

Is Education a Tool for a Good Life?

A Phenomenological Analysis of Views of University Students in Tanzania

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ABSTRACT

Education is perceived to be one of the means through which people could achieve a good life. In this paper part of the data of the study that examined Tanzanian university students' conceptions of a good life was used to assess students' views on the extent to which education has promoted the attainment of a good life among Tanzanian citizens. It employed a qualitative research paradigm in which Interpretive Phenomenological Analysis (IPA) was used to analyse and interpret data from twenty-five (25) participants who consisted of twenty (20) third-year student teachers and five (5) lecturers of education from Dar es Salaam University College of Education. The findings indicated that education has promoted the attainment of a good life among Tanzanian citizens by eradicating and reducing poverty, creating employment opportunities, eradicating, and reducing some bad cultural practices, beliefs, misconceptions, and ignorance, promoting moral excellence, and adopting and deployment of science and technology. The study recommended that the government of Tanzania in collaboration with other educational stakeholders should continue investing in the provision of relevant and quality education to Tanzanians to promote the attainment of a good life among Tanzanian citizens.

Keywords: Education, Good Life, Phenomenological Analysis, University Students.

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I. INTRODUCTION

The term education can be used in more than one way (Moore, 1982). In one of its uses, it functions in a more or less descriptive way. In this way, a person's education may be understood as the sum total of his or her experiences. A more restricted use would be to use it to describe what happens to an individual in specific educational institutions like schools and colleges. It is this more restricted sense which regards education as something of value. This paper focuses on the later sense of education which happens in formal educational institutions. Etymologically, the term *education* is from the Latin words *educare* means to raise or bring up, *educere* means to lead forth or to come out and *educatum* means the act of teaching or training (Gupta *et al.*, 2014). This meaning of education alludes to the basic functions of education. Accordingly, education has to mould an individual's character, identify and develop latent potentials, and impart skills and knowledge for survival through the act of teaching or training. Education as an organized human pursuit is intimately connected to the broader aims of a good life, human well-being, and justice (Maniar & Kumar, 2022). Since education and particularly formal education is offered in schools and colleges, Maniar (2019) asserts that schools and other educational institutions

aim at creating conditions and opportunities for a good life and a good society. Consequently, schooling is popularly seen as a means of paving the way to living a good life. Schooling and education are used interchangeably in this paper. Haack (1981) asserts that the kind of education likely to contribute to a good life for an individual is the one that creates an individual's awareness and alternatives in life and enables an individual to acquire the ability to choose and act in accordance with the available alternatives. Education permeates virtually all aspects of human life be it social, cultural, economic, or political. It develops one's personality and potential. This in return enables an individual to act with greater autonomy, judgment, and personal responsibility. Education is known for providing skills for productive work in formal and informal settings. It develops an understanding of other people and appreciation for interdependence and respect for values of pluralism, mutual understanding, and peaceful co-existence (Orji & Job, 2013; Maniar & Kumar, 2022). In addition, education is a means of transmitting social norms and values which are essential for promoting social solidarity, peace, and national identity (Adnan & Smith, 2001). Furthermore, education is associated with healthier lifestyles and good health (Gil-Lacruz *et al.*, 2020), low crime rates (Åslund *et al.*, 2018; Rakshit & Neog, 2020), economic wealth, political stability, and self-reliance (Adams, 2002). It

is needless to highlight that through the various roles it plays in human life education becomes one of the essential means of attaining a good life. According to the foregoing, Maniar (2019) observes that the conceptions of a good life are multidimensional and determined by context and culture among other things. Since, the focus of this paper was to assess student teachers' views on the extent to which education has promoted the attainment of a good life among Tanzanian citizens, a preliminary review of the concept of a good life was necessary.

II. THE CONCEPT OF GOOD LIFE

The question: What is a good life? is one of the oldest philosophical questions. Since ancient times philosophers have vested interests in several questions about a good life. Evidence of these interests is found in the philosophical works of Plato and Aristotle and in their remarks about Socrates. Some philosophers associated doing philosophy with living a good life (Feldman, 2004). This is because philosophy involved contemplation, reasoning, and wisdom; the aspects which were considered essential for attaining a good life. There are two major philosophical schools that have been used as theoretical frameworks in describing the concept of a good life. These schools are eudaimonism and hedonism. Eudaimonists view a good life as a life guided by moral excellence. This view is supported by Socrates, Plato, Aristotle, the Stoics, and their subsequent followers (Kahveci, 2015). Hedonists' conception of a good life focuses on pleasure. Hence, a good life is one in which a person experiences more pleasure than pain (Veenhoven, 2003). Some prominent hedonists include Aristippus and Epicurus. The sufficiency of moral excellence and pleasure as ingredients of a good life whether in a combination or isolation is debatable. Although the debate on the concept of a good life began with ancient philosophers, it has now gained popularity among politicians, psychologists, theologians, and economists thus making the concept multidimensional and complex to extrapolate (Platt, 2014).

