

Thinking Differently: A Reflection on a School Child's Construction of Knowledge

Dotto Nhandi

Department of Social and Business Studies Education, the University of Dodoma, P.O. Box 523, Dodoma, Tanzania

Abstract: *This paper provides some evidences of the dilemma which exists between the cultural demands of societies and the best interests of the child addressed in reviewed legal fora and policies in African nations and Tanzania in particular. Children's learning venture, their skills and abilities are required in the today's modern economies. However, although children are required to inherit good traditions and customs, their schooling behaviours are affected by varying multiple traditions and norms practised by their communities. The contradiction rests on who defines the best interests of the child during learning. Observations are based on the sources of learners' meaningful construction of knowledge. Currently society needs and expectations are weighed against achievement and fulfilment of learners' interests. Notably, too, school children's guidance and counselling activities are affected by parents and guardians' daily life needs and wants. Notwithstanding, vital society experiences are overwhelmed by drastic life demands and styles and the new world outlook towards child's free-learning classroom and school in general. It is important that effective experiential learning of children is revered by commitment and associative relationships among parents, guardians and other educational stakeholders. Laws and policies affecting children should continue bridging the interests of children with the expected society's best experiences and goals for holistic development of the child. This will help in gauging the society experiences and what children need to learn because effective and meaningful knowledge construction is subjective to learner's experience in a holistic transactional and adaptation process of a socio-historical context.*

Keywords: *Child best interests, Competence education, Education policy, Experiential learning, Norms and customs, Schooling child, Society experiences*

1. INTRODUCTION

There is a current paradigm shift on learning which gives attention to building enabling competences among learners. The focus is on making young learners capable of mastering and using their environment meaningfully and progressively for their own and other people's betterment (Mosha, 2012; Komba & Mwandanji, 2015). Learners are expected to demonstrate positive outcomes at the end of their education journey (Komba & Mwandanji, 2015; Nhandi, 2017a, 2017b).

Such children's learning undertakings do not leave the role of parents, society and government unwelcome. Additionally, effective and meaningful learning needs to adapt and construct people's ways of life by transforming their experiences into knowledge (see Passarelli & Kolb, 2012). Many school children fail to cope and live the life of their societies after graduation. Parents and guardians, for example, are required to participate in opening up rooms for children to freely learn and develop their academic venture. Nevertheless, such welcome-move does not guarantee full support from parents, teachers and the society of what needs to be directed for a learner to learn and acquire significant knowledge for betterment of individuals, communities and governments. The participation of each learner lacks a core part in children's day to day learning. In the United Republic of Tanzania (URT) the scenario is also evident as described in the Child Development Policy as shown here below.

A hurried and materialistic lifestyle has also led to parents failing to instil good morals to their offspring as they may lack time to be close to their offspring to communicate to them especially verbally. Globalization has caused the sprouting and flourishing of foreign cultures through modern technologies such as the television and the internet. Such gadgets provoke the youth and young people to ape and imitate negative foreign lifestyles which seep into our country without proper control, thus deviating the children from having good moral standards (URT, 2008).

There are a lot of restrictions on parents and other educational stakeholders to ensure that learners are brought and educated in a way that helps them fulfill their interests. The basic questions to ask here are: what are the learners' interests? Whose benefits are learners' personal interests and wishes in the learning endeavour for? Who has to justify for the meaningful learning of pupils which is mainly learner centred? What about society's needs and so, the content demand? Mwalimu Julius Nyerere, when emphasizing on the importance and significant contribution of education to development in Tanzania once said, "... But most important of all is that our primary school graduates should be able to fit into, and to serve, the communities from which they come" (Nyerere, 1967). Taking Mwalimu Nyerere's philosophy towards the essence of educated children to Tanzania which was attaching education to addressing people's needs; the current education practices do not address this. This is because the new events which continuously occur in the world are mostly becoming the determinants of a child's learn-ability and even becoming an envy to be imitated. Society needs are no longer the determinant of the kind of needed education. This means that what learners actually do might be a replicate of vague life copied from other advanced society cultures.

