

NYERERE'S PHILOSOPHY OF EDUCATION FOR SELF-RELIANCE: A PANACEA TO GRADUATES' UNEMPLOYMENT IN TANZANIA

By Ivan KIVINGE

Abstract

Currently, Tanzania is facing a serious problem of unemployment. Many universities and colleges have been introduced over the last two decades. However, the pace of introducing those educational institutions is against the pace of job creation by the government. So, many graduates remain jobless because they wait for the government and other formal private sectors to employ them since they lack necessary skills for self-employment and entrepreneurship. In diagnosing the causes of this challenge, many factors emerge but many of them are connected with the kind of education provided to the students at all levels. The kind of education provided does not excite in the students a sense of creativity, work, production, critical thinking, community service and integrity. Thus, this article calls for rethinking the education system of Tanzania, focusing on the content, organization and aim, by revisiting Nyerere's philosophy of education for self reliance. The author thinks that education for self reliance can be a solution to the problem of graduates' unemployment in Tanzania today.

Key Words: Education for self-reliance, unemployment, graduates, Nyerere, philosophy and critical thinking

LA PHILOSOPHIE DE L'ÉDUCATION DE NYERERE POUR L'AUTONOMIE : UNE PANACÉE AU CHÔMAGE DES DIPLÔMÉS EN TANZANIE

Résumé

Actuellement, la Tanzanie est confrontée à un grave problème de chômage. De nombreuses universités et collèges ont été créés au cours des deux dernières décennies. Cependant, le rythme de mise en place de ces établissements d'enseignement va à l'encontre du rythme de création d'emplois par le gouvernement. Ainsi, de nombreux diplômés restent sans emploi parce qu'ils attendent que le gouvernement et d'autres secteurs privés formels les emploient car ils manquent des compétences nécessaires pour le travail indépendant et l'entrepreneuriat. Lors du diagnostic des causes de ce défi, de nombreux facteurs émergent, mais nombre d'entre eux sont liés au type d'enseignement dispensé aux élèves à tous les niveaux. Le type d'enseignement dispensé n'incite pas chez les élèves le sens de la créativité, du travail, de la production, de la pensée critique, du service communautaire et de l'intégrité. Ainsi, cet article appelle à repenser le système éducatif de la Tanzanie, en se concentrant sur le contenu, l'organisation et l'objectif, en revisitant la philosophie de Nyerere de l'éducation pour l'autonomie. L'auteur pense que l'éducation pour l'autonomie peut être une solution au problème du chômage des diplômés en Tanzanie aujourd'hui.

Mots clés : Éducation à l'autonomie, chômage, diplômés, Nyerere, philosophie et pensée critique.

0. Introduction

After independence, Tanzania introduced its philosophy of Education for Self-Reliance (ESR) to guide the education system. Conceptually, ESR was a sequel to the Arusha Declaration, a framework for materializing a socio-political and economic philosophy called *Ujamaa*. Nevertheless, despite its contextual, theoretical and practical relevance, ESR gradually lost its place in the education circles of Tanzania due to a lack of support from policy makers after the political and economic changes which transpired in the mid-1980s.

The philosophy of education for self-reliance was presented by Mwalimu Nyerere in the policy booklet entitled "Education for Self-Reliance" published in March, 1967.(Meena, 1983: 1). The aim of the book was to re-examine the kind of education which had been provided since the attainment of independence in 1961. It also aimed at analyzing the state of education and educated people at that time and ultimately to propose a kind of education which could respond to the aspirations of the nation. Moreover, it aimed at identifying the general and particular purposes and content of education. In his analysis, Nyerere found a number of challenges that education system of Tanzania was facing. Thus, he exposed those challenges and proposed a way forward.

The philosophy of education for self reliance (ESR) defined how education is to transmit values of living and working together for the common good and without exploitation. It was designed to transform the inherited colonial system of education to make education provided for young and adult Tanzanians more relevant to the needs and aspirations of the post-colonial African nation. (Nyerere, 1967: 34).

