included, repetition and items that were unclear were excluded. I think it is important to include most of the material in order to compare it to my theories as the spoken word becomes clearer by transcription (Jörgensen & Phillips, 2000, p.85). In the analyze the main question of the purpose with educational development is structured and analyzed from different perspectives such as individual development, social welfare, economical growth and global competitiveness. The main question of conditions for educational development is structured from topical themes from the result such as empowerment, city movement, the identifying culture, education as a commodity, international aid, opening up the borders and global communication.

In public organizations and departments, my interviewees had different managerial positions, thus they were busy and pressed for time. Here, the interviews were shorter and more formal than at non-public level. The environment in which the interviews took place was sometimes loud. One interview was conducted in a school yard with disturbing background noise and another in the staff room with constant interruptions. As this interview environment might be more common or natural for my interviewees than for me, I chose not the question or change it. Since English is the prime language in Tanzania besides Swahili the interviews are in English. The English language was a hindrance but not a great one. Some interviewees had good knowledge of English while others did not. The English was of more quality in interviewees with people in governmental institutions rather than interviewees from the schools. A few interviews were difficult to conduct due to the deficient language skills. I noticed that the interviewees and I sometimes understood and expressed ourselves differently, which could be due to different standards of English but also the fact that we came from different countries, cultures and that our experiences and knowledge varied. Overall the collecting of material was free of trouble and the theoretical frame in alliance with my material as progressed below.

4.5 The quality of the study

Internal validity means that there should be a similarity between the theoretical approaches and the results of the study. In my Social and Welfare Studies I have been introduced to the theories and concepts that address the prevailing discourses in society such as neoliberalism and governmentality. In my view, the internal validity of the present study is relatively high as the material is very relevant to current theories. The concept of external reliability involves the same data in several interviews. Reliability is usually desirable and used in quantitative surveys but in this study, the concept is also worth looking at. In the interviews, the same answers are frequently
present but from different angles and perspectives in society. The material collection ended when I had sufficient material and no new information emerged. Though I am aware of the difficulty of reproduce this study. It is according to Bryman (2000) impossible to freeze a social environment but in a similar research role and similar research subject it is possible to conduct similar results (Bryman, 2000, p.257).

4.6 The role of the researcher

It is important to explain whose interest the study serves, my aim and the view of society expressed in my formulation of problems and aims. I adopted a holistic approach to see the "whole picture" of educational development in Tanzania and constantly strove to ensure objective and critical thinking to question the “real world” instead of accepting the concept of it. In the field I was a part of the culture, especially as I was in it for such a long time. This implies living with and acknowledging the culture, which is necessary for gaining access to the field and being accepted by my interviewees. However, it involves a risk of losing my critical thinking of going native. Since I am in my interviewee's environment, their certainties become my certainties, although Jörgensen & Phillips (2000) claim that it is important to constantly be foreign and constantly distance oneself from the material and that it sometimes can be difficult to see discourses as socially constructed when one is close to them (p.28f). As a social scientist I look for identity in the knowledge that I represent and adopt a critical attitude. I shape my study to match my interest and my purpose is to interpret a phenomenon, which means that knowledge comes from self-understanding and interest. However, I do not expect that my study will be understood in a certain way. As a researcher, I am already exposed to discourses and ideologies. I cannot expect that certain common discourses or ideologies are the same in Tanzania as they are in Sweden. For instance I am aware that theories for the economic development of society are well-known and well-tested in the Western world. I was careful not to take it for granted that my theories may not are applicable to my field. For example, perceptions about education, individual and society may vary between cultures and thus the way of looking at education and science in Sweden and Tanzania may differ. I believe it is important to reflect on my own relationship to the discourses and what consequences my own contribution may have for discursive production.

My role as a researcher also involved not believing the discourses are total and valid forever, as in my view they are a temporary structure of meaning in an indeterminate terrain. I understand that my research will contribute discourses that can be further developed when conducting research on this topic and connecting them to various social fields. For example: How does my study contribute to the development of education? Does anyone suffer negative consequences as a result of my study? Does it create new power structures? When I make a distinction between a developing country and Europe, does it reinforce the idea of "we" and "them"? For example, I emphasize a certain aspect and ignore others, which shapes my study and shows what I think is important. It is important to describe the assumptions on which my approach is based. With
regard to the cultural aspect, I carefully reflected on the meaning of a good life, why I chose a developing country and why Tanzania? What does my pre-understanding tell me, who decides what a good life is, what my point is about the importance of education, why do I represent a model, and if so, for whom and for what? To avoid creating a power relations I don’t want to be seen as the good example. Instead I am trying to have openness, be critical and neutral. I try to exhibit an impression of security, openness, empathy and understanding to create as good an interview climate as possible. What is considered the "general right" and why should it affect Tanzania? Danermark (2003) write that social, cultural and ideological differences and conditions such as access to resources and power lead to a considerable variation in interests, concerns and knowledge needs. The subject can be understood as "one man's bread is another one's death" (p.55). The interviewees seem to be aware of the Swedish Aid to Tanzania and appreciate it highly, which may have some practical significance for this study. According to Bryman (2000) this can result in reactive effects that my presence can affect the interviewees to act less natural (p.320). I represent Sweden and my travel costs are funded by a Sidas scholarship for Minor Field Studies. The goal of the scholarship is to internationalize Sweden through students’ field studies. The students’ task is to describe development in the world and mediate a fair idea of living standards in low income countries (MFS preparation course 2012-01-12).

As a result I am influenced by Sida I cannot be totally neutral and the interviewees may not act natural since I am connected to Sida, who plays an important role in donor support and guidance in Tanzania. The guideline that I adhered to in this study is as follows: respect for the equality and value of every human being. I try to be aware of my own knowledge boundaries and have a critical reflection on my own practice. I am being conscious of my pre-understanding during the study, exhibiting integrity and demonstrating objectivity. Striving to provide a fair picture of the topic and seeking to distinguish ideology from reality. Respect for the organizations and people with whom I came into contact and the will to share my collected knowledge to be able to contribute to the development of the field (Ethics of Social Sciences, Academician SSR).

4.7 Ethical guidelines

Knowledge and contacts imply power but also responsibility. I hereby describe the ethical considerations and will explain the importance of responsibility, honesty, truth, desire and accuracy in the use of professional knowledge. Ethical Research Principles by the Research Council contains various ethical guidelines that were adhered to in the present study. First of all, research is important for the development of individuals and society. Members of society have a legitimate right to expect high quality research focusing on substantive issues. This is called research requirement and means that knowledge should be developed, available and extended by means of improved methods. Individuals involved in the study have a legitimate right to protection against unfair transparency and must not be exposed to physical injury or violation. This requirement is called the protection of the individual. The four main ethical standards in the
individual protection requirement are as follows: information, consent, confidentiality and utilization. The requirement on information means that the researcher should inform the participants about the research questions and the purpose of the research. They must be made aware of their role in the project and the conditions of their participation. They should be reminded that participation is voluntary and that they have the right to withdraw at any time. Consent implies that participants in a study have the right to determine their level of involvement. Informed consent must be obtained and interviewees free to decide how long and under what conditions they will participate. At all times they should be free to withdraw their participation without pressure or influence. Personal data should be stored in such a way that no unauthorized persons can access them. The collected material should only be used for research and not for commercial or other non-scientific purposes (Codex – rules and guidelines for ethics). The interviewees had no requirement of being anonymous. They were aware of the ethical guidelines and wanted to be a part of the official discussion.
5. RESULT AND ANALYSIS

I will begin this chapter by describing the problems facing educational development in Tanzania, then explore its purpose from different perspectives and finally provide an overview of the conditions under which educational development takes place, structured in different topical themes from the result. A critical discourse analysis is applied by Fairclough’s three dimensional analysis tools for investigating text, discourse practice and social practice.

5.1 Description of educational development in Tanzania

In this introducing section of result and analysis I present an overall picture of the problem with educational development in Tanzania meeting global challenges. I present a summary of results analyzed with the context (background) of education and development in Tanzania. Tanzania is one of the poorest countries in the world and the investments in the social sector are poor (Tallroth, 2010, p.85). In Tanzania BNP per capita 2011 were 1550 US dollars per year. The agricultural sector is dominant in the country with 80 % of the workforce but it is only making 28 % of the country’s BNP and the industry has a very low capacity and a lack of resources (Rundquist & Hansson, NE). Tanzania is listed as a developing country by the International Human Development Report (2011), commissioned by UNDP. The index presents the level of income, education and health and listed as a middle developing country (International Human Development Indicators). Development in the society can be seen as a multifaceted process and a positive process. From my point of view the label as a developing country means to be dependent of support and affected by a lot of ideas and suggestions from the outside world. By the label of being a developing country means, in my opinion, that something is missing and that the country has to be something else. Development or developing is heading for something better and the word development implies possibilities, not limitations. A difference is being made between developed and developing countries. A country may already be developed or the country is a developing country. The developing countries may already have the resources to be a developed country but defiantly there are something missing.

From the interviews I can understand that there are many challenges for educational development meeting global challenges. Education is supposed to ensure greater access and quality to be able to cope with increasing challenges such as a growing population. Education also seem be compared to global ideals and strategies. The president of Positive Thinkers in Tanzania, who is a non – governmental organization working with creating awareness and brings positive thinkers to develop the society, says Tanzania has a lot of resources but also a lot of challenges to cope with. A lot of children don’t go to school because the school fees are high and the government cannot afford to pay for free education. The number of schools is too small and there are a lack of resources (Positive Thinkers) and the population is growing very fast (Assisting Director of Ministry of Education). According to the director of the Social Pension
Fund, education in other countries, such as Kenya and Uganda, are ahead of Tanzania and Tanzania is feeling the competition. The director says Tanzania is picking up and that it is only a couple of years until they are ahead of its neighbors (Director Social Pension Fund). In about 20 years is a developed country instead of a developing, according to a member of Positive Thinkers. A teacher on Mwenzi Secondary school says that education needs to be change because the world is changing but the culture is so important that the people don’t want to develop too much. Also the infrastructure and the electricity is a problem for educational development in Tanzania and without it there are poor access to the school’s, to the internet and the world wide (Teacher Secondary School). It is difficult for the country to develop because the country is a developing country and dependent on donor support from Sida, Danida and US Aid, according to a member of Positive Thinkers. About 50 to 70 % of the society needs support (Positive Thinkers).

Tanzania is a previous colony controlled by Germany and Great Britain but got independent 1961. The country turned from a socialistic, state with a focus on group affinity and collective welfare, to a neoliberal state 1986 with less governmental control and privatization (Tallroth 2010, p.85). The politics were more about common values and interests and not tradition and ethnics and the economy transformed to a market economy with more effective privatization, foreign investments and rationalization of the state but still there is a huge poverty in the country without improvement from the market economy (Swedish International Development Cooperation Agency, nr2). Along with privatization proper schools, which is more expensive, are being built (Positive Thinkers). According to Holmberg (NE, 2011) education and healthcare were free before liberalization but according to a teacher people now days have to take loan to afford education and the students have to share paper, pencils and note books. There is almost no access to computers in the schools and it is almost impossible to get access to computers because they are expensive (Information Interview Teacher).