2. CHILD, TEACHER AND SOCIETY DE-LINKED FROM THE CHILD'S LEARNING PROCESS

A learning child is of great concern to every person wishing to ensure that the child is well prepared and able to acquire his needs and rights and protect himself from hard environments and unfriendly school activities. However, learners are guided by various laws and regulations that they do not abide by (Nhandi, 2017b).

In Tanzania, the Child Policy requires all stakeholders involved in child care to provide clear direction to children to enable them become responsible citizens. They are required to plan, coordinate and implement children's programmes without risking the latter's interests. In marriages (families), it is a responsibility of both parents to care for and bring up children to be successful and admirable individuals in their society. Children are required to inherit good traditions and customs. However, the behaviours of school children are often not good because of multiple traditions and norms exercised by different communities. "Due to this daunting situation, there is no one uniform behavioral characteristic or directive for child care or upbringing except that every parent and guardian has to rear his/her offspring based on the foundations which the community agrees upon" (URT, 2008).

Moreover, despite the fact that children are required to obey and respect their parents, guardians and the community as a whole, this is not the actual experienced reality. Parents, guardians, teachers and the community now seem to have abdicated their role of directing what learners should do (Nhandi, 2017a, 2017b; Bates, 2015). Astonishingly, some children do not even engage in family production activities because they are thought to be children and hence should not be molested. Laws insist, amongst others, on learners' right to play. Regarding punishment, teachers, parents and guardians are under pressure not to use harsh kinds of punishment such as frog jumping, farming, etc., because these are considered *too brutal*. The contradiction rests on who should define the learning of a child. This means that children neither engage in production activities nor help their parents and guardians as required by laws particularly when the latter are more akin to their own undertakings. In Tanzania, the ability of learners to participate in their society's roles is minimal as the Policy, again, indicates:

In spite of the participation of children in their development being emphasized in different conventions, regulations and laws, still the children never get their right appropriately. The community as a whole believes that children lack the ability and awareness to contribute in different decisions at the familial level. Nevertheless, the biggest challenge in the participation of children is to tally the level of involving a child in participation, the age and the capacity of the concerned child (URT, 2008:12).

In international fora outside Africa, even the developed nations have been reported to neglect and abuse their children (Kuyini & Mahama, 2009; Nhandi, 2017b). In the US and Western Europe, for instance, there is no evidence that long-term changes in the outcome of children's rights have been achieved (Lachman, Poblete, Ebigbo, Nyandiya-Bundy, Bundy, Killian & Doek, 2002). In America the schooling system is not organized as to create justice to societies. Classrooms are authoritarian, undemocratic and hierarchical with the knowledge taught being disconnected from learners' lives (Rosenberg, 2004). This education is used as a silencing mode against resistance to the bureaucratic machineries and such people's relationships have developed normalcy. Such phenomena may

hardly attract wonder because the US has not ratified the United Nations Convention on the Rights of the Child (CRC) to become a member (Hakielimu, 2011). It may likely be that, little attention is paid to creating equality among social groups. Learning is authority-based, fragmented and encourages rote learning (Rosenberg, 2004). It is clear that the role of education is neither integrative, developmental nor egalitarian¹. Rather, it is taking a more meritocratic approach by its focusing on individuals' technical skills and abilities determined by the modern economies with a highly hierarchical workplace (Rosenberg, 2004). Learners with more skills and higher cognitive abilities direct the national production (Rosenberg, 2004). This is also the essence of our schooling systems in most of the developing countries. It is the efforts and performance of a learner which will carry him to a higher level of educational achievement with specialized cognitive abilities. It is the progress of the learner that is tracked and rewarded accordingly (Rosenberg, 2004). Such nature of schooling demand is likely to be highly affecting most of the African education systems.