Education was, therefore, to focus on the following: community-school integration as a way to inculcate in learners a sense of commitment to the community; integration of education with productive work so as to make education pragmatic; democratization of education in the sense of education for all, primary pupils and adult learners; political-ideological education for mental liberation and inculcating an acceptance and support for national policies; terminal and functional education for each level of education; and the kind of school organization that reflected real life outside the school. In order to achieve these broad educational objectives, it upheld the following central principles: concretization, democratization, development and use of science and technology, integration of theory and practice through education-productive work integration, creativity, planning and lifelong nation-wide education. Under these principles, education for self reliance was a philosophy of liberation and development for Tanzania as a nation.(Suzgo, Nyirenda, and Ishumi, 2008:36).

In the philosophy of education for self-reliance, the purpose was threefold. First, the role of education was to transmit the cultural heritage from one generation to the next. Second, education was to prepare learners actively and creatively to participate in the current development concerns of Tanzania. Third, education was to prepare learners to cope with the challenges in the foreseeable future of Tanzania on the basis of self-reliance. (Suzgo, Nyirenda and Ishumi, 2008: 36). The suggestions pointed out by Nyerere, in his philosophy of Education for Self-Reliance, are still relevant and can be useful in addressing the current challenge of unemployment in Tanzania.

Unemployment refers to "the state of not having a job. Employment is a key channel through which growth can result in poverty reduction. Unemployment is determined by the balance between the demand for and the supply of labour."(Economic Report on Africa, 2010: 157).

Tanzania ranks among the world's 30 fastest growing economies and spends a higher percentage of its GDP on education than all, but 26 others. In theory, this should correspond to the rapid creation of new jobs and an abundance of well-educated young people to fill them.

Heads of states and governments from all over the world met in September 2000, in the largest ever high level gathering at the United Nations and adopted the Millennium Declaration and the Millennium Development Goals (MDGs). By setting these goals, countries committed themselves to making significant progress on key dimensions of development by 2015. Africa's commitment to the MDGs was re-affirmed at the African Union summit held in Banjul, the Gambia in 2006, and all the subsequent African Union summits and ministerial conferences as well as Economic Commission for Africa (ECA) conferences of African ministers of finance, planning and economic development, specifically the fortieth conference in 2005 which called for firmly grounded action plans to achieve the goals. But despite the numerous declarations and commitments, the overall employment situation in Africa and Tanzania in particular has not changed over the last decade. The majority of the population is employed in the agricultural sector, rather than in services and industry. The majority employed in agriculture are daily income earners, small scale farmers and unpaid family workers. The high exposure of the agricultural sector to natural hazards such as drought and other environmental changes increases the vulnerability of employees in this sector.(Economic Report on Africa, 2010: 158-170).

The scourge of unemployment in Tanzania is not a postulate but rather a real phenomenon. It is observed that, more than 85000 students from different levels complete their studies every year, with readiness to be employed by government and other formal private sectors. But only 5% of them succeed to be employed and 35% engage in agriculture while the rest remain jobless. The issue of unemployment is prompted by many factors and almost all of them are connected to the shambolic and disorganized educational system. In Tanzania the health of working-age people is improving and the number of graduates from different educational levels is increasing against the pace of creating new job opportunities. Even those who are employed in formal sectors are poor workers because they are not decently paid, are not given decent housing, sanitation and other necessary facilities. The worst-affected groups in Africa and particularly Tanzania's job crisis are "women, young people, the disabled and the elderly."(Economic Report on Africa, 2010:160). This situation calls for rethinking the new approaches to the problem such as self-employment which demands a kind of education which prepares students to be self reliant.