5.2 Purpose with educational development

Individual development

In this section I look at the purpose of educational development from different perspectives, individual development, developing the social welfare, economical growth and global competitiveness. The visions and aims of educational development in Tanzania are many and various. One of the visions of a non-governmental organization is that every individual, be she/he an adult or a child, should have access to education and opportunities for meaningful learning in order to achieve her/his full potential and increase social integration (Tanzania Education Network – Brief History). Another educational development vision of the Ministry of Education is to ensure that Tanzanians are sufficiently well-educated, skilled and culturally mature to be able to handle national and international challenges in different political and social
fields (The United Republic of Tanzania – Education and Training Policy). The Ministry of Education’s Vision 2025 aims to ensure a good quality of life for all Tanzanians through education. This requires high quality education and human resources at all levels to effectively address development challenges. Some of the goals of these visions are to develop integrated personalities and promote community-centered learning, where knowledge can be used to improve the quality of life, develop self-confidence, and provide flexible training that meets the challenges of an ever-changing world. The mission of the Institute of Education is to be a center of excellence in terms of development and implementation of curricula. The core values are to promote excellence, professionalism, commitment, responsibility, integrity, innovation and diligence. The institute is a participant in a UNIDO Partnership Program to develop the vision of 2025. Part of the vision is:

Education is important for all people throughout the world. Through education people can manage to change their standard of living, from primitive to advanced, that every human being needs. It is a tool for making changes in their lives (Assisting Director Ministry of Education).

A secondary school teacher stated that education is important for everyone throughout life and that without education life becomes difficult. “Everything depends on education” and “education is a key to life” (Teacher Secondary School). The teacher adds that if one learns at school one can obtain a job, a good lifestyle and one’s mind becomes open, as education is not just about earning money but to be able to do different things and have more choices. Students want a better life and to achieve it they have to struggle because the world of business is hard. “Education is a tool that can change people’s lives” (Assistant Director Ministry of Education). The headmaster of the Institute also holds that it is important to “empower people” and the national vision also states that the workforce should be “productive and adaptive” and “…developing the ability to be creative and innovative” (Tanzania Institute of Education). The purpose is also linked with the Tanzanian national vision that society needs to make Tanzanians socially, economically, culturally and politically independent (Assistant Director Ministry of Education).

A nation whose people have a positive mindset and culture, which cherishes human development by means of hard work, professionalism, entrepreneurship, creativity, innovation and ingenuity (Tanzania Institute of Education).

According to the non-governmental organization Positive Thinkers, the purpose of individual educational development is to create self-awareness and make the people of Tanzania think in a more positive way (Positive Thinkers). If Tanzanians become more positive they can change the way they behave and be aware of their surroundings. Many people are not aware of their potential and education helps them to develop (Interview Students). Developing the individual through education seems, in my opinion, to be connected with certain individual skills. High quality human resources appear to be a requirement to be able to respond to educational
development challenges. It is obvious that it is necessary to have the right individualistic skills to avoid getting left behind. This seems to be connected to the increasing importance of individual capacity and the fact that society governs the individual by making her/him a tool for coping with societal challenges. In my view, terms of educational development from an individual perspective highlight the increasing importance of individual skills and empowerment in society. Individualistic discourse of self-promotion through education appears in my interviewees statements and may refer to the importance of the entrepreneurial spirit and specialization. According to Sennet (2007), it is necessary to possess certain skills to be a part of the knowledge and information society and as the sustainability of education and work is short, it is vital to be able to restructure oneself (p.19ff, 63ff). Krishna (2009, p.12f) also refers to the importance of transformation and being able to act in a rational and self-centered manner (p.12f) and Cruikshank (1999) explains the importance of active citizenship maximizing individual political participation. Empowerment can be seen as the capability of self-government, e.g self-service, self-sufficiency, self-esteem or democratic social movement. Empowerment can also be seen as consciousness, knowledge and action connotes the transition from powerlessness to full citizenship and from subjection to subjectivity (p.2, 67f).

The national vision states that the workforce should be “productive and adaptive” (Tanzania Institute of Education). According to Krishna (2009) individuals are supposed to invest in productive activities that develop human capital and evaluate themselves in terms of skills and knowledge rather than with reference to family and tradition (p.12f). “The Education and Training Policy” issued by the Ministry of Education states that the greatest challenge faced by Tanzania is not resolving existing problems, but attracting young people to engage in productive activities and proposes that entrepreneurship should be part of the general education of young people for "the real-world of work and life" (Education and Training Policy, Ministry of Education). The key is therefore to stimulate and develop young people’s minds and abilities to be creative and innovative, turn ideas into reality and equip them with the idea of profit-making activities. Entrepreneurship enables individuals to become constructive, active and enterprising in school, at home, at work or in their leisure hours and teaches them to work together to achieve individual, local or national targets. Entrepreneurship must therefore be part of an individual’s daily, financial, social and cultural life (Tanzania Institute of Education).

The Ministry of Education’s 1989 “National Education and Training Policy” formulated an educational strategy for the 21st century. The objectives were liberalism and privatization, with emphasis on cooperation between the state and the private sector to provide more schools, obtain a higher level of financial support for them and decentralize the leadership in school (National Education and Training Policy, Ministry of Education). It is common for policy documents to have a liberal political view on education, as government institutions want to be associated with or implement neoliberal politics or ideas by including the individualistic culture and individual participation. Neoliberalism is associated with as individualistic culture (Söderberg,
et al. 2005, p.12f). Rose (2004) explains neoliberal policy as connected to personal responsibility, self-government and self-promotion (p.249). In the documents, in my opinion, the terms responsibility, commitment and entrepreneurship can be associated with neoliberal core values. The discourse of neoliberalism is passed on through these texts, especially the government policy documents with their great focus on individualistic culture. A closer look at government policy documents reveals that they concentrate and focus on the individual perspective of education, for example, “...ideally education should focus on the individual and governance should include effective and democratic participation of all individuals” (The Tanzania Development Vision 2025). According to the Tanzanian national website, the nation should be individualistic and governance should include effective and democratic participation of all of society’s members and groups. The nation’s individuals are expected to have a developed mind and competitive spirit driven by education and knowledge (The Tanzania Development Vision 2025). I think that the governmental educational development visions and aims are heading towards European liberalism with the centralism of the individual and the fundamental meaning of the anti-state (Söderberg, 2005, pp.3f, 11). The texts contain various intertextual chains, indicating that they are based on other texts (Jörgensen & Phillips, 2000, p.86). There are similarities to the visions expressed in Tanzanian policy documents, the interviews and the European Union’s “White Paper”, concerning increasing young people’s participation, innovation, mobility and independence. In Europe these visions are often dependent on the young people’s resources (European Community Commission, White Paper) and become problematic when the assets of some countries or individuals are limited. It is obvious that education in Tanzania is becoming more important within a knowledge-based society. Education can be seen as the only secure way to be developed. The term “The knowledge society” is common in my material and may be based on the European discourse of a knowledge society. According to the European Commission Europe is becoming the knowledge society’s world leader where innovation and knowledge are valuable assets (European Commission, Education and Training), while in Tanzania it is stated as:

Shaping your future in a knowledge society... or ...creating a knowledge society by providing educational information and services to the public by the most efficient means (Tanzania Education and Information Service Trust).

By analyzing my texts I was able to see how my material was connected with subjects or objects, which is called transitivity in critical discourse analysis (Jörgensen & Phillips, 2000, p.87). The visions emphasize that it is important for Tanzanians to “reach their full potential” as secular citizens and be a part of a global education (IST school). At the same time, the individual is responsible for her/his own life as it is important for Tanzanians to “shape their future in a knowledge society” (Tanzania Education and Information Service Trust). Both government and non-government organizations employ the same terms in their policy documents, such as the individual responsibility for their development. In the policy documents and interviews the individuals are described as “Tanzanians”, “...every individual in Tanzania” or “The individuals
should develop” (Tanzania Institute of Education). Tanzanians are spoken of as a group and that their needs are general, e.g. “Tanzanians want to develop themselves” (Teacher Secondary School). Policies commonly use terms like “a vision of development is to make Tanzanians well educated”, while organizations often state “I am trying to serve my people and the nation” (Headmaster, College) which is more of a passive statement and not so confident – inspiring. This can be associated with modality, the tool used to analyze how something is said or if it is stated as the truth (Jörgensen & Phillips, 2000, p.87). It may be easier to have visions instead of promises and not fully take responsible for the development of the individual. It is up to the individual to progress and develop and other actors such as officials and teachers may try to work for this.

Further in terms of individual educational development, the texts are convincing in many ways, when they state that education is an essential condition for a good quality of life. For example, a teacher said that “everything depends on education” and “education is a key to life” (Teacher Secondary School). There is great commitment in education and it is seen as unavoidable for development. They present educational development discourses as facts and ongoing processes. Jörgensen & Phillips (2000) holds that this can indicate authority or power (p.88). Political and discursive visions through government policy documents, NGO’s and aid organizations may reach many people in the society that indicate what is important in Tanzanian life. When it comes to the consequences of education, such as employment, the statements become more uncertain, e.g. “If you learn at school you can find a job and, have a better life and your mind can be open” (Teacher Secondary School). In my view education provides no guarantees and to make a better life the students may have to struggle. The texts also say that “Education is important for people” and “We need a nation whose people have a positive mindset”. This can be associated with the discursive mindset of the importance of education for everyone in the world and that the individual may need to be positive so that the nation can look positive.

Developing the social welfare

Educational development does not seem to be for the individual only. According to the “Tanzania Vision 2025” the ideal is that the nation should be “individually centered” and the governance should include an effective and democratic participation of all the individuals in the society (The Tanzania Development Vision 2025). However according to an interview with the Assisting Director of Ministry of Education, education is originally based on the society’s interest but the implementation is based on the individual’s. “With education we can make all the necessary changes in our country” (Assisting Director Ministry of Education). According to the nations training policy education is kind of a strategic tool to create a high educated nation. The nation must be equipped with necessary knowledge to be able to solve the challenges of the nation with competence and competitiveness. “Tanzania strives to be a nation that produces education on a high level so that the educated individuals are able to solve the society’s problem”
I asked the students why education is important; they said that knowledge helps people help the environment and the family. They said they want to work within their educational professional, such as problems in their society, poverty or with children (Students). The Teacher on the secondary school Mwenzi said education should be for developing the social welfare and should be shared with all of the members in the society.

Education should be for all, not for the individual, the focus on education is to help the individual to save the man kind (Teacher Secondary School).

