

# Citizens' views on appropriate civic education curricula under multi-party democracy in mainland Tanzania

Willy L.M. Komba (Corresponding author)

Mkwawa University College of Education PO Box 2512, Iringa, Tanzania

Tel: +255-754 463 713 E-mail: wkombahiro@yahoo.com

*The research was financed by Research and Education for Democracy Project, Department of Political Science and Public Administration, University of Dar es Salaam*

## Abstract

The study investigated views of a broad spectrum of Tanzanian citizens on what they considered to be the appropriate civic education curriculum after the country adopted a multiparty political system in early 1990s. Data relating to preferred objectives, competencies and values were gathered by means of a questionnaire. Analysis was done using SPSS software and presented in percentage. Comparison between categories of respondents (analyzed by gender, religion, education background and occupation) regarding their preferences was done by ranking. The findings indicated similarities in preference for some key aspects and variation in others. Tolerance, knowledge of citizen rights, patriotism, and empowerment of citizens to question and criticize were ranked first by all respondent categories. However, male respondents ranked the right to be heard higher than female respondents, while female respondents ranked the right to education higher than male respondents. Christian respondents ranked respect to authority higher than Moslem respondents. Moslem respondents ranked the right to education higher than Christian respondents. These results are indicative of the differences in group behavior, but on the other hand they are indicative of the special civic education needs of each group. It is generally the case that while knowledge of citizen rights and duties is low country-wide, it is even lower for groups with low education background.

**Keywords:** Civic education, rights and responsibilities, responsible citizenship, democracy, multiparty system, empowerment, Tanzania.

## 1. Introduction and problem statement

Tanzania formally reverted to the multi-party system in 1991 after Government endorsed the recommendations of the Presidential Commission and following amendments of Article 20 and 21 in the Constitution of the United Republic of Tanzania (URT, 2012). One of the report findings was the prevalence of a structure and political culture described as authoritarian and quiescent (JMT, 1991; Baregu, 1997; 2001). A programme of civic education for the general public was recommended as a precondition for the realization of democracy under a multi-party system. Consequently and following the adoption of liberal education policy (URT, 1995), the Tanzania government decided to involve other partners in the provision of education, including civic education, at all levels. Stakeholders in government, non-governmental, religious organization and political parties responded positively. However, as hinted in our earlier publication (Komba & Ndumbaro, 2003), the impact of such response was minimal due to lack of a shared framework and vision for civic education. To that end, a broad based research was conducted between 2009 and 2010 in order to find out the civic education needs of citizens as a prerequisite for designing a relevant and appropriate curriculum.

This paper presents and discusses the views of respondents on the appropriate curriculum for civic education in the context of multi-party democracy. The research was stimulated by the low level or general lack of civic competence among the Tanzania electorate as reported by the periodic TEMCO (Tanzania Election Monitoring Committee) and other organizations involved in the monitoring of multiparty elections starting from 1995, 2000, and 2005 (TEMCO, n.d., 1997). The absence of a democratic political culture was further confirmed by a REDET study reported by Samwel Mushi and others (Mushi et al. 2001). However, the baseline survey was too general and could not provide a good picture of the specific civic education needs of the electorate by gender, religion, education background and occupation.

## 2.0 Objectives of the study and research questions

Among other objectives, the research aimed at finding out the views of citizens on the appropriate civic education curriculum. Specifically, the study sought citizens' views in regard to objectives and values content. The following research questions guided the collection of data, analysis and discussion.

- (i) What should be the purpose of a programme of civic education in Tanzania's multi-party liberal society?
- (ii) What do citizens need to know in order to live responsibly in a democracy?
- (iii) Which competencies do citizens need to acquire in order to function effectively in a multiparty democracy?
- (iv) Which values should be emphasized for peaceful co-existence in a diverse society?
- (v) Who needs civic education most?
- (vi) Which organization or institution should coordinate the delivery of civic education?

