

The Post-Independence Era and the Influence of Nyerere's Thoughts on Education in Tanzania

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Abstract: Nyerere's thoughts on education were shaped by many factors and situations through which Tanganyika (now Tanzania) had experienced. From early 1880's Tanganyika was colonized by the Germany whom after her defeat in the First World War (WWI), her colonies including Tanganyika (now Tanzania) was placed under British rule from 1920 to early 1961. All along colonial epoch, education in Tanzania was not aimed at liberating Africans from the ties of dependency and ignorance. This triggered Mwalimu Nyerere to think and invent his new socialistic approach of looking at education called "Education for Self Reliance" which was officially introduced during Arusha declaration in 1967. There has been an un-answered cry from the Tanzanian community and some members of the Parliament that Tanzanian education has to be reformed to meet the current market needs that require people who are skillful and not persons acquainted by theoretical knowledge that cannot be translated in reality. This paper aimed at exploring Nyerere's educational thoughts and its influence on Tanzanian education with specific look on Tanzania's educational policy during his reign of the presidency to evaluate the influence of Nyerere's thoughts on Tanzania development in relation to education. Additionally, the purpose of this paper was to describe mechanisms to embrace Nyerere's thoughts in education practice and development. The findings showed that Nyerere's thoughts on education have remained paper records which are hardly translated into practicability. The education policies still recognize the presence of education for self-reliance but the level of graduate un-employability go up and up. The findings also show that the Tanzania has been taking different initiatives towards developing a self-reliant state including construction of standard gauge railways line. This paper is important because it serves as a constant reminder to educational planners.

Keywords: Julius Kambarage Nyerere; Educational thought; Education for self-reliance; Development; Tanzania

1. Mwalimu Julius Kambarage Nyerere

Mwalimu Julius Nyerere respectfully known as Baba wa Taifa (Father of the Nation) was the former and founding President of the United Republic of Tanzania, formerly Tanganyika is known not only as one of the world's most respected statesmen and an articulate spokesman of African liberation and African dignity but also as an educator and an original and creative educational thinker. Before launching his political career, he was a teacher, and as a result of his writings on educational philosophy and the intimate interaction between his political leadership and educational leadership for the country, he is fondly and respectfully referred to by the title of 'Mwalimu' (teacher) by Tanzanians and others.

2. The concept of Education

According to Mwalimu Julius Kambarage Nyerere, education must aim at liberating men from the strains and limitation of ignorance and dependence. Education has to increase men's physical and mental freedom in order to increase the control over themselves, their own lives and the environment in which they live. The ideas imparted by education or released in the mind of people through education should therefore be liberating ideas. The skills acquired by education must be liberating skills. Nothing else can properly be called education, any teaching which induces the slave mentality or the sense of impotence is not education at all but an attack on the mind of men (Nyerere, 1968)

Education is not merely a transfer to be received but a duty to an individual to elevate his individual nature to his universal nature. According to Hegel, human being has two duties. One is to himself and the other is to the community.

The duty to him covers care for his physical preservation, to educate himself and to elevate his being as individual in conformity with his universal nature (Hegel, 1986).

Most of the scholars stress their conception of Education on transfer of all norms of the community from one generation to another. These norms are embodied and generally referred as culture. This is the area stressed much by most of the scholars when speaking of education. Mwalimu Julius Kambarage Nyerere is one of the philosophers and scholars who went further explaining that education should not end up transferring the norms from one generation to the other but it should provide an immediate solution to the existing problems that face a particular society at different times.

3. Relevance of education content

According to Mwalimu Nyerere education system should reflect the needs of the community and the ultimately resolving the challenges that face the society. Therefore the curriculum should address all issues that are relevant to the prosperity of the society and individual level. To that extent, education becomes relevant if it successfully addresses the problems and makes the people concerned capable of manipulating their abilities towards elimination of social, economic and political problems that face them.