“The education should be for all, the focus on education is to helping the individual to save the man kind” (ibid). The headmaster of Hotel and Tourism college said that educational development is important so that “skills and competence can help the people serve each other and the nation, trying to develop what they have together” (Headmaster College). Compared to the purpose with educational development from an individual perspective education should also be for developing the social welfare. The institutions mostly prefer education for developing the individual to be a competitive citizen and develop their potential. But the material from the interviews stated students should be trained with education for the majority of the society. They believed it was important to unify and invest in each other. “The students are supported with primary education from the society and should stay in the country and put benefit to it” (Teacher Institute). The interviewees talked about educational development in a more nationalistic way rather than in an individualistic or global way. In my opinion the individuals still value tradition but the governmental politics trying to be as neoliberal as possible. I believe it seems very important to develop the nation rather than develop the individual for its own good and for global competition. This might be connected to “The Arusha Declaration” from 1967 that made Tanzania a socialist state in order to be able to develop the nation and stabilize the economy. The state was responsible for the education and controlled most of the sectors. More people were employed by the state. The time before the independence 1986 the dominating ideology was tradition, group solidarity and public welfare (Ståhl, 1980). The “Tanzanian society” is connected to the text: “the biggest challenge for the Tanzanian society is not to handle existing problems but attract the young´s” (Tanzania Institute of Education). This can be associated with the analyzing tool transitivity and how something are connected to object or subjects in the text (Jørgensen & Phillips, 2000, s. 87). The nation is often mentioned as “one”. “We need to empower our people”, says the headmaster from the Institute, and emphasize the term we. One teacher from the Institute says that “we need to unify” and “we invest in people here” (Teacher Institute). “We” are often mentioned from the teachers when it comes to developing the individual or the society. I believe the term “we” is used to associate to the whole nation, that they together can change and support each other in the society. “We” may be associated to include every single individual to be responsible for their society. In one statement it is said that
“We want to provide a good life for all Tanzanians” (Assisting Director Ministry of Education). In this sentence “we” can be associated to the Ministry and can be seen as the governmental responsibility for the nations people and indicate on authority and power over people. There is an intertextual chain between the aims of the Tanzanian government and the European policy where the text is associated with another text (Jörgensen & Phillips, 2000, p.87). In the European policy “White Paper” the individuals should profess to the values of the European Union and live up to their expectations. “The European Union should be looked at as a community of values” (European Community Commission, White Paper). Here the individual is responsible to match the aims of the European community. The “Tanzanians” are often responsible for the country’s welfare by connecting the development of the individual to the management of national and international development.

**Economical growth**

The purpose of educational development is not only stated in an individual or national perspective, it is also being expressed in an economic perspective. In "The Tanzanian Vision 2025" the Tanzanian government says that the people in the country shall be examined from a developing country to a middle income country because of a high level of human development. The economy shall be transformed from a low productivity of agriculture economy to a semi–industrialized economy that is modernized. One attribute in the vision of 2025 is to become a competitive economy through educational development that is capable to produce growth and shared benefits (The Tanzania Development Vision 2025) and a vision with educational development is for the country to be able to participate in the global economy (Tanzania Institute of Education). The director of the social pension fund said: “You can’t have economic growth if you don’t have educated people”. For instance he stated that the country cannot be industrialized if it don’t have well educated people who can take care of the industries and who also can raise other areas such as agriculture, tourism and other sectors of the society’s economy. At this point the agriculture is free of taxes to make it affordable for the people (Director of the Social Pension Fund). Educated students help the society’s economy and the economy (Teacher Secondary School). The rate of modality in the text is relatively high (the way something is being said) (Jörgensen & Phillips, 2000, p.87) by saying that “The economy shall be transformed”, “You cannot have economic growth if you don’t have educated people for any country” or “the country cannot be industrialized if it doesn’t have well educated people” (interviews). The expressions are convincing and said as the truth and this may have a discursive effect. Educated people are seen as a precondition for economic development and the statements may transfer the importance of education for economical growth to the individual as obvious. The responsibility is connected to the individual who is responsible for the country’s economy and indicates on the connection between the text and the subject or object (transitivity) (Jörgensen & Phillips, 2000, p.87). By the material and the texts I can also see how other countries are connected to discourses like capitalism and liberalism such as Tanzania. In this case it is the Kenyan capitalistic
way of thinking that is seen as negative from one interviewee but Tanzania is described as a liberal and trying to be capitalistic. The education is an important tool for the country to be investing since the people think education can develop economical growth and competitiveness.

The educated people in Tanzania don’t have the awareness to impact their economy. They don’t see their social responsibility (Positive Thinkers).

Many of the interviewees says that the individuals don’t contribute to the society by sending the money to the family or by going abroad to work. It also seems to be important to participate in the global economy. This can be associated with EU’s goal of being the most competitive and dynamic knowledge-based economy in the world. The responsibility of all the nations is a condition for Europe to maintain this ideal and model (Swedish Agency for Economic and Regional Growth – Tillväxtverket). Economical growth is, according to Jessop e.l.al (2008) a precondition for competition of products and work in Europe and on the world market (p.13).

The purpose with educational development is not only associated to the development of the individual, the nation or the economy. The purpose is also to develop the country globally. According to the Ministry of Education Tanzania strives to be a nation that produces high-quality education to create competitiveness on regional and global levels (The United Republic of Tanzania – Education and Training Policy). Quality of education is important to be able to respond to evolving challenges and effectively compete regionally and internationally (The Tanzania Development Vision 2025). In “The Education and Training Policy 1995” it is listed that:”Preparing students for the world of work” (Education and Training Policy, Ministry of Education). The International School “IST” vision is to provide international education where they value cultural diversity and respects the local people and the natural environment but the students should also reach their full potential as secular citizens (IST school Moshi). “It is
important to be able to be successfully studying abroad, working abroad or being competitive on a global scale” (Tanzania Educational Advancement through Export Marketing). The students stated it is difficult to be productive and economically global so it is important to make education international (Students). Children are learning from TV and internet and the headmaster on the college said that people will learn many things by “going online” (Headmaster College). The assistant director of Ministry of Education said that globalization is affecting the country, not only other parts of the world. “We need to look like one village” and the director of the Social Pension Fund said it is very important to develop education comparing to other countries because:

We are part of this global economy and relate to other countries and we cannot relate to other countries and be a part of the world community unless you don’t have educated people.
(Assisting Director Ministry of Education)

He also stated it is important to mix different people, trade with various others and learn through other people and with education it is possible to go over the boards (Assisting Director Ministry of Education). A teacher on the institute added that education is controlled by the international labor market, by controlling the professionals and the science. It is important to follow the global market if the young don’t want to follow the mainstream in the country (Institute). The headmaster on the hotel and tourism sector said education needs to be developed due to the globalization, “the world is one village now, so we have to cope with international standard” (Headmaster College). I asked a teacher on a secondary school if it is necessary to compare education with international educational visions and said that it is important because they “cannot stay in Tanzania and not look at the world”. According to her it is important to focus on what the other countries are doing and catch up (Teacher Secondary School). Globalization is seen as developing for the people and country many of the interviewees talked about the “western people” as a group and that they are to blame for creating classes in the society. An obvious difference is often made between “we” (Tanzanian’s) and “they” (the western people). The west is also criticized in Tanzania by taking the labor force from Africa. Students are studying and going abroad to work and don’t come back (Teacher Institute). The teacher at the institute said that “It has been perpetuated in people’s minds that in the west there are opportunities” and “a lot of the western countries are taking our people”. The students are supposed to stay in the country and put benefit to it” (Teacher Institute). Tanzania was a colony for many years, controlled by different countries such as Portugal, Germany, Great Britain, and United States (Holmberg, NE) which, in my opinion, may affect Tanzania in different ways. The criticizing of the west may be a result of the post - colonial powers. According to Eriksson (2011) the picture of the primitive Africa is maintained by the colonial powers and including dichotomies which is creating a sharp distinction between Africa and Europe. Through globalization the cultures are mixed up but the dominating culture comes from the western order. Africa is often seen as the “different other” (p.13ff). Krishna (2009) express that globalization is
not only producing human freedom, welfare, free markets or increased individualism. Post-colonialism can be seen as a complex structure of political control and power, inequality and domination are to be seen as effects of globalization. Some countries are dominating others especially with knowledge production and culture from the western countries. Krishna (2009) is calling the production of knowledge from the west “Eurocentrism” and that many people are trying to educate so they can fit in the dominating western world of welfare (p.12f).

The governmental policy documents are more positive and open-minded towards the global movement of workforce and knowledge, like develop the individual for “competitiveness in the regional and global economy” (The Tanzania Development Vision 2025) or “preparing the students for the world of work” (Tanzania Institute of Education). Another statement in the texts is that the individual should be “competitive and secular” (Tanzania Educational Advancement through Export Marketing). By looking at the purpose with educational development from different perspectives the interviewees do not want the students to go abroad and work and the education is supposed to develop the individual or help the society. The interviewees seem to be aware of the global influences in the country such as learning from different people, be “open minded”, and go towards the world market. This may seem to be a little bit confusing. The individual shall not be global but they shall be prepared for it and be able to be competitive and open minded towards the outside of the country. The purpose with educational development from a global perspective might be for the country to be a part of the world as everybody else. Education and globalization is connected to each other and may result in seeing globalization as something unavoidable. The awareness of the global discourses indicate on a high rate of transitivity, how the discourse is connected to the subject (Jörgensen & Phillips, 2000, p.87) but the interviewees talked about global competitiveness in different ways. When talking to the non-governmental organization TEATEM it is more common to talk about the importance of the individual being global: “being able to be successful studying abroad, working abroad or being competitive on a global scale” (Tanzania Educational Advancement Through Export Marketing) but this member is from America and may have a western way of thinking on education. This may not indicate on different understandings of discourses since the interviewees talking about the global influences in the same way but may indicate on different exposure of discourses. It may not be as universal discourses as in America. The conditions for global influences may also differ and for Tanzania it may be important to stay inside the country.

By looking at the material and how the text is connected to another text, which can be called intertextual chains (Jörgensen & Phillips, 2000, p.87), the interviews can be connected to the policy documents regarding “preparing the students for the world of work”. The terms global competitiveness, knowledge society, international challenges and global economy appears in both policy documents and interviews. This might indicate on similar influence of discourses that might be transferring from the global to the national and from the national to the local. If this is a common way of speaking it might affect the ways of thinking of the global as something essential for both the country and the individual. Another intertextual chain is between
Tanzania’s global visions and the European Commission who states global education as necessary at all levels. The market of education is constantly renewed in terms of new technological developments. By learning several languages many doors can open and lead to better career opportunities on international markets (European Commission, Education and Training). The texts are focused on Tanzania as a country and the need for Tanzanians to be global. To be able to be a part of the global market development is to be seen as a prerequisite. Robertsson (1992) say the interest for globalization is rapidly growing and has become a widely used term (p.49). To adapt the country to global ideals may result in increased possibilities for the country. The interviewees seemed to think that it is important for the country to compete and be part of the global world. It also seemed to be important for the citizens to be secular and prepared for the work of the world.

### 5.3 Conditions for educational development

**Empowerment**

By looking at the conditions for global challenges in Tanzania there are a lot of limitations but also possibilities. The first condition I look at is the individual potential for development. The interviewee’s think that the education is starting to get more valuable to people. The Tanzanians wants to develop themselves through education but there are limitations such as poverty or bad infrastructure that is making the education difficult (Teacher Secondary School). One of the students said that most of the families have low potentials for education because of a lack of support from society and the people have a lack of self esteem and self recognition (Student). There is also a problem with the motivation for education and work, according to a teacher at a secondary school, as the teachers choose widely subjects like history instead of science because in science the work is tough and the salary low (Teachers Institute). According to the founding member of TEATEM many of the Tanzanians don’t have a plan or idea on how to become specialized. It is said that many don’t make the right efforts to be unique on the market. People are explained to be optimistic of how to get money and are not working hard and are not dedicated. There is a lack of work commitment due to the priority of the family and the public services that are not convenient. A person can be away from work for several hours or days. He is not sure that people are mentally dedicated enough to work in a factory.