In liberal societies which see schooling as a mechanism of creating people's social equality and civilization, learning of social relations is more paramount than the cognitive work (Bowles & Gintis cited in Rosenberg, 2004). The more rooms created by our educational systems guided by the children's laws which perpetuate their own best interests while paying little attention to the society demands and realities, may find us as a nation celebrating the creation of meritocratic learners and societies without addressing their holistic demands and needs (Rosenberg, 2004; see Nyerere, 1967). In Tanzania, for example, there is an outcry on ethical misconducts among school children, teachers and the society (Ndibalema, 2013; Nhandi, 2017b). This outcry is based on recent occurrence of behaviours such as learners not respecting their parents, guardians, and teachers and amongst learners themselves. Some claim that, the possible reason for these misbehaviours is that the teachings on ethics and patriotism among learners have not been given much attention in our curricula. It is because of this that the subject of civics and ethics has been introduced to learners in primary schools. It is given a clear goal to further levels of education and in work places in order to instil moral and ethical behaviours among individuals. However, it is still plausible to ask whether, since the society is not so close to the progresses of learners in schools and homes, and because moral teachings entail both areas of destination, it is clear that collaborative efforts are needed among parents, guardians, educational officials and non-governmental organizations to help children learn and acquire their nations' expectations.

We cannot look at our societies as being symmetrically ordered, that they have unity and cohesiveness guided by regulations and that they do not require change. Indeed, the societies need to be interpretive to hold human affairs together by their regulations (Burrell & Morgan, 1979, 2005). It is the sociology that sees the world as a product of the individual's consciousness and subjective experiences through people's networking interactions. What one interacts with and guides his conducts means more to the understanding of the world and the activities that influence his life. Alternatively, it is to look at the society being tied up with a series of radical changes caused by conflicts and domination in which people need to be released from dominant and exploitative relationships (Burrell & Morgan, 1979). Our current educational systems and learning do not in concomitantly articulate the society needs which are expected to be demonstrated by learners through their people lived experiences (Karagiorgi & Symeou, 2005; Qiong, 2010). More-so, experience shows that, few children are in contact with their communities because of the life demands where most of the learners find their times occupied by school activities mostly for those in boarding schools. Even those children in day schooling have much of their time in school tasks than the extra-curricular activities in their homes². In so doing, majority of our children in schools fail to involve themselves

¹ Seth Rosenberg tried to assess the classroom practices in America and concluded that its education system is authoritarian and undemocratic. It centres more on supporting, stabilizing and reproducing. It is fundamentally hierarchical and undemocratic characterising all social relationships in the American workplaces. These differences are more proclaimed from the discriminatory and capitalist education given among learners.

² The researcher's own experience in primary and secondary schools in Tanzania shows that pupils are required by demanding circumstances to attend to school works in much of their time rather than the home and other extra-curricular activities. The practice clearly shows that pupils have more classroom related activities and assignments which make them miss time for extra-curricular involvement. In so doing, experiential learning from day to day life is limited.

in and demonstrate their society expectations and activities because of being 'terminated' in the day to day life activities of their communities. In fact, schooling is excluding learners from knowing how their people in their surrounding communities live and what they want from their children's education.

3. LAWS, REGULATIONS AND ACTS ON A SCHOOLING CHILD

Tanzania is a member of various international fora on the rights of the child and has ratified many conventions for the same purpose like the CRC, the African Charter on the Rights and Welfare of Children (ACRWC) and ILO (URT, 2009; Tanzania Child Rights Forum, 2013). The nation has further mainstreamed various national policy documents and strategies like the Employment and Labour Relations Act (2004), the Child Development Policy (2004) and MKUKUTA to harness mobilized efforts from both local and international agencies against child labour (URT, 2009, 2011; Tanzania Child Rights Forum, 2013).

