

Love and Respect of Manual Work in Liberalized Tanzania: A Study of Primary and Secondary Schools in Mbeya and Rukwa

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Abstract: This paper analysed the status of love and respect for manual work among primary and secondary school students in liberalized Tanzania. It looked at how work-oriented education in public and private primary and secondary schools is practiced in the context of liberalization and how such work-oriented skills enhance agricultural inclination among recipients. Qualitative research approach and phenomenological research designs were deemed relevant. A total of 104 participants were purposively and systematic-randomly sampled including head teachers, Education for Self-Reliance (ESR) teachers, ESR prefects, teachers (not ESR) and pupils (not ESR prefects). Data was collected using in-depth interview, FGDs, direct observations and documentary review. To achieve trustworthiness, the researcher employed a number of measures such as combination of data sources such as interviews, observations, and relevant documents. The study revealed that sweeping, watering flowers and gardens and slashing were major types of manual work that students did. Most of students felt badly, less motivated and did not cherish to do the manual works. The paper concludes that the manual works done in schools did not enhance agricultural inclination and the modality on how they were provided as punishments counteracted good intentions of their use. To link education with work, production and to enhance students' inclination in agriculture, the paper argues for revitalization of ESR at all levels of education. Furthermore, manual work should not be provided as punishment but rather as part and parcel of students' learning.

Keywords: Education; Self-Reliance; Liberalization; Manual Work; Agriculture; hapa kazi tu; kazi iendeleo.

How to cite: Seni, A. J. (2022). Love and Respect of Manual Work in Liberalized Tanzania: A Study of Primary and Secondary Schools in Mbeya and Rukwa. East African Journal of Education and Social Sciences 3(4)197-206. Doi: <https://dx.doi.org/10.4314/eajess.v3i4.212>.

Introduction

Since independence in 1961, the government of Tanzania has strived to reform the educational system to cope with development objectives and attain desired outcomes. To prepare students cope with the social and economic realities they will face after school, it was important to lay emphasis on the link between education, work and production. A few years after independence in 1967, Education for Self-Reliance (ESR) was introduced to guide the reform efforts.

As one of the predispositions of Education for self-reliance philosophy, agriculture related works were

formerly cherished in schools but due to political and economic changes in the mid-1980s, liberalization of the economy and social services including education brought significant impacts including introduction of private primary schools leading to existence of a dual (two) systems of education in which public and private primary schools co-existed. This led to double standards on how work oriented education and link of education with work and production were perceived by various stakeholders. As a result, ESR gradually lost its position in domestic educational circles. Educational practices were less aligned to ESR due to lack of support from policy makers (Ahmad,

Krogh, & Gjøtterud, 2014). Consequently, love and respect of manual work among primary and secondary school students continued to be dismal, making it further difficult to attain the goal of preparing primary and secondary school graduates to cope with rural life where agriculture is the predominant economic activity and in fact the backbone of the country's economy.

Despite the fact that majority (85%) of Tanzanians live in rural areas where the main economic activity is agriculture (Economic Forum, 2011; URT, 2009), it has been difficult for attainment of the goal to employ majority of the youth in the value chain emanating from agriculture. As a consequence, the practices of making policies and philosophical stances into reality have been hard to achieve. The need to rethink ESR and inculcate the spirit of love and respect of manual works especially those related to agriculture is highly critical (Galabawa, 1990; Ahmad, Krogh & Gjøtterud, 2014; Msuya et al., 2014).

According to *Ahmad*, Krogh and Gjøtterud (2014, p. 14),

...Revitalizing ESR, and thus maintaining agricultural-related learning activities in contemporary education is an important step towards quality education and community development. ESR has the potential to develop actionable capacities/skills applicable to similar or different situations in the future, such as with decisions to organize or join existing farmers groups, cooperatives, networks, and associations.

The linkage between education, work and production in developing countries such as Tanzania is often spoken of as an obvious phenomenon. Yet, experiences in developing countries seem to suggest that this linkage is neither as automatic as it appears nor is it as obvious (Biao, 2010). Various efforts have been undertaken by the government of Tanzania in different times to enhance love and respect of manual works. The Education and Training Policy is explicit in its section highlighting general aims of education: "...To develop and promote readiness to hard work for personal self-advancement and national development..... to promote the love and respect for work....." (URT, 1995, p. 2).