People are trying to do what they can and don’t seem to mind as much if they don’t have money and it is important to teach people here what their obligations and responsibilities are so they can be dedicated (Tanzania Educational Advancement through Export Marketing).
The headmaster of the institute of social work said that it is important to change the ways of how people think. “We need to empower our people by training them first” (Headmaster Institute). One of the motivations of education is when people have to struggle and qualify for education and the individual benefits when they manage to sell their human resources in different sectors (Teacher Institute). It is easier to find the motivation when the parents are committed and are good advisers; otherwise knowledge is useless (Headmaster College). According to my material it seems to be important to be positive, specialized, self – controlled and empowered to be able to govern the society or to be governed by the society. This can be connected to the individualistic thinking but I wonder for whom and for what they should have self – esteem and self – recognition, for themselves or for the society’s welfare? This may be associated with governmentality where the individual is governing the self is connected to how other is governed. Governmentality can be seen as the relation between governance, knowledge, economy and politics where the individual is united with the state and nation. The individual becomes a instrument rather than a model to establish governmental policies (Foucault, 1991, ch.4). In my opinion the nation wants the individual to be specialized and empowered so they can develop the country and create global legitimacy. The focus for the individual is to promote and marketing yourself. The single individual has responsibility over itself and there should be a match between knowledge and individual. It may be difficult for the individuals to be motivated and see the benefits of individual development when the society is poor, the salaries are low and the possibilities for work are limited. I believe that the Tanzanians have the potential but are being compared to “idealistic and knowledgeable individuals” that are well educated and developed. The ideals may come from liberal values, European Union, United States or China that highlights the education as a prerequisite for individual development. This can be a high rate of modality of how something is being seen as unavoidable (Jörgensen & Phillips, 2000, p.87). The outline of the states governmental aim of empower the individual can be seen as distinct modality of state power. Power and freedom are mixed up as the individual also benefits from the empowerment such as the government. The nation wants the individual to be empowered and, in my opinion, this democratic mode of government is exercising power over the individual but at the same time self-governance exercising power over itself and others around.

City movement

Another condition that may be a challenge for educational development in Tanzania can be the rural and urban areas. The assisting director of Ministry of Education said that the urban areas provide the information in the society and the persons in the urban areas can adapt themselves to the new changes easily and rapidly. “The people in the rural areas don’t get access to information that helps them to know what is happening in the society or the world and these people are changing very slowly” (Assisting Director Ministry of Education). A teacher stated that in the urban areas there are a lot of resources, electricity, better communication and education. “In the cities you have movement; from one place to another it is easy” (Teacher Secondary School).
can, in my opinion, be a limitation for education development and the global competition. Scholte (2005) argues that globalization has impacts on various types of social stratification such as urban/rural divides. The globalization may have helped to narrow social hierarchies in certain areas but in other ways the process may have tended to widen structural gaps in social life. He claims that urban – centered development strategies have tended to marginalize rural sectors. It is inequitable when an embedded stratification or social position determines whether or not people gain access to the resources they need to develop their capacities (p.316). Education in urban and rural areas differs, according to the material, and the interviewees emphasize the possibilities for development in the urban areas. The understanding of the urban areas seems to be general when the interviewees have similar views of the urban areas as centers of knowledge, development, communication and information. This understanding seems to be assuring development possibilities in the urban areas which can indicate on the way something is being said, modality (Jørgensen & Phillips, 2000, p.87). To be productive and active in the knowledge based society may be an unattainable task for many people. According to my apprehension from the fieldwork and my material most of the people understand that the possibilities for education, work and development are in the urban areas. People are more often leaving the agriculture or the tribes and moving to the cities to improve their lives but many still seem to think that it is important to keep the unique and special in the country as the tradition. The question is whether the people are staying in the rural areas voluntarily or involuntarily and if the governmental policymakers are considering the people in the rural areas. There might be an inequality of resources for education that is often divided by the rural and urban areas. Tanzania is a developing country where 80% of the work force is in the agriculture, many people are poor and the country has almost no production in industries. The society is supposed to develop from rural to urban and from an urban society to a knowledge society. It may be difficult for the country to move from agriculture to the knowledge based cities. The transitivity rate, how subjects or objects are connected to the discourse, in this case globalization, (Jørgensen & Phillips, 2000, p.87) can be seen as high when all of the interviewees seem to be aware of the urban possibilities even if they prefer the agriculture.

The identifying culture

According to many of the interviewee’s tradition and culture is seen as important. A member of Positive Thinkers stated it is important to know your culture but that culture affecting the power to create, to perform and take actions. He added the people are intelligent but they don’t see it and there is a hidden potential in Tanzania. “The culture makes people less interested of what is happening in the world” (Positive Thinkers). According to one statement it is important to maintain the traditional culture because:

Through culture we can identify our self (Assisting Director Ministry of Education).
A teacher from the institute said a lot of the people in Tanzania work for livestock, such as the Masai people, and that they are not a part of the exchange market (Teacher Institute). The headmaster of the College stated that most of the countries are holding on to their culture. He explained that culture is important for the identity, so you can see the difference between a Kenyan and a Tanzanian. Somebody that don’t knows their history don’t know their life. “Culture is history and history is life” (Headmaster College). However, according to the headmaster, globalization is making people forget their culture and he said that it is important for people to understand both things and not lose the culture because of the globalization. “The new generation wants to cope with something outside the culture” (Headmaster College). This text demonstrates a high rate of transitivity by connecting life with culture as determinant. The interviewees speak of culture and tradition as something essential for life and this can indicate on the rate of modality (Jörgensen & Phillips, 2000, p.87). The culture is emphasized as essential for the Tanzanian life and I believe the religion and the Tanzanian philosophy still is very important to the people. This might be because of an early stage of globalization or a strong nationalistic root from history. Held & McGrew (2003) says that the nationalistic thinking and the nationalistic roots still have influence. The nations are providing common values, myths, symbols, memories and forming the culture. This can be connected to nationalism as a force that is connecting states with nations (p.25). The interviewees are nationalistic in their way of thinking but the importance of tradition and culture seem to be slowly drifting away. One teacher stated “...now even girls can learn and become someone” (Teacher Secondary School) and “nobody talks about the African philosophy anymore” (Teacher Institute). In my opinion it is still important to be able to see the difference between people and to be “special”. The interviewees seem to be aware of the global influences but thinks that the culture is important to maintain. By holding on to the culture and tradition the global influences may get limited and the country may not develop in the same way as other countries or individuals. The question is how the new generation can maintain the culture when they want to cope with the outside world and not work with the livestock. Otherwise it can be seen as the global adapts to the local.

Robertsson (1992) explains the term of glocalization as a perspective that considers the world as the universal and the particular. The culture has become a globally contested issue and the term can be explained with local globalization, the tailoring of global products and services to suit particular cultures (Robertsson, 1992, p.32ff, 173ff). The own countries conditions are still important to maintain but at the same time it is necessary to compete with the others and adapt to the liberal global world. Another aspect of the cultural importance in Tanzania can be associated to the creation of the colonial powers as Eriksson et.al (2011) and the dichotomies of “we” and “them” and the absolute different other (p.13ff). The theory can be seen as creating dichotomies at an individual level by separating different groups in the society. I think that people in Tanzania wish to be a part of the global world but at the same time they don’t want to be as capitalistic as the western countries. They seem to be protective about their identity and put high
value in their culture. They are criticizing the people that educate and leave the country instead of protecting the country. The first time Tanzania had a nationalistic organization “The African Association” was in 1939 when Great Britain still had power over the country. The Tanzanians first had majority in the legislative 1959, won the election 1960 and got independent 1961 (Nationalecyklopedin, Holmberg). Tanzania is quite a new nation because of the colonial time and the post – colonial dominance from the west. They “only” have had four presidents and therefore tradition and national identity may be important for them to maintain.

**Education as a commodity**

Privatization is affecting Tanzania as a result of the liberal politics since the independence 1986. According to ”Ministry Of Education” Tanzania has had many educational reforms and since the liberalization and privatization in the end of 1980- the government has been taking some serious actions to adjust the social politics to new conditions, ideologies and the global development (The United Republic of Tanzania – Education and Training Policy). According to a teacher the society after independence tried to make the education a public good for everyone and the government was responsible for paying all the resources but this has changed since 1986 and the privatization. In times of cost – sharing the access for education starting to be unequal and the private schools with resources and quality education is mostly for the rich people. The governmental education wants to develop everyone and the private is economically trying to make education as a commodity.

That is a result of the perpetration of the west and this is creating classes in the society and influence capitalistic thinking (Teacher Institute).

However, a member of positive Thinkers said the private schools are good because it is forcing the government to change. The headmaster of hotel and Tourism College said it is difficult to get a good education because of the liberalization that brings different schools, the informal sector is getting bigger and the people that are getting to the top are very few (Headmaster of College). In the material the “other people in the west” is seen as responsible for capitalism and the privatization creating classes. This can be associated to transitivity where subjects are being connected to the discourses (Jørgensen & Phillips, 2000, p.87). One of the teacher think that it is a lack of autonomy in the universities and it is too much of political control in Africa and that this is the reason why higher learning institutions don’t get more competitive and prominent. Another teacher said that it is up to the government, who is the most proper one to control this, to be responsible for the educational policy to be followed (Teachers Institute). There are different ways of thinking about the liberal educational politics. Neoliberalism, is according to Söderberg et.al (2005), a way of govern a society by deregulation of the markets, the shrinking of the governmental control, privatization, centrality of the individual and a competitive business,
often it is seen as a philosophy for the capitalistic right (p.3ff, 11). In my opinion, it seems to be a
diverse understanding of how the society should be governed, either by the individuals or by the
government. Tanzania has been a liberalized country since the end on the 80’s and the
government is trying to adjust the society from a socialistic state to new ideologies, conditions
and a global development. Many of the interviewees are criticizing the liberal society of its
unequal access to education through the privatization. The governmental institution seems to
prefer the private sector and wants the education to permeate the entire society while this is
criticized by the schools and organizations. With a huge lack of schools and resources in
Tanzania the privatization may enable development but for the people who have the resources.

Opening up the borders

Opening up the borders can be associated to globalization and in this part I look at the
conditions for global development. According to the students globalization enables development
because of the facilities, material and communication such as computers and internet (Students).
I asked the teacher of the secondary school how globalization has affected Tanzania and said
people are learning a lot from the internet, people can communicate with people far away and see
what is behind the other side of the world but also children start learning things that are
forbidden in the African culture (Teacher Secondary School). According to the students the
people do things differently without the tradition but the ways of thinking has not changed
much. They believe the people need to think that the only way to survive is to make sure you
engage yourself in productive ways (Students). Held & McGrew (2003) says globalization has
opened up the boarders and ideas and values are coming from different places in the world. The
life is getting more connected to the rest of the world and this has changed many people’s lives
(p.40ff).