### 3.0 Literature review

Writing for rural communities in Asia, UNESCO (1990) looks at civic education in a broader context of empowering citizens especially the underprivileged communities so that they are aware of their specific conditions and recognize their potential and organize themselves to overcome those conditions. In the context of the United States, the CMS (2011) defines civic education as a programme that leads to citizens becoming more knowledgeable, responsible and more engaged. In Africa (Kenya in particular), civic education is seen as a programme for 'informing and empowering citizens and enabling them to make informed choices on issues that affect them in their day-to-day lives, be they social, economic or political' (CEDMAC et al., 2001:iii). In some European countries civic education is seen as a programme for inculcating democratic values such 'as active participation ranging from political awareness (Republic of Ireland), to the formation of a democratic citizen (Latvia), and preparation for active participation in the life of a democratic society (Denmark), or establishment of positive, participative citizenship and providing the motivation to join in' (England) (Taylor,1994:26).

Generally, the purpose of civic education, across the world and in all political systems, is to produce responsible citizens. There are three major categories of the attributes that a responsible citizen is supposed to possess: (i) knowledge attributes, (ii) competencies or capabilities, and (iii) attitudes or values attributes. In other words, a responsible citizen must, first and foremost, be knowledgeable or have the desire to know.

The gap that this study intended to fill was: 'What competencies and capabilities Tanzanian citizens needed to acquire in order to participate effectively in a democratic society?' This article presents and discusses the results of a survey on the views of Tanzanian respondents regarding the objectives, and contents of civic education and how the curriculum for such a programme should be developed for Tanzanians. The survey was conducted in order to determine the specific civic education needs of Tanzanians from various walks of life, including classroom teachers, politicians, activists in Community Based Organizations and Civil Society Organizations, peasant farmers, pastoralists, councilors, education officers, administrators, and members of religious organizations, business associations, trade unionists, cooperatives, youth associations and women associations.

The article presents and discusses the objectives for civic education in relation to knowledge variables, democratic practice and civic engagement variables, preferred values content (i.e. the key citizen rights and obligations), and how the civic education curricula should be developed. The present study builds on a previous REDET study (Mushi, et al, 2001) on civic competence of the Tanzanian electorate which confirmed the absence of a democratic political culture (see also Komba & Ndumbaro, 2003). By the time of the previous study it was found that a large proportion of the electorate were not aware of their rights and obligations, their participation in local government affairs was low (more so for women than for men), a large proportion were not taking part in the elections, and many were politically incompetent when it came to intervening in bad local government. For those citizens that did participate in elections, their voting behavior was predominantly conservative because the majority of the voters chose candidates for reasons that had nothing to do with the desire to influence policies.

### 4.0 Study approach

A combination of methods and data gathering instruments were used. A review of literature on the state of civic education and Tanzanian political culture was conducted. This was necessary in order to establish what is known and what gaps need to be filled in by further intervention. A questionnaire was designed for collecting views of respondents in regard to the key research questions. The study targeted citizens from all walks of life in six zones

of Tanzania mainland, namely, southern, southern highlands, central, lake, north, and coast. The sample included teachers, politicians, activists, religious people, and business community. Analysis of quantitative data was done using the SPSS software and presented by means of percentages. Percentages were ranked in order to compare group preferences of one aspect of the curriculum versus the preference of other groups.

## 5.0 Major findings

### 5.1 *What do citizens need to know in order to live responsibly in a democracy?*

In order to understand what various stakeholders thought as being important objectives for civic education, the respondents were required to indicate their preference of civic education objectives by checking one or several of the choice(s) provided in the list. The list consisted of objectives that relate to acquisition of knowledge and understanding of pertinent issues that are relevant to civic education, as well as promotion of skills for using the acquired knowledge in order to participate and act responsibly in the political community (i.e. democratic practice/civic engagement and value dispositions). Examples of objectives that focus on acquiring knowledge and understanding include: Knowledge of citizen rights, knowledge of one's responsibilities in the community, understanding the system of government, as well as understanding the political and economic system. Objectives that focus on promoting democratic practice or civic engagement are exemplified by instilling self confidence among citizens, strengthening the rule of law, tolerance, and empowering citizens politically and economically.

#### 5.1.1 *Knowledge objectives by gender, religion and education background*

Tables 1, 2 and 3 present findings on respondents' ranking of five priority objectives of the desired civic education programme in Tanzania. The data are analyzed according to gender, religion, and level of education of the respondents.