Making human being self-reliant (education as enabling tool)

Education must enable a man to depend on himself. The context of Nyerere's education for self reliance is that a man is self-reliant if he can use his ability, skills and knowledge to produce for his subsistence and even trading the surplus. At the school level, Mwalimu Nyerere believe that a self-reliant school could endeavor in establishing school

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integrated economic activities mainly farms for crop cultivation that could enable the school to produce for subsistence and sell the surplus to buy the goods which were not available in their localities.

Nyerere is one of the renowned philosophical leaders and thinkers of postcolonial Africa (Molony, 2014). He was the former and founding president of the United Republic of Tanzania. Nyerere is known not only as one of the world's most respected statesmen and an articulate spokesman of African liberation and African dignity but also as an educator and an original and creative educational thinker (Nasongo and Musungu, 2009). Apart from his involvement in politics, Nyerere was an articulate theorist of education whose views deserve explication. Nyerere's views on education can be located within the nationalistic ideological view of education in Africa. Characteristic of this position is the view that education has to reflect and sustain national priorities, aims and aspirations. In addition, it has to translate the national ideology into curriculum (Njoroje and Bennaars, 1986).

Chris Akpan (2009) argues that to understand a person's ideas and conceptions, one must understand the component parts but it's difficult to understand the parts unless one understands the whole. To understand Nyerere's philosophy of education we have to first understand the underpinning ideology of the society from which the philosophy evolved and to which it belongs. Every philosophy is a product of the culture and history of the society of the philosopher (Chimakonam, 2015; Ozumba, 2015). Every philosophy is time-bound and culture-specific, tailored to address the ills of that particular society in the first instance and that of the global community by extension

His ideas on socio-economic and political development are diverse, and it depends on contexts across time as his thinking was determined by existing human conditions at every time (Campbell, 2010), the struggle for independence during his reign as a president (1960s-1980s) and at retirement (1990s). His thought was very much influenced by the need to improve people's lives through collective efforts embraced by 'Ujamaa policy' as differentiated from individualistic ideas of capitalists' societies. In this case, Nyerere's thoughts towards education are diverse as he thought of liberating education that could lead to economic development at individual, community and national level.

Nyerere was concerned with the development of the community as a whole rather than an individual. He believed that one's desires could be sacrificed rather than those of the community (Helen Kijo-Bisimba, 2010). As such, his thoughts were entirely directed towards uplifting community needs especially on improved better services such as education, health, water, and many other aspects that entailed improving an individual's standard of living (Shivji, 2010). For that regard, Nyerere's thoughts throughout his life embraced the value of humanity. It is from this perspective in which his thoughts are considered historical even before independence, particularly at the time for independence struggles in Tanzania and elsewhere in Africa (Campbell, 2010). (Chachage C. , 2010). Regard Nyerere's thinking and philosophical orientations were sharpened at Makerere and

Edinburg. Hence, problems of development and equity were his fundamental interests throughout his life (Chachage C. , 2010). This had implications on Nyerere's thoughts as in the 1950s he stressed building national consciousness among African people in Tanganyika (Bjerk, 2017). Therefore, one cannot discuss Nyerere's thoughts on socio-economic development outside the concern for the community. In this case, Nyerere's concern for the community reflected his thoughts on education practice in Tanzania over time.

The post-independence era and the influence of Nyerere's thoughts on education

Mwalimu Nyerere's thoughts on Education can generally be stated into three main approaches. *One*, is that education has to be directly linked with liberation of men from the constraints of ignorance in the sense that education should arouse curiosity and provoke inquiry. In this case, old assumptions and established practices are to be challenged. In their place, the human person should be able to think for himself, make his own decisions and execute these decisions. Education has to increase men's physical and mental freedom in order to increase the control over themselves, their own lives and the environment in which they live. The ideas imparted by education or released in the mind of people through education should therefore be liberating ideas. The skills acquired by education must be liberating skills. Nothing else can properly be called education, any teaching which induces the slave mentality or the sense of impotence is not education at all but an attack on the mind of men (Nyerere, 1978).