Globalization seems to be beneficial in many ways but dependent on certain resources such as
access to education, internet and computers. The interviewees seem to be skeptical towards the
values and ideas that are transferred through global communication but globalization seem to
give opportunities. According to many of my interviewee knowledge is draining in Tanzania
when everyone is going abroad to work without coming back. When I asked how the country is
going to control the draining of resources one teacher said that “the western countries has to
stop marketing their counties as places of opportunities because the opportunities are not for
everybody it for their people” (Teacher Institute). He also said Tanzania has a lot of push factors
such as the environment, low salaries, bad working conditions and bad politics. “The people
don’t get a job within their profession when going to other countries. Even if they have a PhD,
they only get low salary jobs” (Teacher Institute). One member of Positive Thinkers added that
Tanzania has to educate their own people and not be dependent. With education they can get
closer to the other countries (Positive Thinkers). The founding member of TEATEM said
Tanzania cannot afford to be left behind the rest of the world and sustain on agriculture; “they
have to be more global and tie with the outside world to keep up with the educational standard” (Tanzania Educational Advancement through Export Marketing). One teacher from the institute continued by saying the universities is a place to create structures to change, not to gain knowledge. He said that Tanzania “is coping everything” from Europe. He criticized the western for “blame washing” Tanzania and that every decision is made by the western. He thought it was better before neocolonialism. Now it is a different way of colonizing us by the mind instead of physically and it is perpetuated of western ideologies. According to the teacher Tanzania has to go back to the African philosophy but that it will be difficult since the western countries are controlling Tanzania. He said:

They invest in our countries in the name of democracy and drain our resources and they want to change our policy but in a face of America (Teacher Institute).

Lagergren & Sundberg (1994) says that international companies deplete the exploited country when exportation often is used by the rich countries and not being available to the own country’s people. This is creating a relation of dominance between the countries when the production can be moved to other countries (p.12ff). There seem to be an unwillingness to be depending on other countries and an expectation of Tanzania standing on its own. According to many of my interviewees the philosophy of Tanzania seems to be more beneficial than the neo-colonial domination. Globalization can be seen from two perspectives. Beck (1998) first describes globalization and globality to be something that unifies countries, interests, cultures and identities and where international actors such as nations, power or networks are combined. Globalism can be seen as the transferring of political influence such as the neoliberal ideology (p.23ff). The interviewees first of all look at globalization as globality where interests, identities and cultures are being transferred but it can also be the transferring of a political global ideology such as neoliberalism which can be seen as the only political way. Eriksson et.al (2011) says that the African knowledge are mixed up with western knowledge but based in a western way (p.13ff). One teacher said that the west makes you think that nothing good is coming from a developing country and the only real picture is the one coming from the aid organizations or companies portraying the lions and the giraffes. Because of the privatization many foreigners are investing in tourism and they choose what other people should know. “You have to refuse and use the information you want to get” (Teacher Institute). According to Held & McGrew (2003) open borders in a society enables it to be a part of global questions (p.54ff). When I asked the headmaster what he thought about opening up the boarders he said that the country is not well prepared, committed or equipped with knowledge for global competition and they are going to lose their jobs because of the privatization. “Open up the borders is good if the people understand the meaning of being committed” (Headmaster College). The way of looking at globalization is similar between the interviewees. Both the individuals and the society are connected to the discourse and responsible for the global development and the interviewees are
confident about the meaning of the global discourse. This is associated with transitivity, how the discourse is connected to the subject and modality, if the material is convincing or how it is being said (Jörgensen & Phillips, 2000, p.87). There seem to be an awareness of global influence and the importance of it but maybe they don’t see the benefits of it.

International donor aid

Sidas plays a big part in the donor support and the developing work in Tanzania. Tallroth (2010) says that because of Tanzania’s huge poverty international organizations often interfere by trying to solve their problems (p.35). Tanzania has since year 2000 been budgetary supported by Sida. The support from Sweden was, by the year 2007, 350 million SEK. The goal is to make the country manage its own development but Sidas role centers on following up results and playing an advisory role (Budget support in Tanzania, Sida). A member of Positive Thinkers said that one condition for educational development is the constant need of donor support. The students need support in terms of fees, uniforms and books and this makes development difficult. There is also a lack of secondary schools as well as resources, for example students are sitting outside and studying (Positive Thinkers). Together with a growing population the inadequate number of schools is a huge problem (According Director Ministry of Education). Around 50% to 70% of the society needs donor support (Tanzania Educational Advancement through Export Marketing) but the teacher at the Institute said about 60% of the aid is going back to the organizations and very little money goes to the grassroots. He said:

By using their international systems the country’s economy boosts but by this you get an American system, not an African (Teacher Institute).

Tallroth (2010) argues that because of the focus of the international organizations to solve the poverty in the country the long term perspective can disappear. The problem is that poor people in a developing country do not have the resources to take responsibilities for health or education (p.35). One of the members from Positive Thinkers said that a lot of people are investing in the country with their own policy. He added that Tanzania have the resources but are depending on others because they don’t have the expertise (Positive Thinkers). The Assisting Director of Ministry of Education said that international organizations have their own missions and intentions and that the aims and intentions sometimes differ. One teacher of the Institute added that since the aid came to Tanzania there is no improvement on independence (Teacher Institute). In my opinion international organizations can be associated with development as something new, progressed and positive and seen as a tool used to adapt the country after liberal or global ideals. Sida says that each country has its own unique premises for development and economic growth. Thus it is central that the cooperation partners are able to generate and maintain expertise and knowledge in key areas (Swedish International Development Cooperation
Agency, nr2). Sweden and the aid organizations can, in my opinion, be seen as a model for development expertise and may have the power to make decision about how the development should be and if it is effective or not. Sörensen (2010) says that the development of the third world often is connected to governmental and non-governmental organizations with different visions and aims to develop the country. The author states that development is unique for the liberal society and often is seen as a key to human freedom (p.42) and Söderberg et.al (2005) mention that neoliberalism in international relations is associated with the intergovernmental institutions making up with sovereign states, the provision of collective security and the expansion of international law along liberal lines. The author states UN sponsorship and declarations for human rights of development, health and education, often are often associated with this liberal politics. Neoliberal governments should use international aid to promote marketization through the country’s conditions (p.3f, 11f).

I believe the international organizations have the power and authority (modality) to govern the developing countries by contributing facilities. The organizations may have to be convincing towards the country to build up a trust and the supported countries may have to reach some results to keep the support. In my opinion this may create a relationship of dominance between Tanzania and the sponsors. According to Eriksson et.al (2011) these cultures of Africa is often seen as the “absolute different other”. The picture of the primitive Africa still remains and the distinction between Africa and West is sharp (p.13ff). In my opinion developing cultures may be seen as incomplete when being compared to the western world as the only right world. There is a risk by working with development in a third world country on missing out on the reality and the conditions of the country. Dichotomies, “we” and “them” are still being kept. None educated is compared to educated and effective states are compared to ineffective states. It is the Tanzanians as a nation and the individual that is responsible for their development towards independence which can be seen as transitivity, how the discourses are associated with the subject. As Tanzania is listed as a developing country it may picture all the people as need of development. This can be seen as a high transitivity rate and to be compared with other countries and ideals can be seen as intertextual chains. The texts also indicate convincing statements of the western as the developed others and Africa as the different others, which can be seen as the modality rate, the way something is emphasized as a fact (Jörgensen & Phillips, 2000, p.87).

Global communication

As the world is moving towards new scientific and technological fields, new demands are put on education, individuals and societies to be able to prepare the individuals for the challenges of an emerging world. The communication has become global. One condition to develop education from an individual perspective, according to a member of Positive Thinkers, is to learn a lot of languages to create awareness (Member Positive Thinkers). A teacher said the English language is important for the students to get a greater capacity for catching up things (Teacher Secondary
School). “It is very important to be able to express yourself in English, not only by writing, otherwise you fail to represent yourself on the market and in job interviews” (Headmaster College). According to TEATEM the Swahili language is a kind of national trading language and it is unifying the country but English is important to raise the standards, though it is hard to learn good English when you don’t have the access to televisions, English books or newspapers. Swahili is a very small language for global translation but many of the people in the villages only know Swahili, nothing more (Tanzania Educational Advancement through Export Marketing). I asked if English is the solution to Tanzania’s “problems” and the founding member of TEATEM said that it is the solution because “the world has decided it” (ibid).

Everything needs to be in English otherwise you cannot communicate (Teacher Institute) and English is the international business language (Headmaster College).

The English language seems to be a very important condition for the Tanzanian development. It is seen as an essential part of the global world which, I believe, the Tanzanians wants to be a part of. The English language is often associated in the material to the kind of development that solves the society’s and the individual problems. Eriksson et.al (2011) says that the cultural signature, especially the language, is creating a community. However one of the global flows that are connected to many parts of the world is English language which is creating an infrastructure that transfers ideas and cultures (p.23ff). This can be associated, in my opinion, to a global way of understanding the world. We should all have the same values and cultures and it is all transferred through the English language. The transitivity rate can be seen as high as everybody picture English as a prerequisite for development (Jörgensen & Phillips, 2000, p.87) and by saying the English language is important because “the world has decided it” associate to a high degree of modality as something unavoidable (ibid, p.87). If the world has decided something as important the people in Tanzania probably think it is important to adapt it to increase opportunities for development. Even if Tanzania has become more global the local life still seems to be important and the language Swahili seem to unify the people. It seems to be a part of the East African culture when several countries are speaking Swahili. However the Swahili language is small and there are few books in Swahili but it is difficult to catch up with the English due to a lack of resources. Maybe it is seen as the salvation out of poverty, both for the individual and the nation.
6. DISCUSSION

In this chapter I discuss the ideological consequences and changes of discourses. I look to the governance of the society and the individual and if it is part of a greater hegemony. The sections start with a summary over result and continue with a discussion. As it seems to be a dual understanding of educational development the chapter is partly structured on contradictory themes such as neoliberalism or socialism. The chapter also contains a discussion of the results in relation to previous research.