In the diagnosis of the problem of unemployment among Tanzanians, a good number of causes or factors emerge: inadequate and shibboleth of education, lack of work experience, mismatch between the skills one has and the labour market, fastest population growth, irrational foreign investments, poor leadership, lack of enabling environment for self-employment, poor industrial sector and other employing projects, poor enforcement of Employment and Labour Law, advancement in science and technology which replaces human labour, lack of credit facilities, over emphasis on formal sector alone and neglect of agricultural sector. However, the basis of the conundrum is the lack of focus of the educational system. For example; women unemployment in Africa is caused mainly by

“cultural prejudices, educational discrepancies between males and females and a lack of marketable skills.”(Economic Report on Africa, 2010: 160.)

Furthermore, the United Nations Economic Report on Africa 2010 reveals that:

Young people aged between 15 and 24 in the African labour force suffer the most because they lack adequate education, work experience and on-job experience sought by employers, as well as suffering from a mismatch between their skills and the labour market. Consequently, youth unemployment in 2008 was 11.3 per cent in sub Saharan Africa and 24.1 per cent in North Africa.(Economic Report on Africa 2010: 161).

Thus, Nyerere through his booklet “Education for Self-Reliance” suggests a good and demand-driven education system that is appropriate to our society and which responds to the demands of our time. Moreover, the kind of education that is needed by the contemporary society has to be transformative, that is, the kind of education that does not prepare students to serve the existing structures but rather the kind of education that seeks to change the structures for better as John Dewey says “the kind of vocational education in which I am interested is not one which will adapt workers to the existing industrial regime; but a kind of vocational education which will first alter the existing industrial system, and ultimately transform it.”(Dewey, 1976: 412).

1. Nyerere's Education for Self-Reliance: Panoramic Description and Analysis

Nyerere starts his philosophy of education for self-reliance by suggesting that before people think about the kind of education which is good for the society, they should pose and ask a question “what kind of society are we trying to build?”(Nyerere, 1967: 4). The answer to this question will give an impetus to think of the kind of education that will make that society function and meet its ultimate goal and aspirations. To emphasize more on the importance of identifying the purpose of education before introducing it, Nyerere says; “Since long before independence the people of this country, under the leadership of TANU, have been demanding more education for their children. But we have never really stopped to consider why we want education—what its purpose is.”(Nyerere, 1967: 1). Thus, Nyerere wants to identify the purpose of education. This is because education systems around the world are different depending on the nature and the demands of those societies. However, Nyerere asserts that there is a general purpose of education which can be found in all societies “That purpose is to transmit from one generation to the next the accumulated wisdom and knowledge of the society, and to prepare the young people for their future membership of the society and their active participation in its maintenance or development.”(Nyerere, 1967: 1). This purpose and other specific purposes should inform the curriculum which includes organization and the content.

1.1. The Features of Education Provided Soon after Independence in Tanzania

The features of education which was provided were inimical to the kind of society Tanzania was trying to build. Nyerere identified four basic elements in the then education system which prevented, or at least discouraged, the integration of the pupils into the society they were going to serve. Nyerere points out that "First, the most central thing about the education we are at present providing is that it is basically an elitist education designed to meet the interests and needs of a very small proportion of those who enter the school system." (Nyerere, 1967: 7). Thus, those who finish standard seven and then are not selected to join secondary school are taken as not important and Nyerere says "we all speak in these terms, by referring to them as those who failed to enter secondary schools, instead of simply as those who have finished their primary education." (Nyerere, 1967: 7). So, those who manage to pass and are selected to join secondary school tend to consider themselves more important than those who have failed and thus develop an intellectual arrogance which Nyerere discouraged as it induces the spirit of disunity and inequality in the society.

The second feature identified by Nyerere is "the fact that Tanzania's education is such as to divorce its participants from the society it is supposed to be preparing them for." (Nyerere, 1967: 8). This meant that the school was not part of the society; it was totally separated from the society. A school was viewed as the place students go to make themselves different from those people who have not gone to school and that those who have gone to school are not supposed to do things like farming, animal keeping, fishing, etc., that are done by other members of the society. Upon graduation, the graduates aim for high status in the society and huge salaries. Nyerere says, "The salary and the status have become a right automatically conferred by the degree." (Nyerere, 1967: 8).