(Insert Table 1)

Table 1 summarizes the main objectives of civic education as identified and ranked by male and female respondents. Analysis shows that both the male and female respondents ranked as priority number one the acquisition of knowledge of the rights of citizens. However, the order of preference for the second, third, and fourth priorities is divergent. While male respondents put knowledge of responsibilities of citizens as priority number two, female respondents have the provision of general knowledge to citizens as second priority. Again, while male respondents place the promotion of patriotism as priority number four, female respondents have the empowerment of citizens politically, and economically. The reversed order of priorities for the civic education programme as depicted from these findings most probably reflects the social standing of the two groups of respondents' with regard to general education, history and tradition. Tanzanian women have lagged behind in access to general education and consequently in politics, employment and in business; hence the emphasis on general education and empowerment (Othman, 2006; Ishumi, 2006; Chaligha, 2006).

(Insert Table 2)

Table 2 summarizes the main objectives of civic education as ranked by Christian and Muslim respondents. The respondents were required to indicate their preference by checking one of the choice(s) provided in the list explained above.

Data in Table 2 shows that both the Christian and Moslem respondents ranked as priority number one the knowledge of rights of citizens. However, the order of preference for the second, third, fourth and fifth priorities are divergent. While knowledge of responsibilities of citizens is ranked second by Christian respondents, it is a third priority for Moslem respondents; while provision of general knowledge to citizens is ranked third by Christian respondents, it is ranked second by Moslem respondents; while the promotion of patriotism is ranked fourth by Christian respondents, it is ranked fifth by their Moslem counterparts; and while the promotion of democracy is ranked fifth by Christian respondents, this item is priority number four for the Moslem counterparts.

The reversed order of priorities for the civic education programme as depicted from these findings most probably reflects the social standing of the two groups of respondents' with regard to general education and upbringing. While among the Christian community fulfillment of one's responsibilities is regarded very highly (in fact, it is a sin not to have fulfilled one's duty), for Moslems the acquisition of general knowledge is a priority because of lack of educational opportunity. This is partly because of history, tradition and varied attitude to western forms of education (Mbogoni, 2004; Mukandala et al., 2006).

(Insert Table 3)

From Table 3, the analysis of the response frequencies by level of education confirms the unanimous agreement about knowledge of rights of citizens as a key objective of civic education. The extent of agreement becomes less on knowledge of citizen responsibilities as a priority, and much lesser on provision of general knowledge to citizens. Opinion is split about the fourth and fifth priorities. While respondents with primary education cite knowledge of the constitution and laws of the country, those with secondary education cite promotion of democracy and development of national unity as priority number four and five. Respondents with tertiary education (non-degree) cite the promotion of patriotism and democracy, while those with degree qualifications cite the strengthening of good governance.

These findings imply that the proposed civic education programme must take into account the special needs of citizens as determined by their level of education.

#### *5.1.2 Which competencies do citizens need to acquire in order to function effectively in a multiparty democracy?*

A total of 1987 responses were recorded in respect of a question which required respondents to indicate their preference for items that focused on democratic practice and civic engagement, e.g. citizens' empowerment, critical outlook, ability to organize in defense of rights and the search for justice, etc.

Tables 4, 5 and 6 present findings on views of the respondents analyzed according to their gender, occupation, and religion. Analysis shows that, regardless of gender, 'empowerment of citizens to question and criticize' was top most priority objective with a frequency of 284 or 14.3% of the total.

(Insert Table 4)

However, there is a divergence between male and female respondents on the ranking of items other than empowering citizens to question and criticize political authority. While male respondents ranked the promotion of public interest rather than individual interest as second in priority, female respondents ranked it fifth; while male respondents ranked as third the promotion of basic national values, this item was not among the five top most priorities for female respondents; while inculcation of the spirit of self reliance and self confidence among citizens was ranked fourth by male respondents, their female counterparts ranked it second in priority. While promotion of basic rights of citizens and how to fight for them is ranked fifth by male respondents, the same item is not among the five top most priorities for female respondents. On the contrary, the third, fourth and fifth priority items for female respondents are: learning from past mistakes, history of the struggles for liberation, and promotion of public interest rather than individual interests.

(Insert Table 5)

Table 5 summarizes the rankings of the preferred objectives of civic education by religion of respondents. Data were analyzed from the two major religions with majority number of responses in the survey, namely Christians (1300 responses) and Muslims (777 responses). Responses from animist religions were 28 and others were only 5. Analysis shows regardless of religion of the respondents, 'empowerment of citizens to question and criticize' was top among the preferred content definitions. The other four priorities include the promotion of public interest rather than individual interest, promotion of self reliance and self confidence among citizens, promotion of basic national values, and promotion of basic rights of citizens and how to fight for the rights.