Empirical studies conducted in different parts of the world have unfolded that a good life consists of many things which are not necessarily universal. Tafarodi *et al.* (2012) explored variations in conceptions of a good life among university students across four nations of Canada, Japan, China, and India. The findings indicated that students' conceptions of a good life across the four nations varied but with some commonalities. Good life to them encompasses several things namely having close and enduring friendships, having a happy and healthy family, having positive impact on others, having a loving marriage and good relationships with family members, having a lot of wealth or assets, having a successful career and achievement of great things. Students rated lower aspects like contentment, wisdom, moral life, and pleasurable experiences as components of a good life.

Van der Boor *et al.* (2020) explored what constituted a good life for female refugees' post-resettlement in the United Kingdom in which sixteen (16) women participated in in-depth semi-structured interviews. They found that democratic enforcement of law, protection of equality and basic human rights, physical and mental health, peace, education, confidence, freedom, food, clothes, housing and access to

resources among others were key components of a good life among female refugees in the United Kingdom. Some of these components of a good life are human rights enshrined in the Universal Declaration of Human Rights (UDHR) of 1948. This implies that promoting human rights is equivalent to promoting a good life (Liao, 2015).

In the context of Tanzania, Woodhouse, and McCabe (2018) explored among other things; the Maasai's conceptions of a good life by asking this question; What is important (for you to have and do) in this community to feel that you have a good life? The study was qualitative and employed semi-structured group interviews involving seventy-six (76) men and seventy-two (72) women. For the Maasai people of northern Tanzania, a good life for them consists of many things but livestock and land are at the top. Other things include having a concrete house, water, children, means of transport, health services, money, food, and clothes. Most of the material things can be accessed if one has livestock. Social relationships are also valued by the Maasai, and it entails having social unity, autonomy, a sense of security particularly land security, and respecting cultural traditions which form an identity, social stability, and unity (Woodhouse & McCabe, 2018). What is peculiar in this study compared to other studies reviewed here is that livestock and land were not mentioned directly as essential components of a good life in Asia, Europe, and America. The fact that this study involved the pastoral community of Maasai living in rural areas and who are also strong upholders of their traditions and culture, their conceptions of a good life might not be representative of urban dwellers or non-pastoral communities in Tanzania, especially with respect to the position of livestock, land, and culture in defining a good life. One of the striking pieces of evidence of this is the study by Woodcraft *et al.* (2020) which, among other things sought to engage the public in producing a Good Life Model translated as Maisha Bora Model in Swahili. The study involved informal settlement dwellers from three informal settlements in Dar es Salaam namely Mji Mpya, Bonde la Mpunga, and Keko Machungwa. Focus group discussions and semi-structured interviews were employed in data collection. The central question was "What is Maisha Bora (the Good Life) for informal settlement dwellers in Dar es Salaam?" The findings were not peculiar or exclusive. They reflect the challenges and needs of informal settlement dwellers in urban areas. A good life according to informal settlement dwellers in Dar es Salaam consists of a secure livelihood that is a reliable income-generating activity from employment or entrepreneurship that enables one to meet basic needs such as shelter, food, safe water, and affordable energy. Secure livelihood also includes access to key social services like childcare, healthcare, education, and transport. They also identified good physical and mental health and good settlement, environment with clean air, safe water free from industrial wastes. Other components mentioned were good social relationships in the community, good governance, leadership and policies, security, freedom, justices and respect of human rights and good urban infrastructure (Woodcraft *et al.*, 2020). From the foregoing, it is self-evident that the examination of the concept of a good life did not involve the examination of the influence of education in attaining it. This paper attempts to examine the influence of

education in attaining a good life. To achieve this, it employs third-year student teachers who are presumed to be conversant with education in both general and technical sense to assess their views on the extent to which education has promoted the attainment of a good life among Tanzanian citizens.