The third point which was identified by Nyerere was that; "...our present system encourages school pupils in the idea that all knowledge which is worthwhile is acquired from books or from 'educated people' -meaning those who have been through a formal education." (Nyerere, 1967: 9). The knowledge which did not come from the two sources namely books and educated people was despised. For example, the knowledge provided with old and wise people was despised. The government as well encouraged only book-oriented knowledge. And thus, people were judged according to how many books they had read or how many intellectual lectures they had attended. When the government wanted to recruit people for a certain job, Nyerere says, "We do not wait to find out about his attitudes, his character, or any other ability except the ability to pass examinations." (Nyerere, 1967: 9). This does not mean that examinations are not important, it means that a person must have integrity; all human aspects must be considered.

The fourth aspect was that "our young and poor nation is taking out of productive work some of its healthiest and strongest young men and women." (Nyerere, 1967: 10). These people not only failed to contribute to the common good but also consumed the output produced by old people. Many young people, Nyerere noted, were in schools where they were learning without doing. Nyerere says;

Even during the holidays we assume that these young men and women should be protected from rough work; neither they nor the community expect them to spend

their time on hard physical labour or on jobs which are uncomfortable and unpleasant. (Nyerere, 1967: 10).

Students in schools and universities lacked service learning skills, as they just learned theoretically without working. Finally, upon graduating they lacked self-employment skills.

1.2.What Kind of Society is Tanzania Trying to Build?

As pointed out earlier, Nyerere sought to identify the kind of society Tanzania wanted to build. Thus, Nyerere says “only when we are clear about the kind of society we are trying to build can we design our educational service to serve our goals.”(Nyerere, 1967: 4). Thus, it was clear that the nation wanted to build a socialist society that was based on three principles: “equality and respect for human dignity; sharing of the resources which are produced by our efforts; work by everyone and exploitation by none.”(Nyerere, 1967: 4).

According to the 1977 constitution of the United Republic of Tanzania, Tanzania adheres to the principles of socialism and, therefore, is based on those principles. (The Constitution of the United Republic of Tanzania, 1977: 12). So, the society which Tanzania builds is the socialist society based on these principles and the education provided must conform to the kind of society it serves.

However, the fifth term government of Tanzania has endorsed the five year development plan 2016/2017-2020/2021. The theme is, “Nurturing industrialization for economic transformation and human development,” with the main objective of speeding up the pace of progress toward the Tanzanian development vision 2025. The Tanzanian industrial strategy aims at transforming the country into a middle income economy, which is characterized by quality and sustainable livelihoods, peace, stability, unity, good governance, with an educated work force. The industrialization plan aspires to build a base for transforming Tanzania into a semi-industrialized nation by 2025. Thus, currently, Tanzania is committed to build its economy and bring human development via industrialization.(National Five Year Development Plan 2016/2017 – 2020/2021. 1.)Therefore, since the country has already identified the kind of society it aspires to build, it has to focus on building quality human capital, which will turn such a vision into reality, through a pragmatic education which intertwines theory and practice.

Nevertheless, Tanzania as the country needs to accept the economic realities of the present time, and then work to change these realities into something more in accord with its desires. And the truth is that the country has at present a poor, undeveloped, and the economy is much based on agriculture. What the country has is the land and the human capital which is willing to work for the improvement of the nation. The big population of people of Tanzania lives in rural areas. Thus, this means that Tanzania will continue to have a predominantly rural economy for a long time to come.“It is, therefore, the villages which must be made into places where people live a good life; it is in the rural areas that people must be able to find their material well-being and their satisfactions.”(Nyerere, 1967: 5). This rural development will not be realized automatically; it demands clear plans and policies to be realized. Those policies and plans will ensure the good use of the resources available which are people and the land. This means that people must be made to work hard and cooperatively and a government must provide them with necessary support. Therefore, the educational system must “foster the social goals of living together, and working together, for the common

good.”(Nyerere, 1967: 6).The education provided must instill in the students the sense of community and social justice. Development in the society must be measured in terms of human well-being.