(Insert Table 6)

Table.6 summarizes the rankings of the key objectives of civic education by major occupation of respondents. Data were analyzed from six occupations with a relatively higher number of respondents in the survey, namely teachers (287), politicians (373), activists (245), educationists (22), religious (128) and business (128). Analysis of the response frequencies shows that, regardless of occupation of the respondents, 'empowerment of citizens to question and criticize' was top-most among the preferred objectives.

Variation exists among the respondents regarding the priority given to other items. For instance, while politician and religious groups rank the promotion of public interest second among the priorities, teachers and activists have the promotion of self reliance and self confidence as their second priority. At the same time, respondents from education and the business community have the promotion of basic national values as their second priority. A similar split of opinion can be observed with regard to ranking of items such as promotion of citizen rights, and learning from the past history.

#### *5.2 Which values should be emphasized for peaceful co-existence in a diverse society?*

The respondents were required to indicate their preference of civic education value contents by checking one or several of the choice(s) provided in the list.

##### *5.2.1 Preferred value contents analyzed by religion*

Table 7 summarizes the preferred value contents of civic education as identified and ranked by Christian and Muslim respondents.

(Insert Table 7)

The five key values mentioned by the majority of respondents are: tolerance, equality before the law, citizen rights, accountability of the government to the people, and unity. Further analysis shows two salient features. First, tolerance stands out first among the priority values both for Christian and Moslem respondents. Perhaps this is recognition of the widening rift between the two faith groups as evidenced by the recent debates over Kadhi Court and the Roman Catholic circular just prior to the 2010 general elections regarding the qualities of good leaders. Secondly, equality before the law is ranked second by Moslem respondents, but it comes third in the ranking by Christian respondents.

#### *5.2.2 Preferred Value Contents Analyzed by gender*

(Insert Table 8)

Table 8 summarizes the preferred value contents of civic education as identified and ranked by Male and Female respondents. The five key values mentioned by the majority of respondents are: tolerance, equality before the law, citizen rights, accountability of the government to the people, and unity. Further analysis of the response frequencies shows two salient features. First, tolerance stands out first among the priority values both for male and female respondents. Perhaps this is recognition of the gender differences between the two groups owing to history and tradition. Secondly, there is agreement among male and female respondents about the ranking of the second, third, fourth and fifth values of equality before the law, citizen rights, accountability of the government to the people, as well as the unity value.

#### *5.2.3 Preferred Value Contents Analyzed by level of education*

(Insert Table 9)

According to the data in Table 9, tolerance comes first in the ranking, regardless of the educational background of the respondents. Also, there is no difference in the ranking of the five key values between respondents with primary, tertiary and university education. However, for respondents with secondary education background, equality before the law comes fourth, whereas for the other groups, this value is ranked second.

### *5.3 Specific Values*

#### *5.3.1 Rights of citizens*

The respondents were required to indicate their preference of citizen rights by checking one or several of the choice(s) provided in the list. Data on the preferred citizen rights that should be emphasized in the civic education program were analyzed by gender. The five short listed citizen rights are: the right to be heard, the right to education, the right to equality before the law, the right to vote and be voted for, and the right to live. Secondly, there is a difference in the rankings of the first and second priority rights. While for male respondents the right to be heard comes first, for female respondents the right to education comes first. Thirdly, there is also a difference in the ranking of the right to vote and be voted for. For female respondents this comes third, while for male respondents it is the fourth in priority. Perhaps this reflects the inequality that exists between men and women in regard to access to education and leadership opportunities (Othman, 2006; Ishumi, 2006; Chaligha, 2006).

Analyzed by religion of respondents the data showed that the two groups of respondents, Christian and Moslems, are in agreement about the first two citizen rights, namely the right to education and the right to be heard. Nevertheless, variation was observed in the ranking of the third item. While for Muslim respondents it is equality before the law, for Christians it the right to vote and be voted for.

#### *5.3.2 Responsibilities of citizens*

The respondents were required to indicate their preference of citizen obligations by checking one or several of the choice(s) provided in the list. Data on citizen obligations was analyzed by gender. Five key citizen obligations namely patriotism or promoting community interest, accountability to the government, knowledge of rights and duties, obedience to laws of the country, and obedience to authority were top priority. What is interesting is the unanimity in the ranking of the obligations between male and female respondents.

