

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanianizing Education



Agaton Theodory Msimbe¹, George Ndemo²

^{1,2}Department of Philosophy, Jordan University College, Morogoro–Tanzania.

¹ORCID1 <https://orcid.org/0009-0009-9681-6859>,

²ORCID2 <https://orcid.org/0009-0006-7971-9158>.

ABSTRACT: This article is mainly intended to show the supremacy of Nyerere's Education for Self-Reliance (ESR) model over the different models that have been suggested as the means of Tanzanianizing education—the education which responds to the needs and problems of Tanzanians and train them to utilize their resources. For so long Tanzanians have been struggling seeking to Tanzanianize their education, hence they have tried to establish various models in order to achieve that long elusive goal but it seems that until now all the suggested models have limitations which made them fail to achieve Tanzanianized education. To demonstrate why each model failed, this work uses critical hermeneutical method revealing the limitations of each suggested model and see which of them seems perfect compared to others such that it can be recommended to be perfected so as to become a more suitable model for Tanzanianizing education. Immediately after independence in 1960s Nyerere suggested ESR model but was limited because it was too agricultural, hence led other Tanzanian thinkers to suggest Vocational Training Model (VTM), Pedagogical Model (PM), Entrepreneurial Education Model (EEM) and Market Policy Reform Model (MPRM) as alternatives. But, as the article shows, none of the suggested achieved the goal of Tanzanianizing education. They all have greater limitations. In this case, with its limitations Nyerere's ESR is found superior compared to the other suggested models and is recommended to be further modified so as to become a more suitable model for Tanzanianizing education. By doing so, this study helps education stake holders including policy makers, teachers, students, politicians and the ministry of education to scrutinize on how Nyerere's ESR is a more suitable model compared to others, hence, should be perfected to become a relevant model for Tanzanianizing education.

KEYWORDS: Vocational Training, Pedagogy, Entrepreneurial Education, Policy Reform, Education for Self-Reliance

INTRODUCTION

During colonial epoch the education that was offered in Tanzania was intended to answer external oriented needs and problems of colonial masters like Germany (in 1884–1919) and Britain (in 1919–1961). After achieving independence, in 1961 Tanzania began the process of changing education system seeking to establish the new system that will train Tanzanians to utilize their human and natural resources so as to respond to their individual and national needs rather than the needs of former colonial masters. As the means to establish such education system, in 1960s Nyerere established ESR as a model for Tanzanianizing education, but it failed to achieve Tanzanianized education because of its limitations. This necessitated other Tanzanian thinkers to suggest other models for Tanzanianizing education specifically VTM, PM, EEM and MPRM. However, these models were no better than Nyerere's ESR model. This article argues that in spite of its limitations Nyerere's ESR still holds supremacy over those other suggested models. It begins with a review of each of the suggested alternative models to Nyerere's ESR model and their limitations, then follows a review of Nyerere's ESR model and why it still holds supremacy over the other models.

1. Vocational Training Model (VTM)

Proponents of VTM contend that Tanzania education, by being more theoretical than practical, failed to train Tanzanians to utilize their human and natural resources effectively. They believe that for Tanzanian education to be effective it must be transformed to be practical and they prefer Vocational Education Model as the proper way for transforming Tanzanian education from theories to practice. One of the elements which make VTM to be practical is its pedagogy of 'learning by doing.'¹

1. Bill Lucas, "Vocational Pedagogy: What it is, why it matters and what we can do about it," (2024), 5. <https://winchester.elsevierpure.com/en/publications/vocational-pedagogy-what-it-is-why-it-matters-and-how-to-put-it-i-3> accessed on 07th July 2024.

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanianizing Education

Although proponents of VTM differ on some points they support the same model. Kahyarara and Teal observe that majority of Tanzanians have negative attitude on VTM; they regard vocational education as an option for those who failed academic education hence most of those who join vocational education are those who failed primary or secondary education. Apparently, vocational education has not been organized from primary to tertiary level as academic education is and hence there are limited vocational training schools, colleges and universities.²

Makono et al consider that the only way that VTM could be more effective is to integrate it in all levels of academic education from primary to tertiary level rather than letting it be taught as a separate aspect of education. They give experience of some other nations which have succeeded to achieve VTM by integrating vocational education into academic education. For instance, "in German, vocational education and training system is a regulated and well-set organisation where students learn theoretical and practical content. Usually, students spend 70 percent of their time in the workplace and 30 percent in classrooms, therefore integrating and balancing theory studies with practical work."³ They add that VTM is one of the means of orienting youth into self employment because it is easy for one who has acquired vocational education to employ oneself compared to one who has acquired theoretical education.