III. THEORETICAL FRAMEWORK

The findings presented in this paper were part of the study which employed Aristotle's theory of eudaimonia. Etymologically, the word eudaimonia is from two Greek words; eu which means "good" and daimon which means "soul or spirit". Literary eudaimonia means good soul/spirit. It is translated in English as happiness. In Greek, the translated word "happiness" expresses a sense of being blessed with a good daimon. It is in this sense that eudaimonia is associated with good fortune and prosperity (Taylor, 1998). Apart from happiness, there are other numerous translations including human flourishing, welfare, well-being, prosperity, blessedness, fulfillment, moral or spiritual success, and vital well-being (Porter, 1995). These translations are seminal points for theorizing the underlying ingredients of Aristotle's theory of eudaimonia. However, this paper used happiness as its preferred translation as used in Nicomachean Ethics (NE). NE is Aristotle's treatise on ethics. Two main tenets of Aristotle's theory of eudaimonia guided the study. The first tenet is that a good life should be a virtuous life. This is a necessary condition of a good life whose absence makes life bad. According to Aristotle if we were gods or angels, virtue or moral excellence would be a sufficient condition for attaining a good life. The fact that we are human beings means we need other things to have a good life. We need, for example, food, clothes, security, peace, good health, money, etc. Consequently, the second tenet is that a good life should be supported by the availability of external goods both material and non-material although not necessarily in abundance (Aristotle, 1906, p.21). This theory offered useful constructs for examining student teachers' ingredients of a good life and formulation of their conceptions of a good life. It was also used to identify the ways in which education has promoted the attainment of a good life among Tanzanian citizens.

IV. METHODS

This study being qualitative in nature, it adopted Interpretive Phenomenological Analysis (IPA) in assessing student teachers' views on the extent to which education has promoted the attainment of a good life among Tanzanian citizens. IPA provides descriptive accounts targeted at understanding a phenomenon using data that might be collected in a variety of ways such as unstructured interviews, focus group discussions, observations, and document reviews (Ary *et al.*, 2010). In education, the use of phenomenology as a research method is increasingly becoming popular among researchers who are interested in understanding and generating knowledge about the lived experiences of students in certain educational contexts (Stolz, 2020). It not only provides a means of accessing subjective knowledge and pure

perception but also is rigorous and systematic to represent the life-world experiences of research participants with a high degree of accuracy. Hence, IPA fosters a deeper understanding of both teachers' and learners' lived experiences (Koopman, 2017).

The study employed focus group interviews and semi-structured personal interviews in collecting data from the participants who were purposively selected under the assumption that they had adequate knowledge and understanding of the concepts of good life and education and its functions. A total of twenty (20) third-year student teachers participated in focus group interviews. They were selected from four education degree programmes offered at the college with specialization in either science or social sciences. Each degree programme was represented by five (5) student teachers. The study also included five (5) lecturers who had doctoral degrees in education with a specialization in philosophy of education, science education, comparative education, educational psychology, adult education, and community education. The data from lecturers were used to enrich data from student teachers. The total sample size was twenty-five (25) participants. This sample size was regarded as sufficient based on its representativeness and the nature of data sought to be collected. According to Yin (2011) in qualitative studies such as this, what matters most is not always the sample size used but its composition and the quality of data collected.

During interviews, the data was recorded and was later transcribed, and interview transcripts were developed. The recorded audios were listened to several times and the interview transcripts were edited and proofread. Then, the four procedures of qualitative data analysis as suggested by Krueger (1994) were followed. The first step involved familiarization with the data where the researchers listened to recorded audios and read the transcripts several times. Some major themes began to emerge at this stage. The second step involved identifying themes that were written in the margin as concepts or phrases representing a particular idea responding to the study objectives. The third step involved indexing, the process which involved sifting the data, highlighting and sorting out quotations and making comparisons of themes within a group and between one group and another and between one individual and another. This was important in data reduction and synthesis. The fourth step involved lifting or copying the quotations from the original transcripts and rearranging them under identified themes they represent in a separate Word document. Krueger (1994) calls this process charting. Similar themes were merged together and the quotations supporting the themes were put together. The quotations were used to guide the interpretations, discussions, and descriptions of the themes responding to the study objective. The quotations used in the analysis and interpretation of findings represented the voices or lived experiences of the participants of this study.