In practice, one can see the mismatch between policy pronouncements and practice, thus the ESR and subsequent Education and Training Policy of 1995 are explicit on the desired ends of linking education with work and production but the current practices are hard to match with policies and philosophical stances.

A weak link between education, work and production is substantiated by calls for innovative approaches to improve learning in and outside schools (United Republic of Tanzania [URT], 2006; Msuya et al., 2014).

Therefore, the purpose of this study was to establish the status of love and respect of manual work among primary and secondary school students in Tanzania. The study was guided by the following research questions:

1. What are the types of manual works that students do at school?
2. How is the feeling and level of motivation among students to do manual work?
3. To what extent do manual works currently done in school enhance agricultural inclination among students?

Literature Review

This part presents the theoretical framework and the conceptual as well as empirical reviews on Love and respect of manual work.

Theoretical Underpinnings

The study was framed under the Human Capital theory (HCT) propounded by T.W. Shultz in his Nobel prize winning article published in the 1960s (Schultz, 1971). Human Capital Theory corresponds to any stock of knowledge or characteristics the worker has that contribute to his or her productivity. This definition enables us to think of human capital as not only the years of schooling but also as a variety of other characteristics as part of human capital investments including but not limited to school quality, training and attitudes towards work. The theory entails the fact that communities can resolve their economic challenges through increased investment in the Knowledge Economy (Miller, 1996).

HCT was deemed relevant to this study as it helps to examine attitudes towards work, particularly love and respect of manual work among students. The HCT was considered relevant to this study since students as current and future human capital need to be capacitated for effective participation in the

production process by linking education with manual work and production.

Critics of HCT point out that human beings being taken as capital or an object of production is barbaric. The Strengths of HCT include the fact that people are viewed as important component to societal and economical wealth. Thus, investing in individuals' education through capacitating them to link education with work and production in this case, leads to economic and social returns at the individual and societal levels (Martinez, 2018).

The Philosophy of Education for Self-Reliance

This study is framed on self-reliance as a philosophy. In the Tanzanian context, the philosophy was propounded by Mwalimu Julius Kambarage Nyerere, the first president of Tanzania. The genesis of the philosophy was the Arusha declaration of 1967 which, among other things, stressed the need to build self-reliant individuals and the nation at large. According to the self-reliance philosophy, the aim of education is to make the recipient self-reliant and intends to capacitate learners with abilities in appropriate vocations and with self-employment skills such as agricultural skills (Nyerere, 1967). For education to enhance self-employment, it ought to be a subjective process where one learns to be a self-reliant person in society in all aspects of one's life (Njoroge & Bennars, 1986). Irrespective of limited resources in nature, a self-reliant individual uses the resources efficiently, effectively and sustainably to uplift his/her own life and the lives of their fellow human beings.

The philosophy was considered relevant to this study in that it gives room for exploring the status for love and respect of manual works among public and private primary and secondary schools. Thus, the philosophy views love and respect of manual works as a vehicle in which agriculture competitiveness could be enhanced. Consequently, the ESR philosophy helps to examine how primary and secondary education may provide independent graduates who can contribute to the societies' wellbeing. As argued by Nwaigburu and Eneogwe (2013), the desire of most developing countries is to have a self-reliant and resilient economy, capable of generating an internally self-sustaining growth. Primary and secondary school students should be assisted to appreciate the need to be independent at the level of individuals and as the nation at large, and so use their context to create jobs as future responsible adults.

Education, Work and Production

Various studies on education, work and production have been undertaken. Kosemani (2001) in Ofoego, Odionye and Ebebe (nd), for instance, conducted a study in Nigeria and contended that for any education to be of value, it should be relevant to the experience and to the real world in which the pupils live, involving both intellectual knowledge and practical application of the fruits of education in such a way to enhance the quality of the individuals' lives and the national development. On the other hand, Nasongo and Musungu (2009) conducted a review about Nyerere's views on education with a focus to determine the extent of their relevance to the contemporary theory of education in Kenya and recommended that education in Kenya should entail a multidimensional orientation that ensures the liberation of the individual, leading to the realization of self-reliance.