Pastory and Mushi observe that VTM is a proper means not only of Tanzanianizing education but even of Africanizing education in African countries. They argue that in Africa there are limited opportunities in formal sector than in informal sector as indicated by findings which show that "more than 80% of the Africans live in informal sectors"⁴ and in Tanzania more than 75% of labour force can be employed in informal sectors.⁵ Hence, the number of those who are employed in informal sector is huge compared to those who are employed in formal sector. Following this challenge, they suggest VTM as one of the strategy for improving informal sectors. Also, like other proponents of VTM, Pastory and Mushi lament that the current theoretical education offered in Tanzania is one of the central factors that cause massive unemployment in Tanzania because it produces graduates who lack work skills required by employers.

The problem of unemployment in Tanzania is said to stem from many factors but strongly from the poor and inadequate skills of the graduates gained from colleges. This makes the employers' tendency to omit the inexperienced youths, mainly fresh graduates, in the presence of readily available jobs and experienced adults. This implies that the training in the college does not give practical training and experience to the students. When graduates are seeking jobs, they are unlikely to be employed because of their insufficient skills.⁶

Although they consider VTM as the proper way of Tanzanianizing education, Pastory and Mushi believe that Tanzania VET curriculum is outdated and in need of transformation to make it relevant.⁷ Even employers have been lamenting that the current curriculum of vocational education is outdated and more theoretical such that graduates fail to apply their knowledge and skills in real situations.⁸ Makoro also contends that for VTM to be effective the curriculum of VET should be reviewed, but unlike Pastory and Mushi, he further stipulates that even if the curriculum of VET is reviewed VTM cannot be effective in Tanzania unless the attitude of Tanzanians is changed because it is a contributing factor for not embracing VTM.⁹ He asserts:

[Majority of] secondary school students have negative attitude towards vocational education and training (VET) and their willingness to join TVET after completion of O-level education is relatively low. ... students are lacking adequate parental advice and teachers' guidance regarding TVET. Also, school curriculum does not explicitly address the vocational subjects.¹⁰

2. Godius Kahyarara and Francis Teal, "The Returns to Vocational Training and Academic Education: Evidence from Tanzania," *CSAE*, (2008): 1. <http://www.csae.ox.ac.uk/datasets/main.html>

3. Judith Makono, Demetria Mkulu and Frank Mwamakula, "Integration of Vocational Education and Training in Public Secondary Schools: A Study of Nzega Town Council, Tabora Region, Tanzania," *CJESS* 3, no. 6 (2023): 130. <https://doi.org/10.53103/cjess.v3i6.199>

4. Mathias Pastory and Paul Sawaya Dominick Mushi, "Vocational Education Training (VET) Skills Demanded by Informal Sector for Self-Employment in Tanzania: Views of the Stakeholders in Morogoro Region, Tanzania," *EAJES* 5, no. 3 (2022): 66. <https://doi.org/10.37284/eajes.5.3.866> (Hereafter referred as: Pastory and Mushi, "Vocational Education")

5. Pastory and Mushi, "Vocational Education," 66.

6. Pastory and Mushi, "Vocational Education," 66.

7. Pastory and Mushi, "Vocational Education," 69.

8. Pastory and Mushi, "Vocational Education," 66.

9. Daniel Kosia Mokoro, "Attitudes of Youth-Trainees towards Technical, Vocational Education and Training in VETA Institutions in Arusha City, Tanzania," *IJVTER* 9, no. 4 (2023): 2. <https://doi.org/10.37745/ijvter.15/vol9n4120>. (Hereafter referred as: Mokoro, "Attitudes of Youth-Trainees,")

10. Mokoro, "Attitudes of Youth-Trainees," 5.

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanianizing Education

Kinega adds scarce of experts to teach or train vocational programmes as another factor limiting VTM. Kinega observes, for instance, that in 2021 Morogoro Vocational Teachers Training College (MVTTC) was the only vocational training teachers' college and it offered only certificate and diploma.¹¹

2. Pedagogical Model (PM)

The second alternative model is Pedagogical one. According to the proponents of PM, such as Kafyulilo, Rugambuka, Moses and Wandela, the critical hindrance for achieving Tanzanianized education is poor pedagogy (poor teaching and learning system). There are two main streams of pedagogy: content based pedagogy or teacher centred pedagogy and competent based pedagogy or student centred pedagogy.¹² In their view, Tanzania uses content based pedagogy which emphasizes on memorization than understanding, leading to both teachers and students either failing to practice what they teach or learn. It is found that although in 2000s Tanzania decided to make a shift from content based pedagogy—which emphasized on memorization—to competent based pedagogy, which emphasized on understanding, majority of teachers did not understand how to apply competent based pedagogy in the classes.¹³