According to Omari (2011), research should be conducted with the highest regard of moral and ethical considerations. It is the responsibility of the researcher to behave and to do the research in a manner that does not taint the image of the enterprise to the public. This study followed the required ethical considerations including requesting a research permit from Dar es Salaam University College of Education (DUCE)

where this study was conducted. Oral consent was sought from all the participants before the interviews. The participants were also requested to be recorded during the interviews. During data interpretation and presentation of findings, all the participants were identified mainly by their gender and numbers. This was important for maintaining the confidentiality and anonymity of the participants.

V. FINDINGS AND DISCUSSIONS

Both student teachers and lecturers of education were articulate about the functions or roles of education in promoting a good life. In particular, they shared a view that education has played a significant role in reducing suffering and promoting well-being among Tanzanian citizens. According to them, education has promoted good life among Tanzanians citizens by eradicating and reducing poverty, creating employment opportunities, eradicating, and reducing bad cultural practices, beliefs and misconceptions, eradicating and reducing ignorance, inculcating good moral values, and adopting and deployment of science and technology.

A. Education and the Eradication of Poverty

Education is emphasized as one of the tools for fighting poverty. Poverty is a cause of many problems and sufferings for human beings. It deprives human beings of total freedom and enjoyment. Because of poverty, people cannot get sufficient and adequate basic needs such as food, clothes, water, and a better shelter. Poverty causes people to fail to afford medication when they are sick. It also hinders access to quality education. In this way, it lowers one's dignity, esteem, and value. It inculcates hopelessness and pessimism. During the focus group discussions, student teachers asserted that through education people acquire knowledge and skills which enable them to be independent and self-reliant. They added that through employment which is also the outcome of education people get income that helps them to improve their livelihoods. The quotations below indicate the relationship between education and good life.

Education has reduced the poverty cycle. Education has provided employment to people and through it people increase their income. The higher the education level the higher the income (Female Student Teacher in Focus Group Interview 'D').

When you get employment, you also become self-reliant. Employment whether wage employment or self-employment helps in becoming self-reliant to some extent (Male Student Teacher in Focus Group Interview 'D').

These quotations suggest that student teachers viewed employment as one way of making people self-reliant and independent and that the income generated by employment helps in poverty reduction. Hence, poverty reduction helps in promoting happiness and good life by restoring human respect, dignity, esteem and value. The view that education has helped in poverty reduction was supported by some lecturers of education. One of the lecturers asserted that the

educated are apparently not as poor as the uneducated. The educated have skills and knowledge of dealing with poverty.

Education has helped in poverty reduction. As you are aware educated people are not as poor as uneducated people. The educated have skills and knowledge for dealing with poverty. They can create opportunities for generating income or get employment elsewhere because of their skills and knowledge (Personal Interview with a Female Lecturer 5).

From this quotation, it seems that the educated are more advantageous than the uneducated. The difference is deepened by employability and an individual's ability to create opportunities for generating income. Adams (2002) argues that there is a relationship between education and poverty reduction. For example, family income is strongly correlated with the educational attainment of the family members.

B. Education and the Creation of Employment Opportunities

There was a common perception among student teachers that education is a tool for employment. The skills and knowledge provided by education to a larger extent prepare people for employment both self-employment and wage employment. Employment helps people to earn income that helps in getting other needs and services essential for a good life. One of the student teachers asserted.

Education has helped many Tanzanians to get a good life in many ways. For example, education has enabled people to get employment. People with certain education qualifications have been employed in companies and institutions. Through employment, people are able to get money for sustaining their basic needs (Female Student Teacher in Focus Group Interview 'A').

It is an undeniable fact that when the unemployment rate is high many people fail to sustain basic needs and services. Unemployment is an obstacle to attaining a good life. It is also associated with some crimes like robbery and commercial sex that take away human happiness and dignity. Like student teachers, lecturers held a strong conviction that education acted as a necessary requirement for both self-employment and wage employment.

Education has helped many people to get employment. You know almost all employment both formal and informal require a certain level of education. So, education opens doors for employment and through employment people can sustain basic needs and other services important for good life (Personal Interview with a Female Lecturer 5).

According to Sumra (2018), one's level of education determines one's level of income. This is true in circumstances where highly educated and skilled people get employed and earn higher income than those with lower levels of education. Employment is an extrinsic and utilitarian good of education. It promotes a good life through its related

benefits like self-awareness, income security and social status.