Galabawa (1990) researched on implementing educational policies in Tanzania and pointed out that ESR needed to integrate theoretical knowledge with manual work and production and that according to the philosophy of ESR, every school had to be engaged in productive activities by growing their own food and having their own income from the products they sell. In this way, a contribution toward their own upkeep is made as well as a contribution to the economy of the country. The study recommended a debate about educational quality and ESR so that education should help to promote a socialist transformation of the society, preparation for rural and community life over theoretical knowledge, particularly at the primary level. However, in contrast, the debate about educational quality and ESR in terms of making the recipients of education able to link education, work and production need to entail all levels of education. This is much more at the primary and secondary levels in which learners are within the formative stage necessary for instilling and defining their future attitudes including love and respect of manual work which enhance their inclination to agriculture enterprise as a backbone of the country's economy.

Ahmad, Krogh and Gjøtterud (2014) used the participatory action research (PAR) paradigm to study on ESR philosophy from the perspectives of social learning theory and experiential learning and mainly found that it was important to provide collaborative learning opportunities to students so as to enhance relevant learning and link schools

with respective communities. Msuya, et al (2014) employed a cross sectional research design to study the revitalization of education for self-reliance in education for enhancing youth involvement in agriculture in Tanzania, drawing data from one primary school in Mvomero District of Morogoro Region. The study found that reconsidering ESR was crucial since it helps to inculcate positive attitude towards agriculture, to equip students with hands-on skills, which are a source of self-employment, self-reliance and improvement of classroom learning.

Despite the fact that agriculture has been taught in schools in many countries for a long time, there have been varying degrees of success in terms of the outcomes expected from its inclusion in the curriculum. Agriculture as part of school curriculum implemented as a manual activity, for example in Botswana, Côte d'Ivoire, Kenya, Lesotho, Malawi, Rwanda, Swaziland and Tanzania, has been opposed by educational stakeholders including parents and consequently deteriorated for many years.

The status of love and respect of manual work related to agriculture among primary and secondary school students in Tanzania is less researched. Many studies in Africa seem to have been conducted in Nigeria and Kenya. Ofoego, Odionye and Ebebe (nd) researched on education for self-reliance and national development in Nigeria with a philosophical perspective and found out that there were many problems that crippled Nigerian government's efforts at building a self-reliant nation via her education system including poor attitude of the general public towards vocational and Technical education. Nasongo and Musungu (2009) researched on the implications of Nyerere's theory of education to contemporary education in Kenya and found out that the themes of 'education for self-reliance' and 'liberation' underscored Nyerere's vision of the ideal education and were relevant to contemporary education in Kenya.

A study done in Tanzania (Msuya et al., 2014) looked at ESR and how it enhances youth involvement in agriculture without exploring the types of manual works that students do at school, status, level of motivation and their contribution to agricultural inclination. While the current education formats run by developing countries such as Tanzania do not have the capacity to enable graduates to create jobs, their counterparts in

developed nations acquire both mental and hands-on skills.

If the problem of lack of link between education, work and production especially agriculture related manual work is left to continue, attainment of the goal of preparing primary and secondary school graduates to cope with rural life where agriculture is the predominant economic activity will be hard to realize.

This study examined the status of love and respect of manual work among primary and secondary school students in a liberalized Tanzania.

Methodology

This section presents the methodological approaches opted in this study.

Design

The study employed the qualitative approach and the phenomenological research design. Qualitative phenomenology was deemed relevant for exploring the types of manual works done by students at school as it is useful in capturing lived experiences of the participants. Thus capable of exploring the state of love for manual work as perceived by the participants - in this case, the primary school pupils and secondary school students.