6.1 Discussion of results

Education and empowerment

The material of the study states a contradictory understanding of the purpose of educational development from an individual perspective. The purposes with educational development, according to my interviewees, are to change the individual standard of living, develop the human capital and reach their full potential. The individuals are supposed to be productive and adaptive along with the idea of profit-making activities. They seem to think that everything depends on education in a knowledge society. A school teacher said it is important the individuals are seen as secular citizens to be a part of a global education (section: individual development, chapter: purpose with education). The purpose with educational development is also to make all the necessary changes in the country. The individuals are with education supposed to solve the society’s problems and to be able to develop the nation needs to be competent and competitive. According to the interviewees education should be for develop the social welfare and should be shared with all the members in the society (section: developing the social welfare, chapter: purpose with educational development). Another vision with educational development is to become a competitive economy that is capable to produce growth and to be able to participate in the global economy. Economical growth is, according to the interviewees, connected to educated people but the people are not contributing to the society, instead they are providing their benefits to the family or friends or maybe they go abroad and work (section: economical growth, chapter: purpose with educational development). To realize the purposes there are a lot of challenges. The salary’s are low, the infrastructure is limited and the resources are poor and therefore there seem to be a lack of motivation and work ethics but the way of thinking about education seem to be changing, especially in the urban cities (section: empowerment, chapter: conditions for educational development). The individual becomes more autonomous in governing themselves but also they are to be governed by a societal power. This is called “governmentality” which is a subjective perspective on power. Governmentality can be seen as the relation between governance, knowledge, economy and politics where the individual is united with the state and nation. The individual becomes a instrument rather than a model to establish governmental policies (Foucault, 1991, ch.4). In Börjesson & Rehn (2008) it is described that power is less controlled through brutal force but more with knowledge. According to Foucault power is not
only seen as suppression, as well it is seen as something productive and enabling. The individual are being disciplined, for instance by knowledge, that is seen as legitimated and often available but making the individual controllable. Freedom and power can be seen as the same kind of governance and this can be called “advanced liberalism” as Rose call it (2004), the new times formation of governance. The development of the society can be seen as the development of the individual and in the other way around (p.45ff). The political logic of empowerment developed in social programs and reform movements produced a technology of active citizenship maximizing individual political participation. The government wishes to empower the people to make the people more comparable to other peoples and important for the society to be able to compete with own expertise on the global market. The content of the production of knowledge are already predefined by dominating powers and experts and it is up to Tanzanian`s to adapt to these ideals. I am skeptical to the political governance of empowering individuals present an answer to questions of power, inequality and political participation. The question is what the possibilities are for the Tanzanian`s to be independent. It may be difficult for the Tanzanian`s to see the purpose with their contribution in the society when there are poor benefits. I believe the resources for empowerment is not distributed universal as it is depending on resources. If the individual`s have the resources for education or work, such as money or work-experience, they may have possibilities to make their voices a little bit louder. If the individual have the resources to be empowered they have the power to control itself and also people around. This might be beneficial but also it might be a risk. Are the individuals prepared to govern themselves and the people around them without governmental control?

Neoliberalism or socialism

Another contradictory understanding regarding educational development is the political governance. The liberal politics has been adopted in Tanzania since 1986. The politics developed towards new global ideologies and privatized education but the access to education has become unequal when schools of quality are being built for the people that can afford them. The interviewees stated that this is a result of the perpetuation of the west that creates classes in the society. People who have been out of the country are coming back with a capitalistic way of thinking and this is criticized by the interviewees. At the same time they stated that the private schools are good because they are forcing the government to change and the interviewees think it is good with building more schools for people to have a choice. The interviewees seem to want to live in a united country and invest in each other. According to the governmental visions the state has a strong focus on neoliberal politics of education and the interviewees wish for a socialistic politics. They want the state to control the education and that the schools should be for all members in the society (see section: education as a commodity, chapter, conditions for educational development). The understandings of the political governance, according to the interviewees, are diverse. This may be a consequence of the colonial time and Tanzania as a relatively new nation. By the time of independence the country where a socialistic state and tried
to look after each other and increase the welfare. The country is moving from an urban country directly to a liberal knowledge based country. The country seem to look for a politics that unify the country instead of creating classes and this can be a result of the “new” nation Tanzania that has not completely governed themselves in a very long time since they are dependent on international support. This may be the reason why socialistic governance seems to be better for the country, according to the interviewees. However Tanzania seem to have realized that it is beneficial for the people to have freedom over choices and that it is up to each one of them to make effort for its own development and future. The poverty is excluding people from education and socialistic governance may, in my opinion, be more beneficial creating welfare for all instead of a few. Otherwise liberal governance with individual freedom but with more governmental control would be beneficial. Tanzania may have to have a stable ground and equip the society with a basic welfare before they meet the global competition and new conditions. Another explanation of the diverse understanding of governance in Tanzania may be the acceptance of the states power and domination. The people may be satisfied and secure with the governmental governance. The liberal and private politics may not take care of the country’s social problems such as health or poverty.

Since the end of the cold war 1989, liberalism can be seen as the only political right. Nobody questioned the politics and it was difficult to live up to its ideals (Mouffe, 2008, p.82). Liberalization can be seen as the new times ideological hegemony which means a powerful and influential dominance governed through political or economical force, all in name of the nations needs (Held & McGrew, 2003, p.25). In my opinion, liberalization can be seen as governance towards increased freedom, market competition, economical development and centrality of the individual which may seem to be beneficial for the country. It is understandable why countries want to govern towards this politics but the political system can get racially segregated by inequalities and become irrelevant to the needs of the country. There seem to be a subconscious of the liberal domination when all the dimensions of individual life are put under the logic of the market. The liberal governance can be seen as general and beneficial for whole nations because of the focus on global markets, international rights, liberal democracy and human rights. The liberal ideology is seemed to be a powerful hegemony because of the western dominance over the economy and interests. The liberal governance has focused on global welfare and economical growth which can be seen as important issues for many developing countries. Also it provides the opportunity for countries to make it noticeable and accepted on a global and capitalistic market. The liberal ideology may be seen as an invisible dominating hegemony with power to reshape discourses, interests, attitudes, project or identities. They put a high value on the English language and education to become something else or be like “the global others”. Neoliberal governmentality can be characterized by advance liberal democracies. In this case government refers to societies where power is de-centered and its members play an active role in their own self-governance. The individual then have to play an active role and to do that certain form of knowledge is required. But the neoliberal policy may disestablish by the social contract. With the
neoliberal politics the individual are suppose to take care of itself and this can create a feeling of desolation, exposure and anxiety, especially when a people that is poor probably need governmental support. The world is unstable and in a liberal society the link between the state and the individual are weak. The individuals can be seen as left alone. If the people turn against the neoliberal ideology the hegemony may be threatened. I wonder why the developing countries adapt to neoliberal values. Or do they have a choice? First of all the socialistic governance can be seen as banned from the western world. It is a policy that does not seem to be effective. If the developing countries should benefit from the west they have to adapt the country after liberal values as liberalism that is seen as something effective. Tanzania may not have had a choice of political governance and they may not have the influence in the world to decide which governance is the most effective.

Post- and neocolonialism

Globalization is not only producing human freedom, welfare or increased individualism. It can also produce dominating powers. Economically developed dominating nations may decide the standard for a lot of people in the world. For many years Tanzania was a colony controlled by different countries such as Germany and Britain and from the material a difference is being made between “we” (Tanzanians) and “they” (The western people). Inequality and domination can be results of globalization especially through knowledge production and culture from the “west”. The interviewees seemed to criticize the western by deciding what they should know and for portraying Africa as a developing country with no possibilities. Because of a huge lack of resources and knowledge Tanzania is depending on other countries for expertise, support and investors but the interviewees wish to be standing on own two legs. According to the interviewees the situation was better before neocolonialism with the African philosophy, now the west colonizing Tanzania with their mind instead of physically and it is perpetuated of western ideologies. They continued by saying that the west is controlling Tanzania by investing in the country in the name of democracy, drain the resources and change the policy in the face of America (see section “opening up the borders”, chapter conditions for development). Sida, who is a major donor support in Tanzania, plays an advisory role in the country and give a lot of support. The support is also criticized by the interviewees, who thinks that their system develop in a face of America instead of Africa. They are using their own policy, their own missions and own intentions. They still are not able to stand on their own two feet (section: “international relations”, chapter: “conditions for development”). In my opinion, international knowledge-based ideas can easily be transferred to Tanzania and affect their educational system. The English language can be seen as a colonial leftover, as a trace from the colonial time when Great Britain conquered and controlled Tanzania. The English language seems to be a very important part of the development, especially in the education. There are several countries in Europe, such as Sweden, with English as a subject and still being a part of the global world. The English language may be Tanzania’s entry ticket to be a part of the global world. Because of the poverty most of
the schools and individual’s are depending on donor support, especially from outside the country. The question is who the support and aid originally are for? Is the purpose to benefit the politics of the organizations or is it to develop the country? The aid is often taking over the finance of education. This may result in a loss of workers and also taxes and the country are not being responsible for their own problems, in my opinion. The question is why other wealthy countries want to help a poor country like Tanzania. Do they really want to highlight the question of poverty? What are their benefits? Because it is easy to govern the country or do the donor countries wish for legitimacy? Their resources may be easily to control. Is their work taking over the responsibility for education? African countries may don’t know how to reject support. The developing countries’ are constantly in a power-relation to the west. They constantly are in an inferior state, ”the different other”. The recipients may accept funds without consideration for their own prioritize and not be developing from a long term perspective. From my point of view pictures of Africa is contributing to maintain the discourses of a developing country or a post-colony. The people in Africa are often pictured together with problems. I believe the picture portray every country in Africa as “one country”, regardless to differences. Tanzania is not the poorest country in Africa and compared to the other countries Tanzania has quite a high BNP and is classified as a middle developing country (does your picture of Tanzania change now?). The continent has 54 countries and all of them have different conditions for welfare. The picture that is portrayed says that “we” are going to help “them”. The people that I meet in Tanzania insists on Tanzanians cleverness and capacity and that they deserve to be seen as everybody else. I wonder, why do they have to insist on this? Of course there is high intelligence and skills within the people and the country may be able to contribute to the rest of world as any other but the picture of Africa may not be enable the opportunity. A power relation is established where a few strong nations control others and the discourses may constantly be changing and Tanzania needs to restructure the educational system to match new ideals. As Held & McGrew (2003) claim that hegemony can be withhold through powerful and influential nations. It can be formed as a guiding dominance, especially over culture and previously colonized areas by place an invisible governing for example by international organizations (p.25). The developing programs in Tanzania, may be governed through global economical or political forces in the name of the nations needs. Through global communication non-governmental organizations get more efficient means to organize cross over national borders and participate in global inquires. This western thinking transfer through the international organizations can be seen as a guiding dominance or hegemony. Support from international organizations often demands coordinated efforts from global, regional, national and local actors. The organizations are the ones with money and political power to change and as long as the country are forced or voluntary cooperating with international organizations they are governed by a greater international hegemony.
Global or local

Tanzania is facing some challenges such as growth of population, poverty, urbanization, cultural disruption, low productivity and a shortage of financial and material resources but the country suppose to meet liberal and global ideals. Robertsson (1992) say there is a rapidly growing interest in the issue of globalization (p.49). In my opinion Globalization or the need of education can be seen as necessary for the country to not fall behind other countries. It can also be seen as something you don’t question. In the west globalization seem to be implicit. According to most of the interviewees education is necessary to preparing the students for the world of work and become secular citizens. It seemed to be important to be able to study, work abroad and be competitive on a global scale. According to the interviewees it seemed to be important the world looks like one village. They are being a part of the world and compared to other countries (see section: global competitiveness, chapter purpose with educational development). The possibilities with globalization seem to enable to develop both the individual and the society but with globalization there are challenges. I believe globalization is more or less influencing in countries and Sweden, for instance, have been developed globally for many years with early industrialization with a large workforce. This may have given birth to international trade, co – operatives and early global movement. Similar global ideals are influencing Tanzania as in Europe and the ideals may change people’s ways of thinking about tradition and culture. However tradition and culture still seem to be important in Tanzania and seem to prevent global influences. Culture is seemed to help the locals to identify themselves and differ from other people. At the same time global ideals are mixed with local. One of the visions of the International School “IST” is to provide international education where they value cultural diversity and respects the local people and the natural environment but the students also should reach their full potential as secular citizens (IST). This can be seen as a glocal discourse by the mix of global and local values. The individual may go abroad to be locally global or globally specialized but return to their homes. The global issues are adapted to be practiced or discussed locally and they may choose the local over the global because it is where they are homogenous.