Two, education must be directly linked with development of men. This implies that, education should deal with how men should use the available resources in generating material wealth. *Three*, education must be transformative that is, the acquired knowledge should be capable of being transformed into reality hence practical oriented education. However, the three approaches above can summarily be placed into two main philosophical terms of education for self reliance and education for liberation.

Education for self reliance

The term self reliance comprises two distinctive words "Self" and "reliance." In this case a look at each of their meaning is important. Self in ordinary usage of the term may refer to the human being as "the agent" or the "I" of the individual human being. It has to do with the individual's conception of his soul and body as being distinct from other souls and bodies (Blackburn, 1994). From a philosophical perspective, three broad theories emerge with regard to the self. These are: materialism, spiritualism and existential phenomenology.

Materialism and spiritualism belong to the essentialist's conception of the human person. Self in this regard is conceptualized as a thing, substance or an essence. In answer to the question, what entity does 'self' consist of? Materialists contend that it is virtually composed of matter.

It refers to the empirical body with all its perceptions (Hume, 1978) On the other hand, spiritualists perceive man as a soul.

Here, self comprises the spiritual element of man. These being the case, the essentialist view of the human person

pose a dilemma. In addition, he/she is basically a body or material. Such a dichotomy necessitates an attempt to reconcile the two positions. Such an attempt is evident in existential phenomenology. For instance, leading existentialists such as Heidegger and Hursell emphasize consciousnesses of things as they appear to the human person. As such, the material and spiritual/idealistic nature of the human person converge in order to make sense of reality. Unlike essentialists, existentialists view the individual person in a two-fold manner. Accordingly, he/she is both a body (matter) and consciousness (spiritual) in unity. In other words, the human person is an embodied subjectivity.

In addition, as a subject, he/she is transcendent. Transcendence here designates two important elements. First the individual person is incomplete, secondly, he is a project/ quest, that is, he strives to become more than he is (Macquarrie, 1986). Next, the concept of "reliance" is discussed. "Reliance" points to a state of being that are dependent on something or somebody else. It refers to a bond of relationship where subject 'A' clings onto subject or phenomenon "B" for its being "A" and "B" in this case embrace an inter- subjective relationship. Viewed together, self-reliance refers to a situation where the embodied subjectivity, that is, the human person relies upon himself, for his being. Having defined "self-reliance" in general terms, let us now explicate Nyerere's idea of education for self-reliance.

Nyerere comprehensively presents the need for a radical definition of organization and content of education in Tanzania. The need arises from his diagnosis of the major pitfalls of inherited colonial education. Essentially, colonial education was founded upon the principle of capitalism. As such, colonial education entailed several features. First, it tended to promote a class of elites, thus encouraging inequality and class structure. Second, it divorced its participants from society and discouraged them from unconditional service to the community. Third, it tended to be formal, stressing book learning and dispensing traditional informal knowledge and wisdom. Finally, it tended to be unproductive, discouraging students and pupils from hard work. Post independent education in Tanzania simply imbibed the colonial aims and curricula, and thus enhanced its subsequent ideals (Nyerere, 1967).

For instance, post independent Tanzania embraced socialism or Ujamaa, as its socio- political and economic theory. The theory of socialism stood for three things; work by everyone and exploitation by none, fair sharing of resources which are produced by joint efforts, equality and respect for human dignity. This being the case education was of necessity to serve the purposes of independent Tanzania, by encouraging the growth of the projected socialist values (Hinzen and Hundsorfer, 1979).

Nyerere's envisaged condition for "self-reliance" puts society at the apex of concern. Anything that could promote the common good was regarded as of ultimate value. He placed a high value on the co-operative instincts of human beings. Self-reliance in this case is the attaining of economic and cultural independence at a corporate level. This

condition is likely to ensure that Tanzania will look to itself, in economic and cultural matters. It is apparent that the "self" depicted here is that of the mass of society, rather than representative of any concrete individual. It is an impersonal rather than personal life. Nyerere's post 1967 educational ideas depict a shift or departure from the view of 'self' as a collective mass of society. Instead, Nyerere (1974) tends to advance the view that education should be for liberation. A juxtaposition of this latter purpose of education with the initial definition suffices to demonstrate the shift of view. Initially, Nyerere (1967) viewed the purpose of education as being, 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 in the society and active participation in its maintenance of development (Hinzen and Hundsorfer, 1979).