Competence based curriculum stakeholders including teachers do not aptly understand the curriculum in focus. They think they know it but they actually don't know how it is practiced. The missing link between what ... teachers think they know and what they can do in practices is likely to be resulting from the lack of training on competency based practices among college tutors. It is not objected that since 2006, when competency based education was introduced in the education system of Tanzania, little efforts were made by the Tanzanian government through the Institute of Education to train tutors and principals about competency based approaches. This suggests that tutors are likely to have just a superficial knowledge of competency based teaching approaches and thus being unable to mentor their student-teachers to develop competency based teaching approaches.¹⁴

Moreover, although Tanzania shifted from content based curriculum to competent based curriculum, modes of assessments like examinations, quizzes, tests and assignments are based on how learners memorize rather than how they understand respective subjects or topics. Memorization prepares them to pass examinations but does not help them to invent new ideas or to apply acquired knowledge. Kafyulilo et al believe that for education to be Tanzanianized it must adopt competent based pedagogy. They conclusively state that “competency based teaching approach is still superficially implemented in ... Tanzania, and that, it may not be surprising if at the extreme, one argues that competency based curriculum in Tanzania is rather rhetoric than practical.”¹⁵

Wandela, looking at the effects of language of instruction in pedagogy, holds the view that language can make learning to be easy or difficult to both teachers and students. Students learn better when they use the language which they are familiar with, and teachers teach comfortably when they use the language which they have mastered. She observes that in Tanzania teaching and learning seems difficult because both teachers and students have not mastered English language which is the medium of instruction from secondary to tertiary level.

Learning in an unfamiliar language does not help the learner to connect to reality because that language has other people's culture and meaning. ... science and technology have not developed well in Sub-Saharan African countries because students learn science in a language not familiar to them. ... The problem of the language of instruction in schools, especially in the Tanzania secondary education setting, cannot be denied. This is because the English language is not emphasized in the public primary education setting, and it is not spoken on a regular basis. Therefore, teaching or learning ... in English is problematic not only for students, but also for teachers. Research from the Ministry of Education indicates that most teachers who are graduating from teacher colleges and who are teaching in the four-year secondary public schools experience English language difficulties ... this is one of the challenges for the provision of quality ... education in the Tanzanian government secondary schools.¹⁶

In Tanzania, English has become one of the major contributing factors for the failure of students in examinations, tests and assignments. Even researches done by none Tanzanians about the effects of English language in Tanzanian education have shown that English has deteriorated teaching and learning process among teachers and students in Tanzania. For instance, Wandela makes

11. Mzee Mohamed Mzee Kinega, “A Comparative Study on Practice of Vocational Education Teacher Training between Tanzania and China,” in *IJIRMP* 9, no. 5 (2021): 43. www.ijirmps.org

12. Ayoub C Kafyulilo, Innocent B Rugambuka and Ikupa Moses, “Implementation of Competency Based Teaching in Morogoro Teachers' Training College, Tanzania,” *Makerere Journal of Higher Education* 4, no. 2 (2013): 311–313. <http://dx.doi.org/10.4314/majohe.v4i2.13> (Hereafter referred as: Kafyulilo, Rugambuka and Moses, “Implementation of Competency”)

13. Kafyulilo, Rugambuka and Moses, “Implementation of Competency,” 323–324.

14. Kafyulilo, Rugambuka and Moses, “Implementation of Competency,” 323.

15. Kafyulilo, Rugambuka and Moses, “Implementation of Competency,” 324.

16. Eugenia L. Wandela, *Tanzania Post-Colonial Educational System and Perspectives on Secondary Science Education, Pedagogy, and Curriculum: A Qualitative Study* (DePaul University, 2014), 7. (Hereafter referred as: Wandela, *Tanzania Post-Colonial Educational*)

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanianizing Education

reference to the research of Birgit Brock-Utne from University of Oslo in Norway who in 2007 conducted the research where she found that “when students learn ... in Kiswahili they are eager to participate and share their previous knowledge and experience. When the same topics were taught in English, they tend to keep silent, and they do not participate.”¹⁷ Wandela has also found that even shift of language of instruction from primary to secondary level deteriorates teaching and learning process not only in Tanzania, but even in other parts of the world:

Several studies have been conducted on the impact of shifting the language of instruction from primary education to secondary education. The findings of these studies show negative impact. For example, studies conducted in England, Wales, and other parts of Europe describe that the shifting of language of instruction for secondary students limits them from building upon their previous knowledge learned in primary education. ... research findings show that English as a language of instruction in secondary schools has a significant negative impact on learning and teaching pedagogy. First of all, both teachers and students are not fluent in English. ... as a consequence students find some difficulty in understanding subjects in English.¹⁸