Population and Sampling

The study location was Mbeya and Rukwa Regions and was delimited to four (4) districts, namely Mbeya City Council, Tukuyu, Sumbawanga Urban and Kalambo. The two regions were chosen based on their potentiality in agriculture in terms of arable land and sufficient rainfall. The four districts were selected on the rural-urban criteria so as to get diverse responses from each of the settings. A total of eight (8) schools were involved through convenient sampling in the study – two (2) schools were included from each of the sampled districts. Schools included in the study were two private primary schools, two public primary schools, two private secondary schools and two public secondary schools. The rationale for having a representation of various categories of schools in terms of ownership was out of the need to explore how issues under investigation fared within liberalization and possible practices that can best fit the context in question.

A total of 104 participants were purposively and systematic-randomly sampled and reached. The sample comprised of eight head teachers, eight ESR teachers, eight ESR prefects, 40 teachers (not ESR

teachers) and 40 pupils (not ESR prefects). Head teachers, ESR teachers and ESR prefects were purposively sampled as they were considered to be information rich on matters pertaining to students' love and respect of manual work at the school level. Pupils and teachers (not ESR teachers) were sampled using systematic random sampling technique in which at least one male and one female teacher and student was included from each of the targeted schools.

Data Collection Methods and Analysis

Data related to the types of manual works that students do at school, how students felt when asked to perform manual work at school, students' level of motivation and readiness to do manual work, as well as the extent to which manual works done in schools enhanced agricultural inclination were gathered using focus group discussion (administered to students), in-depth interview (conducted to head teachers and ESR teachers), direct observations and documentary review. The data was analysed thematically in line with the research questions. The data analysis process began from the outset of fieldwork entailing transcription of conversations, field notes written during and after interviews, FGD, observations and documentary evidence. Data analysis involved the following three main stages as highlighted by Huberman and Miles (1994): (1) data reduction, which involved transcribing and summarizing data from all the four sources. Data reduction helped the researcher to sort out the repeating ideas, merge or take one and so avoid repetition; (2) organization of the summarized data to generate major themes and sub-themes from the oral and written texts and (3) interpretation and drawing of conclusions from the analysed data.

Validity and Reliability

Validity in qualitative research such as this is referred to as credibility and concerns the truthfulness of the inquiry's findings (Ary, Jacobs, & Sorensen, 2010). To achieve trustworthiness, the researcher employed a number of measures. Firstly, combination of data sources such as interviews, observations, and relevant documents increased the likelihood that the phenomenon under study was being understood from various points of view. Secondly, the question of transferability, which is the degree to which the findings of a qualitative study can be applied or generalized to other contexts or to other groups, was considered by explaining the contexts to which the study was undertaken so that readers can be able to decide on

similar settings to which the study could be generalized. Thirdly, during interviews, participants were guaranteed of confidentiality. Confidentiality made the participants confident and trusted the researcher thereby speaking their minds out on the issues under study. Fourthly, participants were given an opportunity to read the transcribed conversations and reflect on their responses and make relevant additions to or subtractions from the transcripts.

Qualitative researchers speak of dependability rather than reliability and refer to consistency of behavior or the extent to which data and findings would be similar if the study was replicated (Ary et al., 2010). To achieve dependability, the study adopted a replication logic strategy which involves conducting the study in multiple locations or with multiple groups. In this case, eight schools of Mbeya and Rukwa Regions were included. The schools were also not only primary and secondary but also private and public.

Ethical Considerations

Ethical considerations and human subject protection are widely considered as part and parcel of any research undertaking (Ary et al., 2010; Cohen, Manion & Morrison, 2007). As for ethical considerations and human subject protection, firstly the researcher obtained research clearance from the Rukwa and Mbeya Regional Administrative Secretaries (RAS). Secondly, the researcher maintained confidentiality so as to protect respondents from any effect that might arise out of their participation. All findings emerging in this study are reported behind the shield of anonymity; thus, one's position such as teacher, ESR teacher, student and ESR prefect were used instead of the real names of participants.

Secondly, the informed consent strategy was observed in which the research participants were told about the purpose of the study that it was meant for educational purpose only, particularly sharing knowledge on issues under study. This strategy enabled participants to be conversant with the purpose of the study and so they freely took part in the study. Thirdly, to enhance integrity, all findings reported in this paper are those that emanated from the field and the researcher avoided using scholarly works in this study without proper acknowledgement and citation.