Initially, education was viewed as a means to transmit culture and fit individuals into society. The individual is thus subordinate to society. In the latter view of "education for liberation" the individual is given prominence. This does not imply that Nyerere abandons the initial values invested in the society, rather, Nyerere seems to have come to terms with the society individual polarity or else he would drown into a myopic state of mystifying the human condition.

At this point, Nyerere realized that to assign absolute value to society would reduce man in society to an object, whereas to grant the individual person ultimate value would contradict existential reality. In order to obtain a more realistic human condition, Nyerere opted to affirm the importance of society and that of the human person as a subject. Implied here are the view that each individual is unique as well as a member of society or mankind.

The quotation below captures Nyerere's later stance on education and provides a basis for further analysis of education in terms of liberation. In 1967, I defined the purpose of education as being the transmission from one generation to the next the accumulated wisdom and knowledge of the society and their active participation in its maintenance or development. Today seven years later, I still think that this was a good definition intended to cover all kinds of societies. It was designed to be universal, objective and descriptive. As a guide for action, it therefore needs some expansion and emphasis, especially for Africa. The primary purpose for education is liberation (Hinzen and Hundsorfer, 1979). Granted that the primary purpose of education is here designated as liberation, it becomes necessary to be clear on the concept of liberation.

This is what he meant by education for self-reliance. He thought of a practical oriented education that could provide real solutions to the societal needs. This kind of education is about work by everyone and exploitation by none; it is about sharing of the resources which are produced by fellow humans. According to Nyerere, Education for Self Reliance must set people free in order to encourage the citizens to rely upon their own developments and realize their full potentials. The educated individuals should serve the masses; they must also realize and recognize themselves as being part of the society. Thus, they should apply the knowledge and skills they acquire for the benefit of the society. However, the

extent to which education systems in Africa have been able to promote self-reliance among various communities remains shaky. Thus, there is need to rethink about education systems that are practical oriented and society centered in Africa's context (Sanga, 2016)

Education for liberation

The concept of liberation in philosophical terms can be understood in various ways. First, viewed from the stand point of logic, it implies "being freed from" what appears inhibiting, from constraints, in order to be able to do certain things. In this case, liberation presupposes a constraint whose removal enables man to do certain things.

Second, when we view "liberation" from the stand point of philosophical psychology, it presupposes the specific entity or element to be liberated. Here, it may refer to either physical or mental constraints being removed.

From the ethical point of view, liberation has to do with the ethical worth or value attached to the state or processes of liberation (Njoroge, 1990). Looking at Nyerere's interest in the human phenomenon and not pure philosophical enterprise, we note that he does not restrict himself to any one sense of liberation. Rather he argues in an eclectic manner. To illustrate this point the following citation is useful: Development is for man, by man and of man. The same is true of education. Its purpose is the liberation of man from the restraints and limitation of ignorance and dependency.

Education has to increase man's physical and mental freedom to increase control over themselves, their own lives and the environment in which they live. Education has to liberate both the mind and the body of man. It has to make one more of a human being because he is aware of his potential as a human being and is in a positive, life enhancing relationship with himself, his neighbors and his environment. The idea imparted by education or realized in the mind through education, should therefore be liberating ideas, that is, the skills acquired by education should be liberating skills. Nothing else can be properly called education. Teaching which induces a slave mentality or a sense of impotence is not education at all it's an attack on the minds of man (Hinzen and Hundsdorfer, 1979).

The above citation indicates the eclectic nature of Nyerere's view of "liberation". First, he coheres with what we have termed the logical view. Here liberation points to certain restraints and limitations that need removal. Such removal leads to the state of being where an individual is able to carry out certain tasks. Second, he embraces what we have termed a philosophical psychological view of the term "liberation". Central to this view is the identification of the essence of liberation. Nyerere argues that liberation should be directed to both the mind and the body. In this case, it has to attend to both the physical and the mental needs of the individual, meaning, and the whole person. Finally, he underscores the value or worth of liberation to the human person.