Although Tanzania's laws stipulate the duty and responsibility of the child including, to work for the cohesion of the family, respect his parents, guardians, superiors and elders at all times and provide them assistance, serve his community and nation using his physical and intellectual abilities depending on his age and ability, and preserve and strengthen the positive cultural values of his community and nation, amongst others (URT, 2009, 2011), there is a restricted implementation of the same. What a learner is expected by the international and national laws is to perform his duties and responsibilities which are best to his interests. In many cases, community and national interests, norms and traditions are vaguely belittled by the formulated laws (URT, 2009).

Practical experiences leave African nations in a trajectory debate on what and how a learner has to be educated and reared. South Africa's Constitution avails that in any decision, the child's interests are "...the paramount concern in all matters affecting the child" (Republic of South Africa, 2006). In Ghana, child's rights have been clearly stipulated in various laws. For example, in accordance with the rights of the child and parental duty, it is stated amongst other things, that, "The best interest of the child shall be the primary consideration by any court, person, institution or other body in any matter concerned with a child" and that, "No correction of a child is justifiable which is unreasonable in kind or in degree according to the age, physical and mental condition of the child and no correction is justifiable if the child by reason of tender age or otherwise is incapable of understanding the purpose of the correction" (ILO NATLEX Database, n.d.). In critical assessment, learners are likely to find themselves exterminated by failing to resolve the conflict that befalls between the perceived to be good society norms and customs and the over democratic learning environments created by the protective children's laws and their rights' agencies (Passarelli & Kolb, 2012; Nhandi, 2017b).

Specifically, all African nations have ratified the UN CRC except Morocco which is also not a member state of African Union (URT, 2009; Hakielimu, 2011). Regarding the role of education in African nations, Article 17 of the African Charter on Human and Peoples' Rights, amongst others, propounds the obligations among the member states to:

...respect the liberty of parents and guardians to establish and choose for their children schools, other than those established by the public authorities, which conform to such minimum educational standards as may be laid down or approved by the State, and to ensure the religious and moral education of their children in conformity with their own convictions; and

...ensure that all educational programmes are of a high quality and appropriate to the needs of society. Education must equip learners with the requisite skills and values to participate in and contribute to national and international development and employment opportunities. Education and training must be targeted at development based on African realities, and particularly towards the development of science and technology. School curricula should be linked to the labour market and society's demands for technology and self-reliance, whilst taking into consideration the self development of the child (Hakielimu, 2011:13).

However, the success of the child laws in many of the African states is not significant. There are several problems which affect the smooth ratification and implementation of the child's legally directed rights and demands such as cultural conflicts, limited political will and opposing school acts. For example in Ghana, although the Child and Family Welfare Policy has established and cherished consultative and participatory cohesion and coordination

resulting from positive social and behavioural changes by all educational stakeholders, child protection system has been not culturally appropriate and financially viable and sustainable (Global Affairs Canada, 2015), and has not provided the type and quality of the services for which it was established (Kuyini & Mahama, 2009). As a result, the laws create conflicts with traditional values and practices and socio-cultural, political and economic environment thwart the success of the child laws since they are seen as creating new values (Kuyini & Mahama, 2009; Passarelli & Kolb, 2012; Nhandi, 2017b). Learners fail to act and reflect on their communities' experiences and abstracts to make them successful and helpful individuals to their people.

Similarly, despite the fact that the child's laws in Kenya put the best interests of the child as paramount in all decisions affecting him, the Education Act of 2012 provides a parent with decision on the religious teachings he desires for his child and for the wishes of the community which are served by a school (National Council for Law Reporting, 2012). In South Africa, though the schools and parents are required to ensure all learning conducts care for the best interests of the learner, still the interests of all parties and members of the school governing bodies involved in disciplinary proceedings are contained by the School Act of 2011. The school governing body is required to "... promote the best interests of the school and strive to ensure its development through the provision of quality education for all learners at the school" (Republic of South Africa, 2011). This means that, there is no direct congruence and agreement between the child's laws and the act governing school conducts. The latter embeds the presence of all members and treats them fairly equally. This further implies that, the child's best interests may in no mean inflict the schools' educational conducts and missions for broader society benefits.