Results and Discussion

This part presents and discusses the findings which emerged from the study. The merging of findings and discussion is done deliberately to sustain a logical flow. Through interviews of key informants, focus group discussion, observations and critical reviews of relevant documents, a number of issues emerged regarding love and respect of manual work among primary and secondary school students in the liberalized Tanzania.

Research Question 1: What are the types of manual works that students do at school?

Majority of the research participants mentioned sweeping, watering flowers and gardens and slashing as the major types of manual work that students do at school. In FGD session, one of the student informants from the sampled private primary schools owned by a church said that: "the manual works we do include washing clothes, cultivation, washing utensils, mopping the floor and sweeping the school compounds, dining halls, toilets and classrooms."

This was in contrast with the experience from a private secondary school (though also owned by a church in which the student did not do any manual work related to agriculture but just a selected few kind of manual works. In his own words, the student informant had this to share in a FGD session: "we only do cleanliness in our dormitories and classrooms.... The other manual works we perform are given as punishments by the headmaster, which include slashing in the football, netball and volleyball grounds."

Another student informant involved in FGDs in one of the sampled private primary schools owned by an individual person revealed that: "we only clean our own dormitories and latrines within our dormitories. Latrines in the classroom buildings, the classrooms and the school compound are cleaned by employed workers for cleanliness purposes." On the other hand, pupil informants from public primary schools reported various types of manual works done at the school level. In the FGD session with the pupils, the subsequent quote was deduced: "We cultivate in the farm, clean the latrines, sweep the school compounds and water flowers..... We also pick papers spreading in the school compounds, papers spreading in the classrooms and slash in the football and netball grounds."

From the study findings, it is evident that students do some manual works of which few are related to agriculture and majority, not related. The results from the enquiry further indicated that the types of manual works and magnitude that students were involved with were dependent on the level, either primary or secondary schools, ownership, either public or private, religious organization or individually owned, boarding or day school. This variation in the types of manual works and the extent to which students were given the manual works raises the question of creating double standard graduates.

In the words of participants, it was evidently intimated that some types of manual works were only given by headmasters and rather as punishment. This suggests that some manual works were meant for wrong doers which may arguably make some students take them negatively. The provision of certain manual works by the headmasters only indicate a personal initiative which unless understood and supported by other teachers, the attainment of inculcating love and respect of manual works among students may be hard to reach. This further reinforces production of double standard graduates across schools whose heads and may be some teachers bother to give manual works to students and those who do not. Variation of types of manual works given to learners at the school level and the inconsistency in its provision implies paucity of policy stance which guides the issues under investigation. To this effect, the question of revitalizing education for self-reliance is arguably critical (Msuya et al., 2014).

Research Question 2: How is the feeling and level of motivation among students to do manual work?

In this research question, data related to students' feelings when they were asked to do manual work were collected through the use of interviews and observations. The informants were students and ESR teachers. It was revealed that majority of the students felt bad when asked to do manual works and in particular agricultural related manual works such as cultivation. Responding to the interview question, one of the student informants had the following to share: "I feel bad when I am given a punishment to go outside the classroom and cultivate in the school garden. Even when it is not classroom time, I wish to make revision and prepare myself for examinations." The findings that students felt bad when asked to cultivate contradicts with the

belief that human capital investments was not limited to years of schooling but further to attitudes towards work.

The findings that students felt bad when asked to cultivate not only suggest the fact that students did not cherish manual work and in particular agriculture related manual works but the modality to which manual works were given to students, that is in the form of punishment, was not cherished. These findings concur with those by Feinstein and Mwachombela (2010) who found that punishment was disliked by students and believed as ineffective and resulted in emotional as well as physical distress. The majority of teachers also supported its continued use, but believed in its moderation. Punishments of any kind are also reported to cause hatred and conflicts between teachers and students, dropout, poor attendance, displeasure and fear among students and so forth (Augustino, 2013).

The provision of agriculture related manual work as punishment do not only lead to negative attitude towards agriculture but the same was exacerbated by the fact that agriculture was no longer part and parcel of primary school curriculum (Msuya et al., 2014). If agriculture related manual works were given as part and parcel of the curriculum, the level of motivation among students could be higher.