Having identified the sense in which Nyerere perceives the term "liberation" certain observations concerning the idea of

liberation are necessary. First, Nyerere perceives liberation as an ongoing process, involving systematic eradication of physical and mental impediments to freedom. For instance, Africa primarily needed political liberation during the colonial era. This was of necessity to be followed by eradication of political, economic and social structures at variance with the African subjectivity.

However, post independent Africa has and continues to preserve euro centrism which has tended to make the African perpetually dependent. Such tendencies have forced the African to seek outside his own subjectivity, the criteria for worthwhile knowledge, skills and even ethical and aesthetic judgment. It is apparent that for liberation to be complete, it needs to be both physical and mental, either successively or simultaneously. Second, Nyerere tends to stress on mental liberation as the key to the attainment of genuine humanity. Comparatively, physical freedom is of little or no consequence if the mind remains fettered. For instance, in spite of the political freedom attained in Africa, there still remains a form of imprisonment. Prevalent in this case, is a helpless resignation to circumstances. Third, Nyerere views the tasks of education as primarily the emancipation of the human person. Thus, he views education as a process of expanding the individual's freedom. Arguably, education has to liberate both the mind and the body of the human person. It has to remove certain restraints and limitations to development, including poverty, disease, slavery, colonialism, ignorance and dependence.

In Nyerere's view this can be achieved by releasing liberating ideas and skills to the mind of learners. This, he hopes is likely to increase control over themselves, their lives and their environment. The envisaged ideas and skills are radical in nature, such that they can shake people out of their resignation to the confines of fate and enable them to become aware of the things that they, as members of the human race, can do for themselves and for the society (Nyerere, 1973). In this case liberating education should make the individual aware of two things, his/her own humanity and his/her power as a human being to use circumstances rather than be sub merged in them.

Furthermore, Nyerere's view of education implies rational approaches to education in the sense that education should arouse curiosity and provoke inquiry. In this case, old assumptions and established practices are to be challenged. In their place, the human person should be able to think for himself, make his own decisions and execute these decisions. The main target of such an approach is the cultivation of the 'self' that is free and self dependent. The foregoing assertion does not in any way, exalt a state of individualism; rather, it tends to underscore the essential role of free people in building up a free society. Moreover, a society of liberated individuals tends to be preferable for the realization of self-reliance and development. Despite the fact that Tanzania has benefited much with the philosophical ideas of Mwalimu Nyerere, it is evident that even outside Tanzania borders his educational ideas have been influential to extent of being adopted in the education systems and reforms. His ideas from early 1960's to late 1980's influenced most of the African countries' education, political and development agendas.

Post-independence education

The independent state of Tanzania in fact inherited system of education which was in many respects both inadequate and inappropriate for the new state. So, little education had been provided that in December 1961, there were too few people with necessary educational qualification even to man the administration of government as it was then, much less undertake the big economic and social development work which was essential (Nyerere, 1967 pg 48). Nyerere said;

“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. Although overtime there have been various criticism about the details of curricular provided in schools we have not until now questioned the basic system of education which we took over at the time of independence. We have never done so because we have never thought about education except in terms of obtaining teachers, engineers, administrators and other professionals. Individually and collectively we have in practice though of education as training for the skills required to earn high salaries in the modern sector of our economy.”

The educational systems in different kinds of societies in the world have been, and are, very different in organization and in content. They are different because the societies providing the education are different, and because education, whether it be formal or informal, has a purpose. 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 in the society and their active participation in its maintenance and development. This is true, explicitly or implicitly, for all societies, the capitalist societies of the west, the communist societies of the East and the pre colonial societies too.