The question is if the ideals of globalization match the local needs or conditions? Another interesting question is why the local or national identity still is so important? This may be, as analyzed in the previous chapter, a result of the post-colonialism and the relative “new” nation that Tanzania is. They seem to be concerned for their own country to succeed in the world market, want to solve the problem with poverty and want to take care of the collective. They are aware of the global influences but are skeptical and cautious. In my opinion they want to be independent but also a part of the global world. The country is classified as a developing country depending on other countries support and therefore globalization may not be matched to the societies or individuals needs. Globalization has created hierarchies in different areas such as rural and urban areas. The people in the rural areas have a difficult time gain resources for
development such as electricity. As long as the agriculture is dominating the country and the technologies are too expensive to implement in the production I believe many people are going to be left behind and not provide to the country’s development. As long as education becoming more global through global communication more people are getting educated. The people may get more alternatives, become mobile and critical to general information.

I believe, global discourses can be changed because the alternative approaches of Globalization as both traditional and global. They seem to be aware of the global influences over the culture but they both criticize and prefer globalization at the same time. For example they assume people should be global and competitive but not abandon the own country. I believe the global discourses cannot be associated with hegemonic discourses. In Börjesson & Rehn (2008), hegemony is explained as a kind of dominating discourse and can be seen as a natural or obvious interest. By domination a special interest is trying to be public (p.73). The interviewees seem to be well aware of the global influences in the country. Many of the interviewees are critical to globalization and therefore they may choose another way to live. For instance the people can choose not to be a part of the global communication. The people in the rural areas where there is no communication tools, no infrastructure and no electricity, it is more difficult to be exposed to the global world. Though I believe it is getting more difficult not to be a part of the global world as the global influences can be included in many different ways. Human life gets more controlled by the politics and economics and people moving from the rural areas to the urban where there are more choices. The choices also can be seen as governance. For example the people may think that education is a conscious choice but education may have the purpose increase the county’s global status. Globalization is something superior and powerful but something that can be questioned and the global influences have to be based on local conditions otherwise people might question it.
6.2 The results in relation to previous research

Discourses of educational development seem to be remarkably worldwide. Through globalization ideas and ideals of education are linked. There are a lot of similar patterns between the results of this study and the previous research. Education and development is talked of as the way to ensure economic growth and often formulated in a context of a wider socio-economic and political development process. There seem to be a desire to compete in a global knowledge economy and become a self-regulated and self-determinant nation. According to Niuwenhuis (1997) the national economies have become global in their competitiveness, international interdependent and crucially dependent on skilled human resources. However because of the low level of industrialization and production in Africa they are uncompetitive on international markets and reliant on international support. According to Wedin (2008) the ideologies are connected to education and neoliberal phases control the economy, politics and culture in Africa. Education and development is seen as a way out of poverty in my results. Niuwenhuis (1997) say educational policy is focusing on restructure the social order and to reduce the social ills of the society. In my opinion this might be the vision with the international work in Tanzania but there seem to be a difference from my material where the main purpose with educational development is to create empowerment and economic and global competitiveness. Because of the liberal and capitalistic politics the people need to struggle on their own with less support from the society and a safety net seem to be missing. From my point of view education seem to be more about individual self-determination and global and economical competitiveness. Olsson et.al (2011) say that the youth can be seen as a construction and driving force in a political and educational space. Youth is seen as a political rationality constantly adapting in accordance of the politics. The aim is to create a dynamic knowledge based society to develop the economics. In the European program there is a strong focus on the individual to develop as well. This article has many similarities to my results. Language is according to Wedin (2008) connected to a broader political and ideological development and creating power by hierarchies. English can be seen as the language of possibilities, Swahili can be used by a lower class and the tribe languages of marginalized groups and this creates classes in the society. The author also says most of the children are raised in their language context with daily communication in for example Swahili. From my results I can see a small difference from this result. English starting to become a common language in Tanzania and the children knows better English then their parents. English is the primary language in most of the schools and Swahili seem to be a language that they maintain to keep the tradition and culture and to unite the western African countries. From my material tribe languages seem to be holding back the people to develop and educate.
From my results and the previous research it is common to separate the industrial countries from the developing countries and the ideologies are transferring between these. Rogers (2000) states the need of match between ideologies and the societies. He also says it is important for the receiving countries to take own control over the transfer and implementation of the discourses or ideologies. The culture of education is world – wide and regardless of economical or educational development countries teach the same subjects with the same importance. The culture of education often contains flexibility, locality, active learning and critical reflection. He explains flexibility with the educational systems own activeness in forming the educational system or curricula and the programs should be adapted to immediate needs of the region by the locality. From my material the educational system is similar to these characteristics of culture and the privatization of the system makes it easier to control your own education. Though there still is governmental control over education and due to poverty it is difficult to provide the same education as in Tanzania as in other countries.
7. FINAL DISCUSSION

In this concluding and final chapter I will reflect over my study and value my results. I will also propose on further studies and finally give a summary of the study.

7.1 Concluding reflections

Two months in Tanzania for fieldwork was challenging and evolving and I really learned a lot. The Tanzanian context was different from the Swedish context as there was a lot of poverty, socially excluded people and a no-show of the social safety nets. The time in the field was both emotional and hopeful. There was a lot of positive mindsets and as in Sweden where the time and space feels like fluid it felt like the time in Tanzania stood still. I chose Tanzania because of their visions to develop the country with education along with a lot of challenges. The purpose of educational development was to develop the individual to make the individual develop the society so the nation can be a part of the global world but the conditions for education was often limiting development. Poverty was an everyday reality but they seemed to be well aware of what they wanted to be and what was on the other side of the borders. From my perception there was a great willingness to change and develop to be in, and not out, the world game.

The difference between “we” and “them” seems to be shrinking in the world. China and India, and a lot of other former poor and developing countries, are catching up, heading to be secular leaders and developing great modern economies and individuals. In the field it seemed to be important to be global and develop the economy and this was to be done with education that was portrayed as a cornerstone in the developing work. Tanzania may want to put their name on the world map and heading for the benefits on the global market. The question is how to develop the country towards global ideals when the people are poor, only 5% of the people pay tax, the number of population is uncertain and the population are growing. Still 80% work in the agriculture, many people cooking food with no electricity, wash clothes in the river and has a long way on bad roads to school. It seems like “the age of development” for many countries and especial developing the human capital. The individual should develop their potential and abilities to better be able to match the society’s and the global needs and also for themselves to match with knowledge and labor market ideals. Though the productivity is low and without electricity and infrastructure it may be difficult to gain knowledge or empower yourself. The global and liberal society gets more individual adapted and governed by self-advancement but the Tanzanian individual seemed to be more brotherly and living for the day. Since Tanzania is a liberal but poor country with an increasing private informal sector a lot of international organizations and investors are involved in the development of the country and it may be difficult to “control” the transfer of discourses and which discourse that is beneficial for the country or not. Tanzania is more or less forced to cooperate and get support to have a chance to compete with other
countries. I questioned myself why Tanzania wanted to develop and what the understanding of a good life was. Knowledge in Sweden seems to have been important for the youth and for the global competitiveness for a long time and the interviewees seemed to be aware of the same things but for them it was also to develop the individual through education to be able to solve the country’s problems. The same discourses can be seen as transferring over the globe but the conditions for them are diverse as some are more enabling development. The questions I think is important to reflect over: who is going to decide education, development or an autonomous individual is the best thing for a country? Who’s nation is being developed? I believe there are no possibilities for democracy or education if a country can’t provide security, food or schools of quality. I also believe basic needs have to be fulfilled to be able to be critical examining or act political or be empowered. Another problem is corruption that can be seen as the abuse of the public office for private gain. Corruption is creating or maintaining legitimacy and authority and the power-relation is hierarchical. The corruption requires political participation to provide resources to the people. This erodes the private and autonomous responsibility. To change or develop a corrupt society may be difficult.

My intention was not to create truth, change people, structures or values, but to create greater understanding of how global forces influence a third world country and open up further discussion. Discourses or ideologies of education and development can be seen as the power over reality and the power can be seen as far away from the users and therefore I think it is important to question the structures of power. It is also important to remember that everyone can look at education and development from different perspectives. Discourses and logics of the world are understood subjective. I understand education as a prerequisite for development and in this study I got in contact with people in Tanzania working with educational development probably with similar understandings. Liberal and knowledge discourses can be taken for granted and seen as a fact but I tried not to force or produce something that was not there. I tried to be as natural to my field as possible, prepared for any upcoming results and not take discourses for granted, but many of the discourses and ideologies were mentioned and understood in similar ways as I understand them in Europe. I traveled on a Sida funded scholarship where the goal is to internationalize Sweden through the students’ field studies and promote academic exchanges and cooporations across borders. The goal is also to describe development in the world and mediate a fair idea of living standards in low income countries (Minor Field Studies). As well as I am a student traveling on a MFS Scholarship with the aim to internationalize Sweden the students in Tanzania should educate to make Tanzania globally competitive. I believe this study mediate an actual and fair picture of Tanzania. I do not believe the interviewees were affected by the fact that I “represented” Sida as they seemed to be open with their views of Sidas work in Tanzania. I pointed on my neutrality, critical thinking and open – mindset as a student. I hope no one suffered negative from the study and hopefully, the study will lead to increased critical understanding of how global discourses influence in Tanzania and how discourses of knowledge match or mismatch the society’s conditions.