C. Education and the Eradication of Undesirable Cultural Practices, Beliefs and Misconceptions

In the past, the majority of Tanzanians were uneducated hence bad cultural practices, beliefs, and misconceptions were rampant. There was high rate of female circumcision, inheritance of widows, early marriages, uneducated girls, killings of elderly and albinos, and female stigmatization. These had adverse effects such as the risk of contracting diseases like HIV/AIDS, severe pain and blood loss, social and economic inequalities, frustrations, stress, anxiety, and sometimes death. These effects caused unhappiness to the victims and their relatives. All these were unfavourable conditions to attain a good life. In student teachers' way of thinking, the trends in practices of some bad cultural practices like female genital mutilation, killings of elderly and albinos, inheritance of widows, and deprivation of girls education have been reduced by the awareness that have been brought by education. The quotations below from student teachers highlight the above explanations.

Education has transformed people positively. For example, many educated people are no longer engaged in bad cultural practices such as inheritance of widows, female genital mutilation and negligence of girls' education. The educated know the dangers of those practices such as increased risks of contracting diseases like HIV/AIDS (Male Student Teacher in Focus Group Interview 'C').

Education has helped to change the negative attitude and perceptions in society. For example, previously women were regarded as incapable of certain jobs such as political leadership, working in the military, driving, playing football and boxing. Some people believed that women could not study science or go to school. Nowadays women are involved in almost everything done by men and it is quite normal. Women have become independent and economically strong due to changes in attitude and perceptions (Female Student Teacher in Focus Group Interview 'D').

The student teachers' views on this matter were similar to those of the lecturers of education. The lecturers reiterated that lack of education and awareness made some people engage in bad cultural practices and misconceptions. Education has liberated many Tanzanians from the bondage of bad cultural practices and misconceptions. Commenting on this issue one lecturer insisted:

(...) education has also helped in eradicating of bad local beliefs and bad cultural practices such as inheritance of widows, female genital mutilation, women delivering at home, and depriving pregnant women some nutritious foods like eggs. All these were done because people lacked education (Personal Interview with a Male Lecturer 4).

Bad cultural practices, beliefs and misconceptions promote humiliation, discrimination, dehumanization, hatred, violence and insecurity. These hinder the attainment of a good life. When people are enlightened about the effects of

bad cultural practices and beliefs they change and become more humane, secure, lovely, confident and happy. If education helps people to redefine, modify and discard some sociocultural practices, such an education is regarded as playing a role of social renewal or social adjustment (Katzara, 2009). In view of student teachers, education has indeed played a vital role in reconstructing or deconstructing the culture and misconceptions of some Tanzanians. For some Pragmatists like John Dewey, education does this task by criticizing some cultural practices that people take for granted and reveals its bad effects. It prescribes modifications required for improvement as a result it transforms the society and people's mindset (Nyirenda & Ishumi, 2002).

D. Education and the Eradication of Ignorance

Ignorance is one of the three enemies that were identified to be facing Tanzania after independence. Because of ignorance many people were illiterate. Ignorance had spillover effects on other problems like diseases, malnutrition, hunger, poor production in farms, poor personal and environmental hygiene. For example, ignorance made people fail to identify specific causes and cure of diseases which caused sufferings and deaths. Ignorance limits people's freedom and makes them to be inferior, uncritical, and not creative. The enlightenment brought by education makes people free, critical and creative thinkers. It enables people to take full control of their lives. It makes people aware of themselves and gives them power to control and benefit from their environment (Nyerere, 1974; Freire, 2005). During focus group discussions, student teachers asserted that increased access to education has helped in eradicating and reducing ignorance among many Tanzanians. Some of the student teachers' views are reflected in the quotation below:

The way I see education has greatly helped in eradicating ignorance which has been a hindrance to good living among many. Even though not all have reached higher levels of education at least the majority can read, write and do simple arithmetic (Female Student Teacher in Focus Group Interview 'D').

Through the knowledge of reading, writing and arithmetic people can acquire knowledge about themselves and the environment. For example, through reading people can acquire knowledge about family planning, available natural resources, diseases, modern farming methods, nutrition, and environmental conservation. Such knowledge improves lifestyles and brings happiness.