In Europe education has been formalized for a very long time. An examination of its development will show however, that it has always had similar objectives to those implicit in the traditional African system of education. That is to say, formal education in Europe was intended to reinforce the social ethics existing in the particular country, and to prepare the children in the particular country and to prepare the children and the young people for the place they will have in that society. The same thing is true of communist countries now. Nyerere is saying;

“The content of education is somewhat different from that of western countries but the purpose is the same. That is, to prepare young people to live in and to serve the society, and to transmit the knowledge, skills and values and attitudes of the society. Whenever education fails in any of these fields, then the society falters in its progress, or there is social unrest as people find that their education has prepared them for a future which is not open to them.”

After independence in 1961, reforms in education started nearly immediately and at first made decisive moves away

from the previous colonial education policies. Through the introduction of the 1962 Education Regulation by the Ministry of Education, a strong emphasis was placed on education as an answer to the manpower challenge within Tanzania, categorized by a national deficiency of highly trained and focused personnel to accomplish the top technical and specific professions in Tanzania. Education was observed as critical in meeting these personnel and manpower needs, and also in founding Tanzania as an autonomous and industrial country that was “independent,” in that situation at the professional and government levels would be occupied by Tanzanian citizens, instead of foreigners.

There were three faults of the inherited colonial education that were to be rectified soon after independence. First, was to abolish racial distinction within education. Complete integration of the separate racial systems was introduced very soon after independence and discrimination on the grounds of religion was also brought to an end. Second, was expansion of educational facilities available especially in the secondary school and post secondary school levels. Statistically, there were 490,000 children attending primary school in Tanganyika in 1961, the majority of them only going up to standard IV. In 1967 there were 825,000 children attending such school and increasingly these will be full seven years primary schools. In 1961 too, there were 11,832 children in secondary schools, only 176 of whom were in form VI. But in 1967 there were 25,000 and 830. The third action which was taken was to make education provided in all our schools much more Tanzanian context (Nyerere, 1967 pg 48).

Thus, the new Education Ordinance stimulated all primary schools to outspread the length of their plans to eight years and also highlighted the significance of increasing the accessibility of secondary education to students (Dolan, 1970). This method was in many admirations contradictory of the colonial educational policies, which as an alternative highlighted the need for a restricted education for the majority of students with more targeted curricula to provide very elementary skills in a shorter period of schooling. Overall ‘academic’ education was measured as both needless and unwanted for the majority of African students, who must instead stay in their domestic communities to use the training and skills they had learned through the vocational school curricula.

The independent government’s thoughtful move away from British colonial education policy was in some way determined by the demands of Tanzanian parents and students, who viewed education as a pathway to social and economic development. Parents and students studied to begrudge the colonial policies that enforced manual labor and vocational training on students as part of the school program in rural areas while giving a traditional overall education to Indian and white students (Dolan, 1970). As part of the demand for educational equality that comprised the religious and racial integration of the previously separated educational system in 1962, parents and students also required equality within the program and entree to economic development through education (Komba, 1996).

Nevertheless, the move toward a more general education tactic for the wider population was short-lived, as the new government began to emphasize the significance of vocationalized education in the framework of rural development and the idea of Ujamaa. In 1967, President Julius Nyerere brought the Arusha Declaration and publicized along with it his new educational policy called 'Education for Self-Reliance' (ESR). Ujamaa, or "Socialism," was the comprehensive economic, political, and social restructuring that was presented by Nyerere as an effort to return Tanzania to its traditional past, which consists of a history of natural socialism and importance on democratic societies. The goal of Ujamaa was to advance a classless system founded on a socialist mixed economy and equality, with an emphasis on rural development and national accomplishment (Nyerere J. , 1968).

Education for Self-Reliance (ESR) suitable within the Ujamaa policy as a crucial instrument in constructing the new Tanzania intended within the Arusha Declaration, as schools were given the assignment to prepare students to become archetypal and "self-reliant" citizens of the new community. To Nyerere, education was a "way of making citizens for service to other citizens so as that all the citizens together can involve in the job of constructing a self-reliant Tanzania," and should not be regarded as a route to the enhancement of an individual's life, nevertheless rather in the framework of the entire country's development (Dolan, 1970, pp. 155-156).