The study findings affirm the low level of motivation among students to do manual work. Through observations, the findings vividly indicated how students were less motivated to do manual works. Data emerging from interview with ESR teacher informants confirmed low level of motivation among students to do manual work. An interviewed teacher stated:

Students are demotivated to do manual work, particularly those related to agriculture since they could not see any promising future in the agricultural sector. Some of their relatives or even parents are engaged in agriculture, but they see how they struggle to make a living out of the sector. To change their mindsets, the agricultural sector should be deliberately uplifted to make it more productive.

Observation data also portrayed the dearth of morale among students to do manual work in which the pupils and students' body language when asked to do manual work could reveal their lack of interest in doing manual work including those related to

agriculture. The facial expression and lack of readiness to accomplish timely the manual work given reinforce pupils and students' lack of interest in doing manual work. Low level of motivation among students to do manual work concur with the findings by Msuya et al, (2014) who observed that, currently, most of the people especially young generation (future farmers) have negative attitude toward agriculture despite being the mainstay of the country's economy and offering opportunity of employment. The increased rural-urban migration exodus further justifies the pupils' negative attitude towards manual work and agriculture in particular. Negative attitude towards agriculture is exacerbated by the fact that agriculture is no longer part and parcel of primary and secondary school curriculum.

Low level of motivation among students to do manual work is inconsistent with the fact that students tend to work harder and make greater progress when they are motivated to do something (Darling-Hammond, Flook, L., Cook-Harvey, C., Barron, B., & Osher, 2020). However, motivation is not just inherent in the individuals but can be developed by skillfully teaching them, for this case, skillfully providing manual work related to agriculture as part of learning rather than as punishments.

Research Question 3: To what extent do manual works currently done in school enhance agricultural inclination among students?

As the researcher was interested to examine the extent to which manual works done in schools enhance agricultural inclination, majority of informants said that the manual works done at school did not enhance agricultural inclination among students although there were some who reported that the manual work currently done in schools enhanced the agricultural inclination. The following quotes substantiate the divides in views in this regard. One of the interviewed teacher informants had this to share:

Manual works currently done at school do not enhance agricultural inclination due to a number of reasons including but not limited to types of manual works given such as sweeping, mopping and washing utensils and clothes which are not directly related to agriculture. Even when students cultivate, they do not see the direct benefits of cultivation since the products are sold at reasonable price to teachers

and the money gained is consumed by teachers through breakfast.

On the other hand, one project (ESR) teacher said:

.....Some manual works given to students such as watering flowers and gardens, cultivation in the garden or school farm help some students to develop passion on agriculture. The problem is when they are given as punishments – students hate the teacher and the activity as a whole. Lack of cooperation among teachers in supervising manual work constitutes another stumbling block. The work of pushing students to do manual work is mainly left to the project teacher and partly to the teacher on duty.

The study found out that the love and respect of manual work has deteriorated among both primary school pupils and secondary school students. It was further revealed that the deterioration of love and respect of manual work impairs efforts to instill agricultural inclination among graduates. A number of reasons were intimated to cause this standing including absence of a policy that could revive the spirit of love and respect for manual work. During interview with teacher informants, one ESR teacher had this to say:

In the past, we had an Education for Self-Reliance Policy which guided all schools to have farms where students practiced agricultural related manual works.....Today, we are called ESR teachers, but little is going on as far as students' manual works is concerned.

The findings that majority of the students felt bad when given manual work related to agriculture, arguably imply that the extent to which manual works enhanced agricultural inclination among students was low. This observation is inconsistent to what Msuya et al. (2014) revealed that during the implementation of "education for self-reliance" policy, practical and productive activities in farms or workshops were included into school curricula as an integral part of the learning process. The inconsistency between the ESR times and the contemporary liberalization may be attributed

to various reforms which have culminated into making learners and parents strive for students' passing examinations at the expense of gaining practical skills relevant for mastering the Tanzanian contexts.