Apart from language, Wandela argues that Tanzanian students become less competent because they are taught many subjects which they cannot master at once. She cements this view with the comment of one of the interviewed teachers who said: “we learn many things but we cannot apply them in everyday life. That is a big problem. It may be true that every topic is important, but there are some topics that are useful and students can specialize in those topics. That way we would avoid teaching them material they will never use.”¹⁹

3. Entrepreneurial Education Model (EEM)

Entrepreneurial Education is yet another of the alternative suggested models. Kalimasi, in proposing Entrepreneurial Education Model (EEM) as the proper model for Tanzanianizing education, does not suggest entrepreneurial education to be taught as a separate education system. Rather, she believes that for it to be effective entrepreneurship programmes should be incorporated in the formal education system from primary to tertiary level.²⁰ She believes that it is such education which may “enable a human being to utilise his or her full potentials using available resources and being able to cope with dynamic needs in the society and contribute to socio-economic development.”²¹ In her observation entrepreneurship has not been effective in Tanzania because in schools students are taught theoretical entrepreneurial topics which are basically intended to make them define entrepreneurial concepts. Even as they learn entrepreneurship theoretically, learners have been prohibited to launch their enterprises until they finish school. In addition, there is negative attitude of learners to embrace entrepreneurship leading to majority of graduates desiring to be employed rather than to employ themselves.

4. Market Policy Reform Model (MPRM)

The fourth suggested alternative model is Market Policy Reform Model (MPRM), which was advocated by Kawambwa, Ndalichako and Mkenda. They believe that for education to be Tanzanianized the policy of education should be dynamic to respond to the changing needs of the labour market. As a minister of education, Kawambwa championed in 2014 to change Tanzanian education policy to replace that of 1995 which he considered as outdated to effectively respond to the needs of the labour market. He stated that the country is determined “to have profitable and relevant curriculum which responds to the needs of the labour market in bringing national development and enhancing competitions.”²² In the 2014 policy of education the phrase labour market is repeated twice. Under the leadership of his successor, Ndalichako, nothing changed in the policy of education, but she constantly emphasized on the labour market like her predecessor. In her presentation of budget of the ministry of education for FY2020/2021 Ndalichako mentions the phrase ‘labour market’ 12 times and she emphasizes that the government continues “to review and improve curriculums ... in all levels of certificate, diploma and doctorate so as to respond to the needs of the national and regional labour market.”²³ In the same vein Mkenda, who succeeded Ndalichako, echoed his predecessors by contending that the Tanzanian government will continue to provide the kind of education “which will help graduates of every level to have knowledge that responds

17. Wandela, *Tanzania Post-Colonial Educational*, 8.

18. Wandela, *Tanzania Post-Colonial Educational*, 60–61.

19. Wandela, *Tanzania Post-Colonial Educational*, 62.

20. Perpetua Kalimasi, “Assessment of Entrepreneurship Education Trends in the Formal Education System in Tanzania,” *Business Management Review* 21, no. 2 (2018): 54. <http://creativecommons.org/licenses/by/4>. (Hereafter referred as: Kalimasi, “Assessment of Entrepreneurship”)

21. Kalimasi, “Assessment of Entrepreneurship,” 54.

22. WyEMU, *Sera ya Elimu na Mafunzo* (Dar es Salaam: WyEMU, 2014). 28. [All references from this are my own translations]

23. WyEST, *Hotuba ya Waziri wa Elimu, Sayansi na Teknolojia Mheshimiwa Prof. Joyce Lazaro Ndalichako (Mb) Akiwasilisha Bungeni Makadirio ya Mapato na Matumizi ya Fedha kwa Mwaka 2020/21* (Dodoma: WyEST, 2021), 41.

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanianizing Education

to the labour market.”²⁴ And in his presentation of budget of the ministry of education for FY2022–2023 Mkenda mentions the phrase ‘labour market’ 16 times. He said:

The government continues to review the curriculum and guidelines of education ... so as to make sure that the trainings which are imparted ... are compatible with the national plans and the needs of the labour market. ... [the government] has reviewed 51 of 150 curriculums which have been prepared by institutes of vocational education and training so as to make sure that the given trainings respond to the needs of the labour market.²⁵

Kawambwa, Ndalichako and Mkenda emphasize that the ministry of education is dedicated to make sure that the given education or whatever educational reform is driven by the changing needs of the labour market.