2. Challenges Encountered in Sustaining Education for Self-Reliance Philosophy in the Tanzania's Education System

Almost five decades have passed since Education for Self-Reliance was integrated into the Tanzanian education system. Looking at the timeline from its inception in 1970s to 2018, ESR has shown a mixture of results.

Between the early 1970s and the early 1980s, high enrolment rates were registered in primary and secondary schools, as well as an increase in literacy levels among adults. During this period, many schools were built by community members who were inspired by the self-help spirit. Increasingly, a number of schools offered more pupils the opportunity to attend school. The link between school and community life was established during the decade. Unfortunately, this achievement was short lived. Analysis of ESR design and implementation processes revealed a number of conceptual and practical challenges.(Ahmad, Krogh and Gjøtterud, 2014: 6).

At this time the Tanzanian educational system is shambolic as it has no direction. The country agenda is now clear as the government insists on building industrial economy and the vision to attain middle level economy by 2025. Despite the clarity of the national agenda and economic development vision, still the educational system that is a major agent towards the realization of that agenda and vision is directionless. There is obscurity on the philosophy of education we follow as a nation. Thus, let us have a look on the challenges that led to the failure to sustain the philosophy of education for self-reliance which at the beginning bred positive and remarkable results.

First, a top-bottom approach in decision-making process to introduce ESR, and how it had to be managed, was made at central government level and then trickled down the implementation ladder in the form of directives. The same trend was practiced at school level. Pupils had no voice in planning and evaluating ESR activities, only teachers took that responsibility.(Ahmad, Krogh and Gjøtterud, 2014: 6). The government ignored participatory/inclusive approach in which all stakeholders have a say. Thus, it did involve all stakeholders as a result the citizens were not well informed, hence failed to sustain it.

Second, the philosophy of Education for Self-Reliance (ESR) was misinterpreted and misunderstood and subsequently poorly implemented. Going to school was believed to be a way to escape farming and rural life which was viewed as misery. Key stakeholders did not view school agriculture as educational but rather as a means of gaining manual skills and generation of income. The pedagogical intention of ESR activities was not understood and therefore not well implemented by teachers. Instead, the emphasis was mainly placed on the economic gain that accrued from self-reliance activities because teachers, in some cases, used ESR activities as their own means for extra income.(Ahmad, Krogh and Gjøtterud, 2014: 6).

Third, “the lack of feedback mechanisms for reflection and improvement was a challenge. Practitioners were not empowered to learn from their involvement in ESR activities in a manner that promoted improvement.”(Ahmad, Krogh and Gjøtterud, 2014: 6). Thus, there was no periodic evaluation and improvement.

Fourth, although ESR aimed at establishing symbiotic connections between educational institutions and communities, the roles of each party were not explicitly established and communicated between them.(Ahmad, Krogh and Gjøtterud, 2014: 6). Thus, there was no communication between the educational institutions and the communities; each one was acting in its own and hence they never recognized each other's role.

Fifth, “assessment procedures were not designed to capture knowledge developed from participation in ESR activities; thus, the pedagogical contributions of ESR activities were not assessed.”(Ahmad, Krogh and Gjøtterud, 2014: 7). The examinations were not set to assess practically the knowledge gained from the field activities. Assessment was mainly theoretical thus key stakeholders viewed those activities as not important for their academic excellence and qualification.