E. Education and the Promotion of Moral Excellence

People are not born with moral values. They learn in a course of life (Moore, 2010). Through various moral values it inculcates to learners, education is associated with inculcation of moral values such as kindness, honesty, faithfulness, understanding, trustworthy, justices, tolerance, commitment, and dedication to mention a few. These moral dispositions foster peaceful co-existence, unity, love, security and happiness. They are necessary conditions for a good life and happiness. The existence of good morals is evidenced by a decrease in immoral acts like stealing, indecent dressing, murder, robbery, corruption, drug abuse and fraudulence. During focus group discussions some student teachers argued

that education has played a part in inculcating good moral values that have enabled some educated individuals to avoid immoral acts which make life bad. Some student teachers commented:

Education has helped people to know good things and bad things. Many educated people are doing good things and avoid bad things like killing, stealing, raping, using illegal drugs. Because a good life is doing the right things, this makes the one who does the right things to be socially accepted (Female Student Teacher in Focus Group Interview 'B').

(...) through education we acquire good morals, this helps in avoiding immoral acts that make life miserable (Male Student Teacher in Focus Group Interview 'C').

Because education teaches some moral principles it enables those who acquire it to know the right and the wrong. There are low crime rates among educated people compared to the uneducated (Michalos, 2007 as cited in Idris *et al.*, 2012). Apart from education other agencies like family, media, religious institutions, and the government also contribute to inculcating moral excellence among individuals.

F. Education and the Adoption and Deployment of Science and Technology

The rapid development of science and technology has affected various sectors of the economy. Tanzania being one of the developing countries has been aggressive in integrating science and technology in various sectors such as agriculture, health, education, communication, business, and security to mention a few. The deployment of science and technology in those sectors has improved people's livelihood. Education has played a key role in making such endeavors beneficial and life-enhancing. Student teachers noted that education has accelerated the adoption and use of technology which has partly made life easier. One of the arguments fronted by one of the student teachers was:

Education has accelerated the development of science and technology and its adoption. We have witnessed fantastic progress in innovation of financial services such as M-Pesa, Tigo-Pesa, Airtel-Money, ATM's etc. In agriculture the use of modern equipment and machines is evident as a result the productivity has risen and the profit is high. Also, communication technology has expanded dramatically and the educated benefit more than the uneducated. There is also improvement of infrastructures such as roads and railways. This has made transport cheaper and faster (Female Student in Focus Group Interview 'D').

According to this excerpt, the development of science and technology and its adoption among Tanzanian citizens have improved various spheres of life. For example, it has improved farming methods in agriculture, it has simplified communication and financial services. Technology has also brought tremendous transformation in health services. This has contributed to the improvement of health among Tanzanians. Technology in health services has led to

practices of modern family planning methods and advanced methods of prevention and cure of diseases.

Lecturers also indicated that education has been a catalyst in the fast development and adoption of technology. One of the lecturers had this to share during an interview:

I think in a practical sense education has contributed much to a good life today. The ease with which we communicate, the ease with which we go to hospitals and get treated with educated doctors, the services we get, literacy and the technology although it is imported. The value of education resulting in a good life cannot be underestimated (Personal Interview with a Male Lecturer 2).

The above excerpt indicates how education and its resultant impact on the development of science and technology have promoted good life. With technology communication is easier, with educated doctors who know how to use technology people are treated easily, with technology business has been simplified, and so forth. Science and technology being an extrinsic good of education do not directly bring a good life; it depends on how it is used and for what purpose. When it is positively used it improves human life and increases happiness. It is also axiomatic that the bad use of science and technology has caused many negative effects such as suicide, depression, stress, violence, humiliation, and moral decadence hence causing unhappiness among people. The findings from student teachers that education has promoted the adoption and deployment of science and technology were in line with Grant's findings that education facilitates the adoption of technology and makes sharing of information fast and doing of tasks easier (Grant, 2017).

VI. CONCLUSION AND RECOMMENDATIONS

The value of education in improving human life and the pursuit of a good life cannot be underrated. Education paves the way and creates enabling conditions for attaining a good life. Tanzania's long dream of becoming a self-reliant nation should have a strong attachment to education. Given the benefits accrued from education since independence, this paper recommends that the government and other education stakeholders should continue to strategically invest in providing relevant and quality education which will promote the attainment of a good life among Tanzanian citizens.

CONFLICT OF INTEREST

Authors declare that they do not have any conflict of interest.

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