It was further revealed that the deteriorating standing of love and respect of manual work related to agriculture was more pronounced in private primary and secondary schools. During interviews with teacher informants, it was asserted that manual work was not only cherished by students but also their parents and school owners in which the quest to pass examinations overrides mastery of practical skills such as manual work related to agriculture. In this regard, one of the participant teachers from a private primary school said:

The fate of instilling love and respect of manual work related to agriculture and manual work in general rests in the hands of not only pupils but rather more to their parents who want their children to pass examinations. School owners also would wish to see pupils passing examinations at any cost so that they attract more parents to bring their children in their school. Consequently, they consider manual work as wastage of time for pupils to study.

As documented in various works (Nyerere, 1968; Weaver, 2011), ESR called for the reduced role of examinations within the educational system and that it emanated from the western model, as the only recognized tool of evaluation for students. While it is important for students to pass written examinations, yet gauging students' mastery of skills particularly those related to critical thinking, vocational and hands on skills such as manual works related to agriculture cannot be confined to examinations only. Thus, the deteriorating love and respect of manual works among students is in contrast to Nyerere (1977) who categorically puts that since the Arusha Declaration of 1967 was passed, we have talked a lot about expansion of agriculture as the backbone of the country's economy.

The study found out that the love and respect of manual work has deteriorated among both primary school pupils and secondary school students. Students did not love and respect

manual works. A number of reasons were intimated to cause this standing including absence of a policy that could revive the spirit of love and respect for manual work. During interview with teacher informants, one ESR teacher had this to say:

In the past, we had an Education for Self-Reliance Policy which guided all schools to have farms where students practiced agricultural related manual works.....Today, we are called ESR teachers, but little is going on as far as students' manual works is concerned.

This study has established numerous issues worth discussing. From a snapshot of the reviewed literature, it is apparent that for education to be of value, it should be relevant to the experience and to the real world in which the pupils live involving both intellectual knowledge and practical application of the fruits of education; thus, the link between education with work and production is pivotal (Kosemani, 2001 in Ofoego, Odionye & Ebebe, nd).

Similarly, the need to love and respect manual work including agriculture cannot be disputed. As argued by the HCT, human capital – for this case students – need to be capacitated to be useful in the production process by linking education with work and production (Martinez, 2018). Likewise, self-reliance philosophy considers education as a vehicle for making the recipient self-reliant with abilities in appropriate vocations and self-employment skills such as agricultural skills (Nyerere, 1967). The slogans and philosophical stances of the fifth phase government “Hapa Kazi Tu” and sixth phase government of Tanzania “Kazi lendelee” reinforce the need for love and respect of work.

On the whole, changes brought about by liberalization have made it difficult for schools to foster love and respect for manual works including agricultural works. The dual system of education in which public and private schools at both primary and secondary levels co-exist has culminated into double standards of students and a general decline in embracing manual works. Drawing from the experience of adults (Msuya et al., 2014), it was revealed that school life experience during their era entailed participation in agricultural activities through ESR, which helped them to positively perceive agriculture as a source of livelihood.

The results of this study establish a debate on the need to harmonize the types of manual work we give to students in all categories of schools. Students from primary and secondary, private and public, rural and urban schools need to get exposed to manual works including agriculture related activities.

Conclusions and Recommendations

Conclusion

Based on the research findings, it is concluded that sweeping, watering flowers and gardens and slashing were the major types of manual work that students did at school and were provided mostly as punishments. The students felt bad and had low level of motivation to do manual work, which suggested a weak link between education, work and production. Finally, the manual works provided in schools are arguably insufficient to enhance agricultural inclination among students.

Recommendations

From the study findings, several recommendations are put forward. Firstly, the government should re-state Education for Self-Reliance including providing circulars on the revival of ESR and direct schools to have farms, gardens, poultry and cattle keeping projects. Manual work should not be provided as punishment but rather as part and parcel of students' learning how to link education with work. In order to raise students' motivation on manual works, schools need to enlighten students on the fact that agriculture was not an inferior undertaking and that it entails value chain such as markets, preservations of food, transportation, etc. to which students may be exposed to and find their future ways in addition to farming or keeping animals. Thirdly, it is recommended that agriculture should be a compulsory subject to all Tanzanians from primary school to university so as inculcate love and respect for manual work and agriculture the backbone of the county's economy.

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