There is lack of clear goal because everyone who enters in misses a clear focus. There is a great challenge of defining the best interests of the learner because of lack of coordination (Tanzania Child Rights Forum, 2013:15). At the end, many people and other organizations become children rights' activists (Nhandi, 2017b). "A person below the age of eighteen years shall be known as a child" (URT, 2009, 2011), and "The best interest of a child shall be the primary consideration in all actions concerning a child whether undertaken by public or private social welfare institutions, courts or administrative bodies" (URT, 2009).

4. WHERE IS EXPERIENTIAL LEARNING OF THE CHILD?

The education provided to Tanzanian pupils must serve the purposes of Tanzania. They need to know that they are an integral part of the nation with responsibility of their greater services to people. This is not the role of school and educational stakeholders and activists alone. But rather, "This is not only a matter of school organization and curriculum. Social values are formed by family, school, and society—by the total environment in which a child develops..." (Nyerere, 1967). Therefore, collaboration among parents, guardians, schools and society is important for the success of a schooling child.

The functional aim of the education in Tanzania very soon after independence was to enable learners to practise through their community experiences and real life activities. There were schools that had agricultural bias and others were for carpentry and business and children participated in agriculture, carpentry and selling in school shops. They used to gain direct and practical educational experiences through school life engagements. As Dewey suggests, "...education must be conceived as continuing reconstruction of experience" (1879). It is no wonder that, students after their studies could join in and fit well in their communities and participate effectively and productively in the society activities. However, despite the today's emphasis on competence education in the nation, the scenario is very different. Opposed from Dewey's suggestion, the processes and goal of education are not the same (Dewey, 1879). The agricultural schools no longer have farms and even cattle keeping projects. Similarly, technical schools which had carpentry do not have the same today. This implies that, there are no places where students can practise the actual life styles of their people in their communities. Experiential and applied learning are lacking (Moate & Cox, 2015; Lukindo, 2016). When they get back to their homes after formal schooling, learners have completely become alienated ignoring most of the community life-styles and activities. Not that the activities are archaic, but it is because in their schooling systems, these young people do not manage to get through such practical experiences. Schools and communities today prepare children for future life differently (URT, 2008).

5. PHILOSOPHICAL CONTEXTUALIZATION OF LEARNING

When I was undergoing my studies, I did since then understand the three primacies of education; the primacy of the learner, society or subject matter. In our education today, it might be difficult to directly place which primacy is dominant in Africa and Tanzania in particular. Many government policies emphasize on the provision of guidance and counselling to children in order to address problems that they encounter to the extent of affecting their schooling (URT, 1996). Nevertheless, similar policies provide that learners' interests must be paramount in every activity pertaining to them. Besides, moral development of a child is critical and important in upbringing useful and responsible future citizens:

To develop a child morally is to enable the child to build up a good interpersonal relationship with fellow children and other people living with him / her in the community. This depends upon love and guidance and counselling which a child gets from the parents, guardians, the community and the behaviour characteristics of the community as a whole. Moral development monitoring to a large extent has been left to parents and guardians as the communities have different moral standards (URT, 2008).