The preferred citizen obligations were then analyzed by religion of the respondents. Top on the list were patriotism or promoting community interest, obedience to government (leaders) authority, knowledge of rights and duties, obedience to laws of the country, and respect for citizen/human rights or tolerance. What is interesting from the tabled data is that, regardless of the religious subscription of the respondents, their ranking of the first obligation is unanimous. There is unanimity in the ranking of the fourth and fifth citizen obligations;

namely, obedience to laws of the country and respect for citizen/human rights or tolerance. In other words, patriotism or the promotion of community interests is paramount. However, opinion is divided between the two faith groups with regard to the second and third key citizen obligations. While obedience to authority is ranked second by Christian respondents, the same is ranked third by their Moslem counterparts; also, while knowledge of citizen rights and duties is ranked third by Christian respondents, the same is ranked second by Moslem respondents.

On the one hand these results are indicative of the differences in group behavior, but on the other hand they are indicative of the special civic education needs of each group. It is generally the case that while knowledge of citizen rights and duties is low country-wide, it is even lower for groups with low education background.

#### *5.4 Which organization or institution should coordinate the delivery of civic education?*

A majority respondent in the survey, regardless of gender, would wish that the development of civic education curricula be done by a Civic Education Body in consultation with the key stakeholders, including the Tanzania Institute of Education. Opinion is low on assigning this task to the Institute of Adult Education. This rating probably reflects lack of familiarity among the general public about the role of the Institute of Adult Education as opposed to the role of the Tanzania Institute of Education which is responsible for the preparation of syllabi for pre-school, primary, secondary schools and colleges of education in the country.

According to the views of stakeholders consulted in this survey, the proposal to establish a new body to coordinate civic education in the country is likely to be welcomed with reservations among the existing providers of civic and voter education. Respondents in the survey were asked to state their views about how the present providers of civic education might receive the change. Most respondents coming from the political community, the teaching profession, the community based organizations/non governmental organization, and the business community said the present providers would be very happy or somehow happy with the change. However, respondents from the education administration expressed reservations about the idea of establishing a new body to coordinate civic education in the country. Their main worry is that the new arrangement might lead to diminished resources to the units that have traditionally been involved in the provision of civic education.

#### *5.5 Who needs civic education most?*

The stakeholders identified priority groups that need civic education most and those that need it less. The target groups include children in Nursery schools and primary schools; the youth in secondary schools, colleges and universities; leaders of political parties, nongovernmental organizations; leaders of religious organizations, trade unions, youth groups, women groups, special groups (e.g. people with disabilities), civil servants, the police forces (prisons, people's defense forces, the masses, pastoral communities, and hunters and gatherers).

All the 19 groups involved in the study need civic education, but some groups need it most. The neediest are the masses (80%), youth groups (80%) and women groups (77%). According to the data, groups for which civic education could be postponed if resources are insufficient include Children in Nursery Schools (29%), hunters and gatherers (41%) and pastoral communities (47%).

### **6.0 Conclusion and recommended strategic actions**

Four inferences can be drawn with regard to objectives of the civic education curricula. First, the proposed civic education curriculum must be of the kind that enables Tanzanian citizens to be aware and to acquire knowledge and understanding of their rights and responsibilities, knowledge of their history and culture, knowledge of the political system, the constitution, and laws of the country, as well as general (wider) knowledge about current issues that affect their daily lives.

Secondly, curriculum objectives must be of the kinds that empower citizens, both male and female, from various walks of life and faiths or political leaning, to exercise their critical faculties rather than acquiesce to the whims of the powers that be. Thirdly, the formulation of the objectives must recognize the special needs of women. Prominent among those needs is the inculcation of the spirit of self reliance and self confidence, as well as the need to learn from past mistakes and from the history of the struggles for liberation. In other words, and for historical reasons, women need to be empowered more than men. Fourthly, the programme of civic education must promote public interest rather than individual interests; it must promote basic national values, and patriotism; and it must also strengthen democracy, preserve the peace, and empower citizens both economically and politically.