Education stakeholders point out two major factors explaining why MPRM failed to Tanzanianize education. On one side they claim that in forming the policy of education the government listens to politicians than stakeholders. They admit that the government is politically interested to engage them in discussions and to collect their opinions but it is not interested to incorporate their opinions in the policy. Katera in his “Why is it so Hard for Non–State Actors to be Heard?” quotes one of the stakeholders who engaged in the 2014 policy reform:

As members of civil society working in the education sector, we were called [to] Morogoro in 2008 to provide inputs to the planned education and training policy. Although the document was already in place, we included our inputs with the expectation that the final document would reflect our thoughts. To our surprise, we saw the final report in 2014, which had not included most of our earlier concerns.²⁶

In 2008 the government collected opinions of stakeholders, and published the final draft of the policy in 2014 declaring it as a new policy without giving back the stakeholders to check whether their 2008 opinions were reflected in the policy or not. Katera remarks that,

The final draft version of the 2014 ETP was discussed by politicians, mainly members of parliament. A ‘disguised’ consultation happened after the report had been launched by the President, when the Ministry of Education circulated the policy document to education stakeholders, including CSOs [Civil Society Organizations], academics and research institutions to provide feedback. It was not clear how the final policy document would incorporate comments from these stakeholders, given that it had already been launched.²⁷

The above scenario indicates that opinions of politicians dominate opinions of experts. And some regard political dominance over professionals as the reason why MPRM failed to Tanzanianize education.

On the other hand, some stake holders contend that MPRM failed because there is no effective implementation of the policies. In their view, Tanzania does not need to create new policies of education rather it is supposed to update former policies to see what is still potential in them to be enforced and what is outdated in them to be eliminated:

The current education policy is a result of [a] few government officials. Generally, unlike the previous 1995 policy, this was not backed with clear research to determine the problem and establish clear solutions. The education policy of 1995 may have been good, only that it was partly implemented (perhaps only 50 per cent of the policy was implemented). We possibly needed to improve the previous policy instead of establishing a new one. Even the current one may be considered weak if it will have limited [implementation] ... as the previous one.²⁸

Up to this point the article has been looking at the suggested alternative models of education to that of Nyerere's ESR model. From here onwards it reviews Nyerere's model so as to highlight its supremacy over the others.

5. Supremacy of Nyerere's ESR Model Over the Other Suggested Models

After achieving independence, in 1961 Tanzania began the process of changing education system seeking to establish a new system that would train Tanzanians to utilize their human and natural resources so as to respond to their individual and national needs rather than the needs of former colonial masters. In 1960s Nyerere propagated Education for Self Reliance (ESR) as the model for Tanzanianizing education. Under ESR Nyerere believed he could Tanzanianize education by making “the education provided in all ... schools much more Tanzanian in content.”²⁹ By this he implied that the curriculum has to reflect the kind of human and natural resources which Tanzanians should be trained to utilise.

24. WyEST, *Hotuba ya Waziri wa Elimu, Sayansi na Teknolojia Prof. Adolf Faustine Mkenda (Mb), Akiwasilisha Bungeni Makadirio ya Mapato na Matumizi ya Fedha kwa Mwaka 2022/23* (Dodoma: WyEST, 2022), 107. (Hereafter will be referred as: WyEST, *Hotuba ya Waziri wa Elimu*)

25. WyEST, *Hotuba ya Waziri wa Elimu*, 38.

26. Lucas Katera, “Why is it so Hard for Non–State Actors to be Heard? Inside Tanzania's Education Policies,” in *IDS*, (2016): 11. <http://creativecommons.org/licenses/by/4.0/legalcode>. (Hereafter referred as: Katera, “Why is it so Hard?”)

27. Katera, “Why is it so Hard,”12.

28. Katera, “Why is it so Hard,”12.

29. Julius K. Nyerere, “Education for Self–Reliance,” in *Ujamaa Essays on Socialism* (Dar es Salaam: Oxford, 1967), 49. (Hereafter referred as: Nyerere, “Education for Self–Reliance”)

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanianizing Education

Although Nyerere specified very well that education should be Tanzanian in content, his ESR focused on agriculture and neglected other resources as if agriculture was the only resource of Tanzania. Nyerere constantly emphasized that “every school should also be a farm.”³⁰ We may speculate why Nyerere focused on agriculture than other resources: it was the only sector which colonialists developed compared to other sectors. Hence, it was easy for Tanzania to continue investing in agriculture rather than other sectors which could require a lot of capital which Tanzania did not have by then. So Nyerere declared that “the economy of Tanzania depends and will continue to depend on agriculture”³¹ and in his speech of 1967 at Dar es Salaam University College he emphasized that “Our future lies in the development of our agriculture.”³² In fact the exclusive focus on agriculture became the limiting factor of ESR since it neglected utilization of other resources.