2.1.The State of Education in Tanzania Today: A Concise Analysis

Beginning from the mid-1980s, national developmental trend shifted from *Ujamaa* and commitment to collective responsibilities, to individualism following the adoption of liberal market policies. That change was prompted by:

External shocks (energy shortages, low coffee prices, and drought) caused an economic crisis. Efforts to arrest the crisis demanded adopting economic restructuring and recovery mechanisms that required a fundamental ideological shift from a socialistic to a capitalistic ideology. This was in response to demands by the international donor community that encompassed the International Monetary Fund and World Bank structural adjustment programmes. A clear-cut market orientation was demanded, especially in Tanzania but also in other developing countries, as a condition for receiving loans and grants. Tanzania, like many other developing countries, adopted and adapted to free market economic policies in which goods and services are held individually (“as private property”) with the act of exchange occurring through a pricing mechanism that responds to individual preferences (rather than state control). The education sector, as was the case with other publicly financed sectors, was heavily impacted. For example, a reduction in resources to this sector reversed progress made during the 1970s. Education provision was privatized and cost sharing was introduced. As a result, education was no longer used as an instrument of social change but as an instrument of economic efficiency.(Ahmad, Krogh and Gjøtterud, 2014: 7).

The state of education in Tanzania today reveals the following features:Teaching and learning for the purpose of selection, Lack of contact between school and community, Dissociation of Ethics from Knowledge and Banking” (funnel) Model of Education.

2.2. Teaching and Learning for the Purpose of Selection

At all levels of education, efforts are geared towards knowledge acquisition and the memorization of facts for the sake of passing examinations with good grades and qualify for the next level or, alternatively, to enter the labour market with qualifications without skills and competence. Teachers, students and even parents have taken that line of thinking and that is what is emphasized as a result some are tempted even to cheat in examinations. "In practice, passing an examination is more highly valued and weighted in the learning process than developing of knowledge, skills, and attitudes for and towards life." (Ahmad, Krogh and Gjøtterud, 2014: 7) This is contrary to the spirit of learning for self-reliance, self-employment and the new trend of preparing candidates for jobs that demand competence, integrity and skills. (Ahmad, Krogh and Gjøtterud, 2014: 7).

Issuing of certificates from secondary school, college, and university makes better paying jobs more accessible. The current social conception is that the higher the level of education, the more prestige and power. This seems to have widened the socio-economic gap among Tanzanians and engendered a sense of unwillingness among those in power to change the status quo. Students from rich families attend well staffed, well-equipped, usually private schools while those from poor families continue to study in understaffed, poorly equipped, public schools. However, all have to sit for the same national examinations, regardless of the quality of education they have received. (Ahmad, Krogh and Gjøtterud, 2014: 7). The results of this practice is that those from rich families pass and are selected to pursue further studies and those from poor families fail and are despised by the entire society that they are dull and useless. Hence, this kind of negative thinking discourages a sense of community and cooperation which was emphasized by Mwalimu J.K. Nyerere under *Ujamaa* philosophy.

2.3. Dissociation of Ethics from Knowledge (Learning Process): Ethical Integrity and Consistency

It is evident that, there is a dichotomy between cognitive dimension of education and morality in the learning process in many learning institutions in Tanzania. There is a growing gap between learning and living/acting. This was witnessed in the form four national examinations 2012. There were many incidences that showed lack of morality to many students. For example, there were students who, deliberately, answered the questions contrary to what they had been asked. (Msafiri, 2011: 57). There are students who decided to write songs in the examinations answering sheets, some drew pictures of footballers as *Messi* the Barcelona football player, the other drew the picture of *Zombi* copying from Western movies, etc. (Azzah and Mmasi, 2013: 8). These show lack of respect, discipline and obedience to students in Tanzania. Therefore, example, one learns from internet how to make a nuclear bomb and he/she decides not to make it, he/she has made an ethical decision. Now, this is not the case to days' students. So, this implies lack of morality in them. Therefore, the whole question of lacking morality to our students leads to the mass failure of students, simply because they do not follow what the authority tells or better instructs them to do. Moreover, the dissociation of morality from learning process makes many graduates lack employability qualities such as soft skills: honesty, endurance, time management and so forth.