The four points above have implications on the provision of civic education by different groups in terms of methodology and content. In order to enable many Tanzanians to acquire relevant civic education knowledge, different stakeholders must play their roles under the coordination of a Civic Education Body that should be mandated to play that role. Secondly, a civic education that empowers citizens must employ methodologies that

engage learners in critical reflection about issues that affect the daily lives of citizens, economically, socially and politically. These include interactive learning strategies such as a group discussion, dialogue, role playing, problem solving, case studies, moot court and similar others. Thirdly, a pervasive civic education strategy needs to employ creatively both the formal and informal delivery systems and agents. In other words, civic education messages should be disseminated through seminars and workshops to targeted groups of stakeholders; the strategy needs to employ the mass media such as news papers, radio, and television including web based communication channels in order to reach those citizens who cannot be reached otherwise. In the formal school system, civic education should not only be taught as a subject (and indeed, one that is examinable in order to motivate learners to study it) but the important messages and core values should be mainstreamed in other subjects such as Geography, Biology, Mathematics, Kiswahili, English, etc.

From the foregoing analysis, the key value contents for the proposed civic education curricula are tolerance, equality before the law, citizen rights, accountability of the government to the people, and unity. Different categories of citizens place different emphases on those values depending on gender, level of education, and religious background. However, there is unanimity across the categories of respondents on the prioritization of certain values, one of which is tolerance or respect for difference. Needless to say, the other values are also important and should inform Civic Education curricula for different groups and levels of educational system.

Regarding the question *'What citizen rights should receive emphasis in the Civic education curricula?'* the five leading citizen rights are: the right to be heard, the right to education, the right to equality before the law, the right to vote and be voted for, and the right to live. What is interesting in the analysis of the data for this particular question is that there is not a single item on which the various categories of respondents are agreed on its ranking. Male, Female, Christian and Moslem respondents each have their own emphases.

The five key citizen obligations are: patriotism or promoting community interest, accountability to the government, knowledge of rights and duties, obedience to laws of the country, and obedience to authority. There is unanimity in the ranking of the five key obligations between male and female respondents. Otherwise, patriotism or the promotion of community interests is paramount for male, female, Christian and Moslem respondents.

There are five leading development accelerators that need to be taken on board in the civic education curricula: general education, responsibility, entrepreneurship education, the country's resources, and hard work. There is agreement in the ranking of some of these items between male and female respondents, but there are also differences in other items.

It is therefore recommended that the design of the proposed civic education curricula should take into account the specific needs and concerns of the target groups. It is also recommended that, the curriculum should be reviewed from time to time in tandem with the specific changes in the needs of the target groups.

## References

- Baregu, M. (1997). Political culture and the Party State. In REDET Project (1997). *Political culture and popular participation in Tanzania. REDET Publication No.2*; Published by Research and Education for Democracy in Tanzania (REDET) Project; Department of Political Science and Public Administration, University of Dar es Salaam. pp. 53-72.
- Baregu, M. (2001). Political competence: Citizens and subjects, parochial and cosmopolitans. In Mushi et al. (eds). (2001). *Tanzania's political culture: A Baseline Survey*. Printed by DUP, Dar es Salaam.
- CEDMAC, et al. (2001). *Making informed choices: A handbook for civic education*. Jointly produced by Civic Education for Marginalized Communities (CEDMAC), Constitution and Reform Education Consortium (CRECO), Ecumenical Christian Education Programme (ECEP) and the Gender Consortium. Nairobi, Kenya.
- Chaligha, A. (2006). Perception of public servants on the provision of Employment in Tanzania. In Mukandala, R. et al. (2006). *Justice, Rights and Worship. Religion and Politics in Tanzania*. REDET. E & D Limited. Dar es Salaam (Chapter 24)
- Gould, J. (Ed.) Kathleen Hall Jamieson, Peter Levine, Ted McConnell, David B. Smith (Executive Editors); Mabel McKinney-Browning, Kristen Cambell (Associate Editors); (2011). *Guardian of Democracy: The Civic Mission of Schools*. Available <http://civicismission.s3.amazonaws.com/118/f0/5/171/1/Guardian-of-Democracy-report.pdf> (19/11/2012).
- Ishumi, A.G.M. (2006). Access to and Equity in Education. In Mukandala, R. et al. (2006). *Justice, Rights and Worship. Religion and Politics in Tanzania*. REDET. E & D Limited. Dar es Salaam (Chapter 20).

JMT. (1991). Jamhuri ya Muungano wa Tanzania. Tume ya Rais ya Mfumo wa Chama Kimoja au Vyama Vingi vya Siasa Tanzania, Kitabu cha Kwanza.