There may be many other factors that limited Nyerere to achieve ESR like shortage of fund due to reduction of aids in 1965 by Britain, IMF and WB when they realized that Tanzania supported independence of other African countries like Zimbabwe.³³ But there was also the negative attitude of Tanzanian elites, intellectuals and parents who believed that educated people should not engage in manual works leave alone living in villages as their right position is to work in offices. This was contrary to Nyerere's belief that intellectuals should live in villages and use their education to work together with their fellow villagers while answering their problems and needs. More complications arose from scarcity of experts and unprepared teachers.³⁴

In spite of ESR's limitations, there are many factors which make it superior to the other models. First, unlike MPRM it valued human dignity and was not driven by the labour market because labour market reduced the value of human dignity into instruments of labour or commodity whose value is measured by the level of education which determines the salary. Commenting on the labour market Nyerere asserts:

There are professional men who say: 'My market value is higher than the salary I am receiving in Tanzania.' But no human being has a market value—except a slave. There are educated people in positions of leadership in government, in parastatals, and still seeking jobs, who say: 'I am an educated person but I am not being treated according to my qualifications—I must have a better house, or a better salary, or a better status, than some other man.' But the value of a human being cannot depend on his salary, his house, or his car; nor on the uniform of his chauffeur. When such things are said, the individuals saying them believe that they are arguing for their 'rights', as educated people. They believe that they are asserting the value of their education—and of themselves. In reality they are doing the opposite. For in effect they are saying: 'this education I have been given has turned me into a marketable commodity, like cotton or sisal or coffee.' And they are showing that instead of liberating their humanity by giving it a greater chance to express itself, the education they have received has degraded their humanity. For they are arguing that as superior commodities they must be exchanged with commodities of equal value in an open market. They are not claiming—or not usually claiming—that they are superior human beings, only that they are superior commodities.³⁵

Second, Nyerere's ESR enhanced unity and solidarity between intellectuals and their society by advocating that learners should be part and parcel of the society and should live with their fellow members of the society so as to cooperate with them in real life situations and help them to answer the challenges which face them. Nyerere considered that any learner or educated person who isolates himself from living with the members of his society so as to help them is a traitor. In Haugen's “Education for Development” Nyerere is quoted saying:

Those who receive this privilege of education have a duty to return the sacrifice which others have made. They are like the man who has been given all the food available in a starving village in order that he might have the strength to bring supplies back for a distant place. If he takes this food and does not bring help to his brothers, he is a traitor.³⁶

He believed that education gives an individual the responsibility of serving his society. Sanga compares Nyerere's view with Plato whom he contends supposed that “a fully educated person possesses not only knowledge but wisdom as well ... he will see the moral necessity of putting his wisdom and his knowledge of all things to the service of the society in which he lives.”³⁷

30. Nyerere, “Education for Self-Reliance,” 64.

31. Julius K. Nyerere, “The Arusha Declaration,” in *Ujamaa Essays on Socialism* (Dar es Salaam: Oxford, 1967), 33. (Hereafter referred as: Nyerere, “The Arusha Declaration”)

32. Julius K. Nyerere, “The Purpose is Man,” in *Ujamaa Essays on Socialism* (Dar es Salaam: Oxford, 1967), 97.

33. Alexander Peeples, “Relearning Ujamaa: Education in Tanzania from 1954 to 2002,” 21–22. https://cdr.lib.unc.edu/concern/honors_theses/hm50tw95b accessed on 07th July 2024.

34. Thenjiwe Major and Thalia M. Mulvihill, “Julius Nyerere (1922–1999), An African Philosopher, Re-envisions Teacher Education to Escape Colonialism,” *JMII* 3, no. 1 (2009): 20–21. <https://www.researchgate.net/publication/277058050>

35. J.K. Nyerere, “Our Education Must be for Liberation,” in *Education for Liberation and Development*, ed. Heribert Hinzen and V. Harry Hundsdorfer (Hamburg: Unesco Institute for Education, 1982), 45. (Hereafter referred as: Nyerere, “Our Education”)

36. Anders Daniel Faksvag Haugen, “Education for Development: The Tanzanian Experience,” In *Policy and Practice: A Development Education Review*, ed. Stephen McCloskey (Centre for Global Education, 2022), 42–43.