7.2 Further Studies

For further studies it would be interesting to have a more specific focus for example the development on human resources. The characteristic for the human in a global context seem to be specified on certain abilities such as empowerment and global responsibility. I would like to question these human discourses as beneficial or non-beneficial for the individual and how “aware and active” an individual might be. It would be interesting to see how the individual develop and if there is any change in their understanding of empowerment or global responsibilities before and after education. Then it would be interesting to interview students and locals only. Due to a lack of space in this study I could not include every interesting perspective of educational development. For instance education is connected to the labor market and education can be seen as a prerequisite for employment. International workforce is employed and the competition for jobs and education may increase. This would be a study of interest.
7.3 Summary

Education can be seen as prerequisite for a welfare society in a globally structured world and education has come to be associated with creating potential for development and greater competitiveness. Africa is stated in the process of educating and empowering the individual and economic development, new technology and trade with other parts of the world are the driving forces. However, Africa is a continent of contrasts with projects that have backfired. Tanzania can be seen as one of Africa’s least urbanized countries where agriculture, culture, religion and tradition play a major role. The purpose of this study was to investigate how the educational system in Tanzania is seen to enable the transformations that result from globalization, such as urbanization and internationalization, in order to develop the economy, society and individuals. The main questions was how educational development is described, the purpose of educational development and under which conditions the educational development seemed to enable global transformations according to ten interviewees, visions and policies. The main perspectives of this study were governmentality and globalization. I approached Governmentality to highlight the governance of the individual and the society through educational development. Globalization was in focus as transferring ideas of politics and culture over the globe. I scrutinized policy documents and interviewed ten individuals about their understanding of educational development. To analyze the governance of the individual and the society I used critical discourse analysis. A description of the picture educational development was made. Tanzania is listed as a developing country and deals with a lot of challenges in their developing work. The country is poor and has a lack of resources. A lot of children do not have enough money to go to schools and the numbers of schools are limited. Tanzania start to feel the competition as their neighbors Kenya and Uganda are ahead of them in knowledge and the English language. A lot more children go to school but the quality of the governmental schools is still poor. Liberalization and privatization has made people built more schools of quality but that are more expensive. The second analyzing section was to investigate the purpose with educational development according to the policy documents and interviewees. According to the interviewees the purpose is to develop the individual potential and capacity to develop the society for the society to be a part of the economical and global competition. The third and last part was about the conditions for educational development structured from different themes such as empowerment, the identifying culture and education as a commodity. The individual should be able to maximize their potentials to match with the societies and the global ideals. The problem is the lack of motivation and resources to be able to educate. The culture and the families still are valued highly but they want to be a part of the global world and be capable to compete with others. The education has become a commodity due to the liberal democracy and that has created inequality in the country. But the people put high value of education and there seem to be an ability to change. Liberal values and global thinking is spreading in the country and it might be beneficial for the individuals and for the society to be able to put their country on the world map.
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Ministry of Education, Assisting Director
Institute of Social Work, Three teachers
Director of Social Pension Fund
Institute of Social Work, Headmaster
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Headmaster, Hotel & Tourism College
Secondary School Mwenzi, Teacher
TEATEM, NGO, Founding Member

Literature


**Statistical Summary**

9. APPENDIX

Questionnaires Educational Organizations

**The importance of education and development**

How do you work with educational development?
- What is your assignment with the project?
- Why is this organization important?

Why is educational development important?
- What may development of education result in?
- What does development mean to you?

What kind of challenges are there with developing education in your organization?
- What are the barriers?

Do you think that the aims with educational development are matched to the individuals or society’s needs? Why?

**Education developing the individual**

How is education connected to developing the human capital?
- How does individual develop through education?
- Which of the Tanzanians primary needs is fulfilled through education? (Security, food, health or social needs, self-esteem needs).
- Why is education important? (Money, security, development, self-esteem, better future?)
- What do you think are the barriers that preventing Tanzanians to educate or discover their developing potentials?

What do you think about the access to technology or the English language in education?

**Educational development, labormarket and the Tanzanian economy**

What is the aim with developing the education from an economic perspective?
- How is education connected to economic growth and competition?

How is education connected with the labormarket?
- Is there access to jobs within the educational professions?
- Which kind of jobs is there a lack of?

How is the agriculture affected by educational development and the other way around?
- How can you make the agriculture based on knowledge or to make the farmers to educate?
- Can you see any differences between rural and urban areas?
Education and globalization in Tanzania
How are global forces or changes affecting Tanzania? (Changed labor market, economy, education or changed ways of living or thinking?)
   How is the country socially and economically changing?
   How is educational development affected by global competition?
   How is an international organization or aidwork affecting the educational development, do you think?
What do you think about the international schools and private schools, good or bad for the development? Why?
Are the students ready to meet the global market?

Educational future in Tanzania
What do you think about the future of educational development in Tanzania?
   Are more people going to educate?

Interview members Positive Thinkers

The importance of “Positive thinkers”
What is your assignment with this project?
Why do you think the project Positive Thinkers is important?
Why does the Tanzanians need to be more positive and aware?
How do you think that Tanzanians potential can be maximized?
What do you think is the barriers that preventing individuals to discover their hidden potentials?
What kind of challenges are there to work with individual development?
   What are the barriers?

The importance of education and development
Why is education important? (Money, security, development, self-esteem, better future?)
Why education in Tanzania does need to be developed?
   What may educational development result in?
How is education connected to developing the human capital?
   How does the individual develop through education?
   Which of the Tanzanians primary needs is fulfilled through education? (security, food, health or social needs, self esteem needs).
   What do you think are the barriers that preventing Tanzanians to educate or discover their developing potentials?
How has the liberalization affected the educational development?
Do you think that the aims with educational development are matched to the individual or society’s needs? Why?
Educational development, labormarket and the Tanzanian economy

How is education connected to economic growth and competition?
How is education connected with the labormarket?
   - Is there access to jobs within the educational professions?
   - What kind of jobs is there a lack of?
How is the agriculture affected by educational development and the other way around?
   - How can you make the agriculture based on knowledge or to make the farmers to educate?
   - Can you see any differences between rural and urban areas?

Education and globalization in Tanzania

How are global forces or changes affecting Tanzania? (Changed labormarket, economy, education or changed ways of living or thinking?)
   - How is the country socially and economically changing?
   - How is educational development affected by global competition?
   - How are international organizations or aidwork affecting the educational development, do you think?

Educational future in Tanzania

What do you think about the future of educational development in Tanzania?
   - Are more people going to educate?

Questionnaires Governmental Sector

The importance of education and development

How do you work with educational development?
Why is education in Tanzania important?
   - What may development of education result in?
Do you think that the aims with educational development are matched to the individuals or society’s needs? Why?
What kind of challenges are there with developing education?
   - What are the barriers with developing education?
Which kind of development has the society prioritized?
How has the liberalization affected the educational development?

Education developing the individual

How is education connected to developing the human capital?
   - How does individual develop through education?
Which of the Tanzanians primary needs is fulfilled through education? (security, food, health or social needs, self-esteem needs)

Why do the students think that education is important? (money, security, development, self-esteem, better future)

What do you think are the barriers that preventing Tanzanians to educate or discover their developing potentials?

What do you think about the access technology or the English language in education?

**Educational development, labor market and the Tanzanian economy**

What is the aim with developing the education from an economic perspective?

How is education connected to economic growth and competition?

How is education connected with the labor market?

Are there accesses to jobs within the educational professions?

Which kind of jobs is there a lack of?

How is the agriculture affected by educational development and the other way around?

How can you make the agriculture based on knowledge or to make the farmers to educate?

Can you see any differences between rural and urban areas?

**Education and globalization in Tanzania**

How are global forces or changes affecting Tanzania? (Changed labor market, economy, education, changed ways of living or thinking?)

How is the country socially and economically changing?

How is educational development affected by global competition?

How are international organizations or aid work affecting the educational development?

Do you think it is important to compare education in Tanzania with international education?

Are the students ready to meet the global market? Why?

What do you think about the international schools and private schools, good or bad for the development? Why?

**Results from policy and the educational future**

What is the result of the implementation of the education and training policy from 1995?

What do you think about the future of educational development in Tanzania?

Are more people going to educate? Why?

**Questionnaires Director General of Parastatal Pension Fund**
The importance of education and development
How is the Social Pension Fund developing the human capital?
What kind of challenges are there to work with developing human capital?
What are the barriers?
Is there any lack of professionals in developing the organization?
Which kind of development has the society prioritized?
Do you think that the aims with educational development are matched to the individuals or society’s needs? Why?

Education developing the individual
How is education connected to developing the human capital?
How does the individual develop through education?
Which of the Tanzanians primary needs are fulfilled through education? (Security, food, health or social needs, self esteem needs aso)
What do you think are the barriers that preventing Tanzanians to educate or discover their developing potentials?
What do you think about the access to technology or the English language in education?

Educational development, labormarket and the Tanzanian economy
How is the Social Pension Funds helping the society’s economy?
How is education connected to economic growth and competition?
How is education connected with the labormarket?
Is there any access to jobs within the educational professions?
What kind of jobs is there a lack of?
Education and globalization in Tanzania
Which kind of global force or change is most accurate in Tanzania? Changed labormarket, economy, education or changed ways of living or thinking?
How is the country socially and economically changing?
How is Tanzania affected by the global competition?
How are international organizations or aidwork affecting development?
Do you think it is important to compare education in Tanzania with international education?

Questionnaires Headmasters and Lecturers

The importance of education and development
Why do you work as a teacher/headmaster? (Salary, development, meaningfulness)
Why is your work important?
Why is education (on a higher level) important?
What may education (on higher level) result in?

Why does education in Tanzania need to be developed?

What kind of challenges is there to be a headmaster or a teacher on this school?

What are the barriers for development?

Do you think that the aims with educational development are matched to the individuals or society’s needs? Why?

**Education developing the individual**

How is education connected to developing the human capital?

How does individual develop through education?

Which of the Tanzanians primary needs is fulfilled through education? (Security, food, health, social needs, self-esteem needs).

Why do the students think that education is important? (Money, security, development, self-esteem, better future)

What do you think are the barriers that preventing Tanzanians to educate or discover their developing potentials?

What do you think about the access to technology or the English language in education?

**Educational development, labor market and the Tanzanian economy**

How is education connected to economic growth, do you think?

How is education connected with the labor market?

Is there access to jobs within the educational professions?

Which kind of jobs is there a lack of?

How is agriculture affected by educational development (and the other way around)?

How can the agriculture be based on knowledge or to make the farmers to educate?

Can you see any differences between rural and urban areas?

**Education and globalization in Tanzania**

How are global forces or changes affecting Tanzania? (changed labor market, economy, education or changed ways of living or thinking?)

How is the country socially and economically changing?

How are international organizations or aid work affecting the education?

Do you think it is important to compare educational visions with international?

Why?

Are the students ready to meet the global market? Why?

What do you think about the international- and private schools, are they good for the development?

**Educational future**
What do you think about the future of education in Tanzania?
Are more people going to educate? Why?

Questionnaires students higher level

The importance of education and education developing the individual
Why is education important?
  Why do you educate on a higher level?
  What do you think education on higher level result in, for you?
  How do you developing or changing through education?
  (Are you feeling any increased individual responsibility for your own welfare or future through education? Why?)
  Are you feeling any individual competition for jobs or education? Why?

Why do you think education in Tanzania need to be developed?
  What may development of education result in?
  Do you think that the development of education is matched to the peoples or society’s needs? Why? How?

Why is technology (like computers) important in your education?
How important is the English language in education? Why?

Labormarket and globalization
What do you think about the labor market, is it difficult to get a job?
  Which kind of jobs do you want to have after education?
  Which kind of jobs is wanted by others at the most?
  (How has the labor market changed, do you think?)

How do you recognize globalization?
  Do you think it is important or necessary to compare education with international education?

About the project Positive Thinkers
What is your assignment with this project?
Why do you think the project Positive Thinkers is important?
Why does the Tanzanians needs to be more positive people?
How do you think that Tanzanians potential can be maximized?
What do you think is the barriers that preventing individuals to discover their hidden potentials?
  Why do you think that the Tanzanians don’t educate?