The moral conducts and behaviours of children in schools are not good (Nhandi, 2017b). Respect, love and cooperation are largely missing and the society's general conduct is appalled (URT, 1996; Nhandi, 2017b). Since there are conflicts among pupils, teachers, parents, governments and the general society which leave the learner at paradoxical mid-points, no one bothers on the learning betterment of the pupils (URT, 1996; Kuyini & Mahama, 2009; Nhandi, 2017b). There is high rate of moral decay caused by the influence of ICT and globalization. Children are mostly using their time surfing information in internets and parents and guardians have to protect them. "The right for being developed includes provisions for protecting children against the influence of the information communication technology and globalization, which are considered as main causes of immoral decay among the children (URT, 2009)". Other children develop truancy which makes them drop out of school. "The 2007 dropout statistics shows that the main cause for dropout in basic education is truancy (76%)..." (URT, 2009). It is in this sense that, cooperative learning of children in schools may help much in instilling good morals and ethics among learners and therefore, facilitating their educational continuation. If education has its relevance positively affecting people, every individual will be responsible to monitor, guide and counsel children to progress with education. The contrast is that, when a child drops from school, you may find parents and other members in society accepting and cherishing that behaviour because of the created education-society disconnectedness.

Past experiences show that children learnt from their parents and other elders. Boys met with their fathers and grandfathers in the evening fire while girls were in the kitchen with their mothers and grandmothers that used to give teachings through story telling or actual events. Also, warnings, lessons and the expected adulthood life style of children were given. Even the stories about other families, clans and communities were given during these times.

Where are we today with our laws and educational policies? If we cherish for competence education to make learners competitive and employable in their future, what do the actual sentiments of the child rights and regulations state about involvement of children in the process of learning? Despite the noble achievements in the education sector, there are challenges to child labour prevention and response efforts which result from lack of relevance of education to the needs of local communities (URT, 2009). However, the demand for the useful and relevant education is paramount even in the laws of Tanzania. "Nevertheless, the Tanzanian community expects the Nation's children to continue to maintain peace, respect, love, unity, the zeal for self – reliance and valuing work/employment (URT, 2008)". It is important that our curricula should address community demands. "The main challenges in this respect relate to having a better curriculum that provides children attending school with capacity to solve both personal and collective development challenges" (URT, 2009). The elusive educational programmes and plans in most of the African nations find children after graduating submitting themselves to challenges of employment and dependence (Lukindo, 2016). Few manage to apply the gained educational competences to master well their environments. The outcome of this is developing outcries of unemployed graduates who mainly fail to harness well their environment.

If for example we say that, children will not be exposed to physical tortures like farming, etc, who else will likely participate in agriculture? If other children are academically endowed to acquiring certification in agriculture, what kind of experts do we expect to get out of the ill-prepared farming children? It seems, there is a great mismatch between what people and the government expect from children as competent learners and people helpful to themselves, their people and their nations; but they are being prepared as legal bodies accustomed to soft school and society tasks that are within the learners' interests (Nhandi, 2017b). But our curricula tell us about knowing the what, who and how to be taught to pupils for when and why.

6. FUNCTIONAL ESSENCE OF EDUCATION

Childhood development: Practical experience in Africa

Critical experiential education that is bonded with society services requires holistic preparation of responsive learners well grown-up physically, intellectually, spiritually, morally and socially (Passarelli & Kolb, 2012). A child needs to be cared, directed, influenced or reared to conform to good and proper foundational norms and customs of particular communities. In this case, we are talking about the Tanzanian community. It is difficult to have a Tanzanian who does not know his real initial foundations; his tribe, people and their characteristics and knowing that there are other people who make up Tanzanian population. In addressing this, I congratulate the Ministry of Education, Science and Technology for introducing the subject of *Uraia na Maadili*³ ('Civics and Ethics') which aims at building up elements of love, self-recognition, respect, patriotism and making the learner know the affluence of his community cultures and that of other tribes. This involves later bringing him closer to knowing the affluence from other nations. This is the essence of good morals to our learners.

When reading children's development laws of some African nations, there is a significant difference from how each nation looks at the learning child and how it prepares him to become a functional citizen in his adulthood. The Tanzanian case has given an elaborate link of what a child is expected by his people or nation (URT, 2008). In diametrical opposition, other nations cherish more for the interests of the learner to be at the centre of his care and growth (Republic of South Africa, 2006, 2013; Republic of Namibia, 2015). In Tanzania, national initiatives further attest that, "Child development enables him/her to reach his/her physical, mental, emotional and social potentials through simultaneous continued life time interaction with the environment" (URT, 2009).