37. Innocent Sanga, “Education for Self Reliance, Nyerere's Policy Recommendations in the Context of Tanzania.” *ARJESS* 3, no. 2 (2016): 4. <http://www.arjess.org/education-research/education-for-self-reliance-nyereres-policy-recommendations-in-the-context-of-tanzania.pdf>

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanianizing Education

Third, ESR cultivates the spirit of hard working and the spirit of serving the society. Francis Diana and Abas Ibanga perceive that ESR introduces “productive works” in schools and also reviews “the sociology of school knowledge.”³⁸ ESR emphasized on hard working as a means of creating individual and national self reliance, Nyerere believed that there is no development without work.³⁹

Fourth, ESR elevates critical thinking as Nyerere emphasized that “Man's consciousness is developed in the process of thinking, and deciding and of acting.”⁴⁰ Like Pestalozzi who advocated that education has to be holistic,⁴¹ Nyerere also believes that education has to liberate man physically and mentally because “the primary purpose of education is the liberation of man.”⁴² He adds that education has “to enable a man to throw off the impediments to freedom which restrict his full physical and mental development.”⁴³

Fifth, ESR emphasizes life-long learning. Nyerere believed that education does not end when one graduates or becomes literate, for him learning never ends at school and has to continue even after schooling. Nyerere states:

Education is something that all of us should continue to acquire from the time we are born until the time we die. This is important both for individuals and for our country as a whole. A country whose people do not learn, and make use of their knowledge, will stay very poor and very backward. The nation will always be in danger of losing its independence to stronger and more educated nations, and the people will always be in danger of being exploited and controlled by others. ... Unless we determine to educate ourselves we shall get left behind again. ... education is something which never stops. Whatever level of education we have reached, we can go on; there is always something new to learn.⁴⁴

Sixth, Nyerere's ESR eliminated racial segregation and discrimination contrary to colonial education system where the quality of education to be offered was determined by race or social class. For instance, children of chiefs, settlers and colonial administrators were given priority than children of common citizens.⁴⁵

CONCLUSION

A comparison of all the suggested models of Tanzanianizing education has shown that none of them has achieved its goal. But an examination of their limitations shows that limitations of Nyerere's ESR are of lesser evil compared to its general outfit. Hence, compared to the other models, Nyerere's ESR is superior regardless of its limitations. It remains to be seen, perhaps in another study, if ESR can be integrated with positive elements from the other models to modify it as a more suitable model for Tanzanianizing education. For now this article has been limited to the superiority of Nyerere's ESR over the other models.

REFERENCES

- 1) Diana, Francis. and Ibanga, Abas. “Julius Nyerere's Philosophy of Education: Implication for Nigeria's Educational System Reforms.” *JPAS* 9, no.3 (2016): 109–125. <https://philpapers.org/rec/IBAJNP>
- 2) Green, J. A. ed. *Pestalozzi's Educational Writings*. London: Edward Arnold, 1912.
- 3) Haugen, Anders Daniel Faksvag. “Education for Development: The Tanzanian Experience.” In *Policy and Practice: A Development Education Review*, edited by Stephen McCloskey, 34–55, Centre for Global Education, 2022.
- 4) Kafyulilo, Ayoub C. Rugambuka, Innocent B. and Moses, Ikupa. “Implementation of Competency Based Teaching in Morogoro Teachers' Training College, Tanzania.” *Makerere Journal of Higher Education* 4, no. 2 (2013): 311–326. <http://dx.doi.org/10.4314/majohe.v4i2.13>
- 5) Kahyarara, Godius. and Teal, Francis. “The Returns to Vocational Training and Academic Education: Evidence from Tanzania.” *CSAE*, (2008): 1–29. Working Paper Series. <http://www.csaе.ox.ac.uk/datasets/main.html>
- 6) Kalimasi, Perpetua. “Assessment of Entrepreneurship Education Trends in the Formal Education System in Tanzania.” *Business Management Review* 21, no. 2 (2018): 53-65. <http://creativecommons.org/licenses/by/4.0>
- 7) Katera, Lucas. “Why is it so Hard for Non-State Actors to be Heard? Inside Tanzania's Education Policies.” *IDS*, (2016): 1–16. <http://creativecommons.org/licenses/by/4.0/legalcode>

38. Francis Diana and Abas Ibanga, “Julius Nyerere's Philosophy of Education: Implication for Nigeria's Educational System Reforms.” *JPAS* 9, no.3 (2016): 118. <https://philpapers.org/rec/IBAJNP>

39. Nyerere, “The Arusha Declaration,” 29.

40. J.K. Nyerere, “Adult Education and Development,” in *Education for Liberation and Development*, ed. Heribert Hinzen and V. Harry Hundsdorfer (Hamburg: Unesco Institute for Education, 1982). 18.

41. J. A. Green, ed., *Pestalozzi's Educational Writings* (London: Edward Arnold, 1912), 350.

42. Nyerere, “Our Education,” 43.

43. Nyerere, “Our Education,” 43.

44. Julius K. Nyerere, “Education Never Ends,” in *Education for Liberation and Development* (Hamburg: Unesco Institute for Education, 1982), 35–36.

45. M.J. Mbilinyi, “Secondary Education,” in *Education for Liberation and Development*, ed. Heribert Hinzen and V. Harry Hundsdorfer (Hamburg: Unesco Institute for Education, 1982), 99.