2.4.The “Banking” (funnel) Model of Education

The banking model of education according to Paulo Freire “refers to that education where the students are filled with educational materials as one deposits money in the bank.” (Freire, 2006: 78). The students are thus seen as depositories, as receptacles or empty vessels, in which are to be filled with knowledge; students are expected to keep and guard this knowledge till it is demanded back at the time of examination. Throughout the students tend to be passive and docile in matters of knowledge. (Njoroge and Bennaars, 1986: 148). This model of education emphasizes teaching the students how to answer the questions in the examinations; it emphasizes cramming for examinations and not promotion of critical and creative problem solving skills and competence. It simply considers a student as passive desperate recipient, it emphasizes on spoon feeding culture and syndrome/method. This model of education is against the dialogical method in learning process. This method being used by many educators in many schools in Tanzania have made many students to fail in their examinations since when the questions are triggered a bit in contrary to what they had been told to cram, they also give irrelevant answers that do not conform to what has been asked. (Msafiri, 2011: 58). This has been witnessed in many national examinations where many students answer the questions contrary to what they have been asked, hence, mass failure since it should be remembered that average teachers describe, good teachers tell but great teachers inspire.

2.5.Unclear Policies of the Educational Curricular in Tanzania

The educational system in Tanzania has lost direction. In 1970s educational system had a direction which was “Education for Self Reliance” (ESR). Today the educational policies do not, clearly, define the means and the end of education. The students are suffering from the so called *certificate syndrome*; learning has become an event, an exam, a certificate, a graduation and not a process which aims at the transformation of the students themselves and the society at large. The methodology of teaching or learning is not clear. In most schools the dominant methodology is authoritarian, where the student is placed as the passive object that is to receive whatever is dictated by a teacher even if it is not true. The dialogical/participatory method is not encouraged. The curriculum does not clearly show the contents to be covered, the methodology to be used and the end/purpose to be achieved (teleological aspect of education). (Msafiri, 2011: 57). Thus, teachers and students simply go without clear direction. This needs to be rethought.

3. Rethinking the Current Education System in Tanzania: Retrieving Nyerere's Philosophy of Education

Admittedly, the education system of Tanzania is disastrous. The former president of Tanzania Benjamin Mkapa, noted that the education system of Tanzania has to be rethought and it requires national debate. (Mdee, 2018: 2). The education provided in Tanzania today does not prepare the students to be critical thinkers, active members of the community, have sense of community service and to be self reliant. Therefore, following such challenges, Nyerere's philosophy of education for self-reliance is proposed as a suitable panacea to the conundrum of lack of employability which has been caused by the shambolic educational system.

In an attempt to deal with the above mentioned challenges, Nyerere identified three aspects that required attention: “the content of the curriculum itself, the organization of the schools, and the entry age into primary schools.” (Nyerere, 1967: 11). Nyerere holds that, these aspects are inter-locked although one can view them as separated. The nation cannot realize its potentials via education which is purely theoretical no matter how good it is. Moreover, the society cannot benefit from an education that does impart into the students basic skills, for instance, “of literacy and arithmetic, or which fails to excite in them a curiosity about ideas.” (Nyerere, 1967: 11). Furthermore, Nyerere notes that, the nation cannot benefit from its students if they graduate primary school at the age of 12 or 13. This is because; those pupils are still too young to understand the blueprint of the nation and engage into serious productive activities.

Thus, the three aspects mentioned above could be rethought by reforming the educational system through instigating the following reforms:

Education should be oriented toward rural life, because a larger part of the population lives in rural areas (95% after independence; over 75% at present). (Ahmad, Krogh and Gjøtterud, 2014: 6). This means education should be oriented towards the people and the people in this country are found in the rural areas. Thus, education must emphasize the skills of agriculture, fishing and animal keeping. These activities are mostly done in the rural areas. So, during holidays and upon graduation graduates must be willing to live and work with the rural communities.