Children are reported to be leaving the desirable society norms and traditions too early and quickly (URT, 2008). But what might be the reason? Parents, guardians, community and the governments have abandoned their roles. Of significant course are the children's problems over protective laws, policies and regulations which put the interests of the pupil at the core centre. It is true that parents and communities are urged to make children fulfil their dreamt potentials from their interests. But who defines their best interests? How best are those interests to the future growth and demand of our societies?

Of course, many parents are too busy to guide and counsel their children. Although the children have their own interests defined by themselves, parents and guardians are even busy such that they do not understand and brainstorm on the wants or interests of the pupils. Such parents and guardians' negligence has made children even busier. My experience shows that many children are left to leverage and vulture on a crumbling education. There is no problem with paying school fees. You find children aged 2-4 years are in the morning school buses as early as 6.00 am bound to school. It is no wonder that they might have waken-up before these hours. In the buses, other children slumber up to school; they keep on playing to the time of getting back home; with many assignments. The next day, the same happens; and so throughout the week. At what time will parents get time to guide and counsel their children? There is a great likelihood of these children to develop displacement of immoral deeds to lifestyles because schooling is a must. In such circumstances, learning flexibility among learners is severely limited (Passarelli & Kolb, 2012). Self-esteems of children are likely to be low because at such kind of school age, they struggle with

³ The ethical and behavioural problems among pupils in schools and the older people in both workplaces and homes have led to deliberate curricula reforms in education whereby civic education and ethics are taught from primary standard three pupils.

education or knowledge acquisition. It is the most competitive learning. The knowledge is expected to be created from experience grasping and transformation (Passarelli & Kolb, 2012), is hardly achieved and remains abstract. If they do not do well in class activities, they are likely to give up soon and their education endeavours end (URT, 2008).

7. CONCLUSION

The key aim of this article is not to bring and instil to the learners the archaic African education systems of our past which had essentially discriminatory and humiliating experiences. Rather, it is to acquaint learners with the teachings on core central values that are beneficial and significant to their individual growth and therefore making them be able to know, value and develop patriotic senses and morals to their communities and nations. Additionally, the education being emphasized should not leave African nations far beyond the development from the other worlds. As Mwalimu Julius Nyerere hinted when emphasizing on the relevance and importance of education in Tanzania that:

The same principles of integration into the community, and applicability to its needs, must also be followed at post-secondary levels, but young people who have been through such an integrated system of education as that outlined are unlikely to forget their debt to the community by an intense period of study at the end of their formal educational life (1967).

The essence is to make our education and life experiences more practical to Africans' daily life and realities. For example, the effective and successful implementation of competence based curriculum in Tanzania which started since 2005, there is an need for decisive mobilization and collaboration among all stakeholders and resources required for productive meaningful learning of our school children. Nyerere says, "...Yet even at university, medical school, or other post-secondary levels, there is no reason why students should continue to have all their washing up and cleaning done for them..." The education system that Mwalimu calls for Tanzania is that which makes every person responsible to learners; and that we need to monitor what learners do and guide and remind them accordingly. Any learner who fails to properly define his education for life improvement must be blamed and his education would be disqualified because it lacks essence to human use (Nyerere, 1967). Pupils must be educated to be members and servants of the kind of a just future to which Tanzania aspires. Serious government interventions are needed in order to let a learner know that he is prepared to be the parent or guardian of tomorrow. Who will create the good norms and traditions of our communities? But, which community is that? Or is it an international community? Does it have foundational customs or traditions? What about the mutual family ties to bring up responsibly prepared school learners? We need to seriously debate on this. Otherwise, we may remain with our written conventions, laws and regulations which in turn, will continually *exile* school children from their communities with predicaments of poor morals.

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