The Supremacy of Nyerere's ESR Model over the other Suggested Models for Tanzanizing Education

- 8) Kinega, Mzee Mohamed Mzee. "A Comparative Study on Practice of Vocational Education Teacher Training Between Tanzania and China." *IJIREMPS* 9, no. 5 (2021): 40–53.
- 9) Lucas, Bill. "Vocational Pedagogy: What it is, why it Matters and what we can do about it." (2014). <https://winchester.elsevierpure.com/en/publications/vocational-pedagogy-what-it-is-why-it-matters-and-how-to-put-it-i-3> accessed on 07th July 2024.
- 10) Major, Thenjiwe. and Mulvihill, Thalia M. "Julius Nyerere (1922-1999), An African Philosopher, Re-envisions Teacher Education to Escape Colonialism." *JMII* 3, no. 1 (2009): 15-22. <https://www.researchgate.net/publication/277058050>
- 11) Makono, Judith. Mkulu, Demetria. and Mwamakula, Frank. "Integration of Vocational Education and Training in Public Secondary Schools: A Study of Nzega Town Council, Tabora Region, Tanzania." *CJESS* 3, no. 6 (2023): 129-148. <https://doi.org/10.53103/cjess.v3i6.199>
- 12) Mbilinyi, M.J. "Secondary Education." In *Education for Liberation and Development: the Tanzanian Experience*, edited by Heribert Hinzen and V. Harry Hundsdorfer, 97–113, Hamburg: Unesco Institute for Education, 1982.
- 13) Mokoro, Daniel Kosia. "Attitudes of Youth-Trainees towards Technical, Vocational Education and Training in VETA Institutions in Arusha City, Tanzania." *IJVTER* 9, no. 4 (2023): 1-20. <https://doi.org/10.37745/ijvter.15/vol9n4120>
- 14) Nyerere, J.K. "Adult Education and Development." In *Education for Liberation and Development: the Tanzanian Experience*, edited by Heribert Hinzen and V. Harry Hundsdorfer, 49–55. Hamburg: Unesco Institute for Education, 1982.
- 15) Nyerere, J.K. "Our Education must be for Liberation." In *Education for Liberation and Development: the Tanzanian Experience*, edited by Heribert Hinzen and V. Harry Hundsdorfer, 43–48, Hamburg: Unesco Institute for Education, 1982.
- 16) Nyerere, J.K. "Education Never Ends." In *Education for Liberation and Development: the Tanzanian Experience*, edited by Heribert Hinzen and V. Harry Hundsdorfer, 33–37, Hamburg: Unesco Institute for Education, 1982.
- 17) Nyerere, Julius K. "Education for Self-Reliance." In *Ujamaa Essays on Socialism*, 44–77, Dar es Salaam: Oxford, 1967.
- 18) Nyerere, Julius K. "The Arusha Declaration." In *Ujamaa Essays on Socialism*, 13–37, Dar es Salaam: Oxford, 1967.
- 19) Nyerere, Julius K. "The Purpose is Man." In *Ujamaa Essays on Socialism*, 91–105, Dar es Salaam: Oxford, 1967.
- 20) Peeples, Alexander. "Relearning Ujamaa: Education in Tanzania from 1954 to 2002." (2018) https://cdr.lib.unc.edu/concern/honors_theses/hm50tw95b accessed on 07th July 2024.
- 21) Sanga, Innocent. "Education for Self-Reliance, Nyerere's Policy Recommendations in the Context of Tanzania." *ARJESS* 3, no. 2 (2016): 1–7. <http://www.arjess.org/education-research/education-for-self-reliance-nyereres-policy-recommendations-in-the-context-of-tanzania.pdf>
- 22) Wandela, Eugenia L. *Tanzania Post-Colonial Educational System and Perspectives on Secondary Science Education, Pedagogy, and Curriculum: A Qualitative Study*. DePaul University, 2014.
- 23) WyEMU. *Sera ya Elimu na Mafunzo*. Dar es Salaam: WyEMU, 2014.
- 24) WyEST. *Hotuba ya Waziri wa Elimu, Sayansi na Teknolojia Mheshimiwa Prof. Joyce Lazaro Ndalichako (Mb) Akiwasilisha Bungeni Makadirio ya Mapato na Matumizi ya Fedha kwa Mwaka 2020/21*. Dodoma: WyEST, 2021.
- 25) WyEST. *Hotuba ya Waziri wa Elimu, Sayansi na Teknolojia Prof. Adolf Faustine Mkenda (Mb), Akiwasilisha Bungeni Makadirio ya Mapato na Matumizi ya Fedha kwa Mwaka 2022/23*. Dodoma: WyEST, 2022.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.