Teachers and students should engage in productive activities such as animal husbandry and crop production. Students should participate in the planning and decision making process that surrounds the organization of these activities. (Ahmad, Krogh and Gjøtterud, 2014: 6). The schools and colleges must be able to generate the income of their own and have freedom to decide on how to spend their income. This means that long holidays must be discouraged. Nyerere says:

It may be also that the present division of the school year into rigid terms with long holidays would have to be re-examined; animals cannot be left alone for part of the year, nor can a school farm support the students if everyone is on holiday when the crops need planting, weeding or harvesting. (Nyerere, 1967: 18).

Productive work should be an integral part of the school curriculum and provide meaningful experience through the integration of theory and practice (*Praxis*). (Ahmad, Krogh and Gjøtterud, 2014: 6). Education has to be linked with work and that work has to be productive. Theoretical education without practice has to be discouraged because education must be there to positively and practically transform an individual and the society; socially, economically and politically.

The importance of theoretical examinations should be downgraded because they only assess a person's ability to learn facts and present them on demand within a limited time period. This approach excludes assessing other qualities such as the ability to reason and a willingness to serve others. (Ahmad, Krogh and Gjøtterud, 2014: 6). To insist on this point Nyerere says:

There is no reason why Tanzania should not combine an examination, which is based on the things we teach, with a teacher and pupil assessment of work done

for the school and community. This would be a more appropriate method of selecting entrants for secondary schools and for university, teacher training colleges, and so on, than the present purely academic procedure.(Nyerere, 1967: 18).

Children should begin primary school at the age of seven years. They would then be old enough and sufficiently mature to engage in self-reliant activities and productive work a few years after graduation. (The usual age at graduation is 15 years or older).(Ahmad, Krogh and Gjøtterud, 2014: 6). This point implies that at each stage of education a person should be able to be an active member of community even if he/she has not succeeded to continue to the next level.

Primary education should be self-contained, that is, provide knowledge and skills necessary to be self-reliant, rather than merely serve as preparation for further education at the secondary level.(Ahmad, Krogh and Gjøtterud, 2014: 6). Moreover, secondary education must be complete by itself not merely a preparation for university entrance. University education should also prepare students for the service in the society and not for collar jobs especially in offices. Thus, the problem of school leavers cannot be solved by only increasing more colleges and universities but rather by making each level of education self-contained that can make a person be self-reliant and server of the society.

Education given must ensure that students can become self-reliant and cooperative, that is, it develops willingness and an ability to work with others, be creative, and develop inquisitive minds.(Ahmad, Krogh and Gjøtterud, 2014:6). Therefore, education that does involve critical thinking and a sense of community service is not an authentic education. The education that excites critical and creative thinking will make people question nature, innovate and develop new technologies that will help the society to solve different problems and conserve the environment.

Concluding Remarks

Education as viewed by Freire is the single most powerful weapon against poverty, ignorance and diseases. (Brittle, 2005: 43). But it is undeniable fact that, in Tanzania the graduates suffer from unemployment. However, the government is committed to build the industrial economy as a solution to the problem of unemployment and poverty. Nevertheless, the government effort and determination will turn to be a daydream because the education which is currently provided does not prepare students to support the government's vision. So, the first reform to be undertaken before economic reform is the intellectual reform by proving the students with the education that makes them self-reliant. Also, the education provided has to make them develop a sense of community service, work and production. Furthermore, the education provided must make students be critical thinkers, creative and entrepreneurs. Students must be prepared to be job creators as opposed to job seekers with no creativity. The quality of education should be measured on the basis of individual's performance in actual contexts and productive rates. The creativity of an individual and success should be considered as measures for someone to be educated. For example; if a musician Diamond Platinum is successful in the music industry, he should be awarded a certain level of education because he stimulates development in the music industry and he creates

employment opportunities. So, if the country is determined to end the challenge of unemployment it has to begin with the reformation of the education system by revisiting Nyerere's philosophy of education for self reliance that responds to the current needs of the country.

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