Nevertheless, this assessment of education for community or societal benefit was in direct struggle with the previous defiance toward education as a chance for individual improvement and economic advantage. This emphasis on national and rural growth and vocationalized education thus ended the brief shift toward a more universal education method after independence. One of the important theoretical modifications in the new policy was the change from an emphasis on providing manpower needs at the higher levels of the economy, for example, government or professional positions, to importance on skill training at the lower stages of society and rural development. This shift was matched with the philosophy of Ujamaa and was an effort to implement an economic approach of bottom-driven rural development indifference to top-led industrial growth.

4. Conclusion

A well-grounded educational philosophy is the foundational a suitable education policy in particular and development in general. Discussing about Nyerere's educational thoughts and its influence is of at most importance because the current Educational system is questionable especially when looked at the skills earned by the school leavers and the graduates.. It is an important topic to discuss at the national and international level because the central point of any nation in the world is development resulting from learning societies. The study is essential to different classes of people and the society in general. Policymakers (government), society and individual are some of these classes. Tanzania need to reform its education system to reflect the proposition of MwalimuNyerere's regarding practical education. The expectations are to produce individuals who are self reliant

and ready to involve themselves into production for the development of the National and at their individual level. To policymakers, the study will be used as a point of reference in reconstructing education policy with an eye on the proposed ways to embrace Nyerere's educational thoughts. The study is significant in achieving the following targets;

National Economic development

Tanzania has in place different economic strategies aimed at increasing economic growth and reduction of poverty. The 2005 National Strategy for Growth and Reduction of Poverty (NSGRP) and the Tanzania's Development Vision of 2025, are some of the important strategic plans for economic growth and poverty reduction adopted by Tanzania. The implementation of these economic goals aims at ensuring that, there is high economic growth, quality livelihood, quality education, stability, peace and harmony. In Nyerere's view, the country cannot achieve true development if he is constrained with the ties of ignorance and dependency. To that extent, practical education empowers individual to contribute to improving their livelihoods, creates from inside their minds, and fully develops their societies. Reforming education through introduction of practical education in the three corners of education for self reliance, education for liberation and practical education is advantageous for achieving Tanzania's development vision 2025 and NSGRP. This study proposes for the ways to embrace Nyerere's educational thoughts which gives room for the form of education that is integrated with economic activities.

Reducing unemployment

The Nation witnesses a high unemployment rate which is consistently increasing as the time comes in. There are few economic opportunities in Tanzania, especially in rural areas. By 2005, unemployment stood at 2.3 million, equivalent to 12.9% of the total labour force. Despite the presence of the SNGRP which aimed at creating employment opportunities, especially among youths in Tanzania, and enable them to become active participants in nation building by 2025 the problem of unemployment is still rampant. It is through embracing the Nyerere's educational thoughts that emphasized on practical education that unemployment rate may be reduced. The other factors like employment rate, level of income, and sense of self-worth will be positively affected. This study is significant because it proposes the practical methodology of ensuring that education does not remain paper based but the true reflection of the needs a school leaver is expected to resolve in the society. The reformation of education policies and strategies in Tanzania will enable a considerable proportion of graduates and school leavers to gain practical skills, get employed and create material wealth.

Informing the Society

The study informs a lot of Nyerere's contribution to the development of education as a result of the adoption of his thoughts in educational policies and projects embarked by Tanzania since independence. Specifically, the study is significant to inform educational think-tankers on equating the current educational agendas into practice as Nyerere believed that education should enable its participants to reflect their livelihood. The study thus offers an exploration

of the development of education in Tanzania resulting from policies adopted since independence as a standing point to justify the present affairs of development in the country. It is clear that leadership thoughts have a significant impact on national development as leadership quality informed by his philosophical discourses about reality and values are crucial in determining the fate of socio-economic development. Therefore, Nyerere's educational philosophy on development can be evaluated to justify its impact on education practices and development.

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