Karega, R.G.M. (2003). Mainstreaming gender in the Humanities and Social Science Programmes. In Kimambo I.N. (Ed.) *Humanities and Social Sciences in East and Central Africa: Theory and Practice*. DUP. (Chapter 20).

Komba, W.L.M. & Ndumbaro, L. (2003). Towards a Coordinated National Civic Education Strategy in Tanzania. *Papers in Education and Development. Journal of the Faculty of Education University of Dar es Salaam*. Number 23, 147-167.

Mbogoni, L.E.Y (2004). *The Cross versus the Crescent. Religion and Politics in Tanzania from the 1880s to the 1990s*. Mkuki na Nyota Publishers, Dar es Salaam.

Mukandala, R. et al. (2006). *Justice, Rights and Worship. Religion and Politics in Tanzania*. REDET. E & D Limited. Dar es Salaam.

Othman, S.Y. (2006). Educational Performance. In Mukandala, R. et al. (2006). *Justice, Rights and Worship. Religion and Politics in Tanzania*. REDET. E & D Limited. Dar es Salaam (Chapter 22).

Taylor, M (ed).(1994). *Consortium of Institutions for Development and Research in Education in Europe. Volume 8. Values Education in Europe: a comparative overview of a survey of 26 countries in 1993*. NFER/UNESCO.

TEMCO (n.d.). *The 2000 General Elections in Tanzania: Report of the Tanzania Election Monitoring Committee*. TEMCO.

TEMCO (1997). *The 1995 General Elections In Tanzania: Report of the Tanzania Election Monitoring Committee*. TEMCO.

UNESCO (1990). *Functional literacy and civic education among rural women*. UNESCO Principal Regional Office for Asia and the Pacific, Bangkok.

URT (2012). *The United Republic of Tanzania. Report on the Fifty Years of Independence of Tanzania Mainland 1961-2011*. The President's Office.

URT. (1995). *Education and Training Policy*. Dar es Salaam.

Table 1: Objectives of Civic Education Relating to Knowledge Variables by Gender

Objective	Frequencies and Ranking by Gender			
	Male		Female	
	N (%)	Rank	N (%)	Rank
Knowledge of rights of citizens	142 (17)	1	54(17)	1
Knowledge of responsibilities of citizen	69(5)	2	25 (8)	3
Provide general knowledge (wider) to citizens	61 (7)	3	27 (9)	2
Promote patriotism	60 (7)	4		
Promote and strengthen democracy	52 (6)	5	15 (5)	5
Empower citizens politically, economically, etc			16 (5)	4

Table 2: Objectives of Civic Education Relating to Knowledge Variables by Religion

Objective	Frequencies and Ranking by Religion			
	Christian		Muslim	
	N (%)	Rank	N (%)	Rank
Knowledge of rights of citizens	124 (17)	1	87 (19)	1
Knowledge of responsibilities of citizen	67 (9)	2	32 (7)	3
Provide general knowledge (wider) to citizens	59 (8)	3	36 (8)	2
Promote patriotism	52 (7)	4	23 (5)	5
Promote and strengthen democracy	44 (6)	5	26 (6)	4



Table 4: Objectives of Civic Education Relating to Democratic Practice and Civic Engagement Analyzed by Gender

Preferred content	Frequencies and Ranking by Gender			
	Male		Female	
	N (%)	Rank	N (%)	Rank
Empowers citizens to question and criticize	213 (15)	1	71 (14)	1
Promotes public interest rather than individual interests	180 (12)	2	42 (8)	5
Instills self reliance and self confidence among citizens	149 (10)	4	64 (12)	2
Promotes basic national values	162 (11)	3		
Promotes basic rights of citizens and how to fight for them	117 (8)	5		
Learning from past mistakes			46 (9)	3
History of the struggles for liberation			45 (9)	4

Table 3: Objectives of Civic Education Relating to Knowledge Variables by Level of Education

Preferred content	Frequencies and Ranking by Level of Education							
	Primary		Secondary		Tertiary		University	
	N (%)	Rank	N (%)	Rank	N (%)	Rank	N (%)	Rank
Knowledge of rights of citizens	27	1	85 (18)	1	57 (18)	1	39 (13)	1
Knowledge of responsibilities of citizen	9 (7)	2	39 (8)	3	25 (8)	2	28	2
Provide general knowledge (wider) to citizens	9 (7)	3	44 (9)	2	25 (8)	3	17 (6)	5
Promote patriotism			25 (8)	5			24 (8)	3
Promote and strengthen democracy			31 (7)	4	22 (7)	5		
Knowledge of the constitution and laws of the country	5 (5)	5						
Preserve the peace	6 (5)	4						
Development of national unity			5 (4)	5				
Strengthen good governance							21 (7)	4

Table 5: Objectives of Civic Education Relating to Democratic Practice and Civic Engagement Analyzed by Religion of Respondents

Preferred content	Ranking by religion			
	Christian		Muslim	
	N (%)	Rank	N (%)	Rank
Empowers citizens to question and criticize	179 (14)	1	116 (15)	1
Promotes public interest rather than individual interests	146 (11)	3	89 (11)	2
Instills self reliance and self confidence among citizens	150 (12)	2	70 (9)	4
Promotes basic national values	140 (11)	4	75 (10)	3
Promotes basic rights of citizens and how to fight for them	102 (8)	5	64 (6)	5

Table 7: Preferred Value Contents of the Civic Education Curricula Analyzed by Religion

Preferred content	Frequencies and Ranking by Religion			
	Christian		Muslim	
	N (%)	Rank	N (%)	Rank
Tolerance	115 (13)	1	110 (20)	1
Equality before the law	85 (10)	4	78 (14)	2
Citizen rights	100 (12)	2	56 (10)	3
Accountability to the people	89 (10)	3	41 (8)	5
Unity	74 (9)	5	45 (8)	4

Table 8: Preferred Value Contents of the Civic Education Curriculum Analyzed by Gender

Preferred contents	Frequencies and Ranking by Gender			
	Male		Female	
	N (%)	Rank	N (%)	Rank
Tolerance	165 (17)	1	51 (15)	1
Equality before the law	118 (12)	2	41 (12)	3
Citizen rights	104 (11)	3	46 (14)	2
Accountability to the people	86 (9)	5	38 (7)	4
Unity	88 (9)	4	24 (7)	5

Table 6: Objectives of CE Relating to Democratic Practice and Civic Engagement Analyzed by Major Occupation of Respondents

Objectives	Frequencies and Ranking by Major Occupations					
	Teacher	Politician	Activist	Education	Religious	Business
	43 (15%) Ranking = 1	50 (13%) Ranking = 1	38(16%) Ranking = 1	29 (13%) Ranking = 1	19 (15%) Ranking = 1	21 (16%) Ranking = 1
Promote public interest rather than individual interests	32 (11%) Ranking = 3	41(11%) Ranking = 2	24 (10%) Ranking = 4	24 (11%) Ranking = 3	18 (14%) Ranking = 2	14(11%) Ranking = 4
Instill self reliance and self confidence among citizens	36 (13%) Ranking = 2		27 (11%) Ranking = 2	23 (10%) Ranking = 4	14 (11%) Ranking = 3	15(12%) Ranking = 3
Promote basic national values		34 (9%) Ranking = 4	25 (10%) Ranking = 3	27 (12%) Ranking = 2	13 (10%) Ranking = 4	17 (13%) Ranking = 2
Promote basic rights of citizens and how to fight for them	26 (9%) Ranking = 4	33 (9%) Ranking = 5				
Learn from past mistakes						11(9%) Ranking = 5
History of the struggles for liberation	23 (8%) Ranking = 5		15 (6%) Ranking = 5			
Promote patriotism among the citizens		35 (9%) Ranking = 3		17 (8%) Ranking = 5		
History of our oppression					13 (10%) Ranking = 5	

Table 9: Preferred Value Contents of the Civic Education Curriculum Analyzed by Level of Education

Preferred content	Primary		Secondary		Tertiary		Higher Education	
	N (%)	Rank	N (%)	Rank	N (%)	Rank	N (%)	Rank
Tolerance	31 (18)	1	97 (18)	1	52 (16)	1	44 (15)	1
Legal Equality	19 (11)	2	58 (11)	4	46 (14)	2	37 (12)	2
Citizen rights	17 (10)	3	61 (12)	2	42 (13)	3	37 (12)	3
Accountability	14 (8)	4	61 (12)	3	31 (9)	4	24 (8)	5
Unity	10 (6)	5	47 (9)	5	27 (8)	5	28 (9)	4