

Life and Domination: Technical and Vocational Education, Cure for Tanzania

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Abstract:

Like other developing countries, Tanzania must think and rethink its people's lives while reflecting the western domination strategies. Since life starts from birth to death, the people of Tanzania have no other homes apart from their mother, Tanzania. Tanzania should invest more in critical thinking and problem-solving skills to enjoy their presence and lives. Living under another country's domination is losing culture and identity. Pedagogical review can assist in creating a generation with no fear and inferiority to others. Youth must learn the ideology of self-dependence and other related doctrines to the Tanzanian context while ensuring no Western hegemony to the future generation. The study also reflects the technical and vocational education to youth as a quick way of increasing production and maintaining an individual's economy. The study employed a qualitative approach whereby a thematic analysis technique was used. The content used in this study was from the published and unpublished articles by Sandeep Kumar and the dialogue between Henry A. Giroux and David Trend. The study concludes that life has no clear meaning to most developing societies. The channel of the western agenda is hidden and propagated to other nations through education. The end of the third world war was the start of the "soft war" for increasing and expanding the hegemony in developing countries. Tanzania being under the reflection, TVET is angled seen as the cure if concentrating on the investment in critical thinking and problem-solving abilities.

Key words: Life, Domination, Education, Critical Pedagogy, TVET, Hegemony, Power, and Tanzania.

Article History: Received: 12th December, 2022, Revised: 5th January, 2023, Accepted: 20th December, 2022, Published: 03rd February 2023

Introduction

Human life starts at birth and ends at the time of death. It has been a challenging job to study the meaning of life. Many theorists try to explain only the "meaning in life" and not the "meaning of life." Psychologists and philosophers encounter questions related to the meaning of life and life in society. Any country ensures that human lives exist at the maximum level, but one country's domination over the other makes life meaningless. The debate on the meaning of life has never finished despite the efforts done by psychologists and philosophers to find a single code that can have conditions that can confer the meaning of life. The study by Metz on the "meaning of life," investigating extreme views, concluded that the conditions necessary for meaning in life do not obtain for us, meaning all our lives are meaningless (Metz, 2013). Studies indicate the centrality of the positive final value that an individual's life can exhibit.

Theoretical perspective on the meaning of life has a history in clinical psychology. Traditionally, a concept did not occupy central attention in mainstream psychology. Theorists have different conceptions of it and sometimes conceived it as a process of discovery within the world that is intrinsically meaningful, as suggested by Victor Frankl (1955; 1976). His theory portrays that meanings are not invented and can only be outside the person (meaning is a primary human motive). He further highlights that the completion of meaning

always implies decision-making through creative, experimental, and attitudinal values. Abraham Maslow's theory (1968; 1971) defines the meaning of life as a property within the person. Irvin Yalom's theory (1980) informs on the meaning in life as an individual's creative response to the world's absolute meaninglessness. First-world countries define "life" differently than developing countries. The hidden history's story of domination is in psychology and philosophy with the individuals' intentions and purposes. The western plans have been propagating their philosophy's agenda for later domination and power. Pedagogy is one of the education aspects that have been used as a channel for democracy propagation to different countries (developing countries). After the third world war, the "soft war" started and continued between the Soviet Union and the United States to propagate their ideas of communism and capitalism, respectively. The western introduced Learner-Centered Pedagogy (LCP), a pedagogy that gives freedom to the students. The poor perception of it has increased frustrations among teachers and laxed creativity among the students. Societies are fighting for, unknown to them, a so-called "democracy," a propagated idea of democracy through LCP.

Sandeep Kumar links different views on life with society, a society with education, and pedagogy in developing and developed countries. He argues how one country (government) can control other countries

(developed over developing countries). Western psychologists identified that black American people are not intelligent on Earth. Their intelligence quotients (IQ) are deemed lower than others; the view intended to dominate the group, maintaining orthodoxy and controlling power. The ideological view on the war in Ukraine and Russia today is another example of the war of the world's hegemony between the democratic view and communist desire. The battle is more than is seen in our eyes; every country is searching for political support from other countries, including Africa. It bases on social, cultural, economic, and political support. Developing countries are struggling to survive, while developed countries are struggling for power and domination. The developing country's struggle over peoples' life is based on food and shelter, while the developed countries are fighting for increasing hegemony. It gives some people a poor definition of life, making life meaningless. As identified before, visible and invisible theories have penetrated society through international agencies. Pedagogy is one of the examples that western countries reached the world through democratic education. The effect of democratic education is reported by (Tabulawa, 2003) as psychological torture to the teachers, and students are now fighting with their teachers.

Tanzania, as a developing country that is likely to be affected by life, society, theory, psychology, and pedagogy in one way or another, the alerts should be given out for it to think and rethink its people and the slogan/agenda of the western on loans and supports. This study intends to reflect the works of Sandeep Kumar in the developing countries, Tanzania being a part.

Problem Statement

The current life is under the control of theorists, psychologists, philosophers, scientists, sociologists, educationists, loans, and any other related support from the first world countries. World Bank and IMF are examples of the international organizations that have been propagating their agenda through written documents of the hidden agenda (Tabulawa, 2003, 2013), hence creating the domination of the first world countries. Like other developing countries, Tanzania is within the hands of the first world traps. Necked eyes may not recognize these traps; they need a mirror to unfold them through educating people, inside and outside the country. Leaders' commitments, accountability, and transparency will assist in unlocking the folded agenda. The hidden agenda may not work today; it may work even 100 years later. Tanzania should involve its people's critical thinking and problem-solving abilities. The world is in a crucial war, a fight with no seen weapon, only a new ideology called "soft weapon" is leading the space.

Research Questions

Why should Tanzania struggle for its people's life?

Why should Tanzania avoid from developed country's domination?

Materials and Methods

The study is qualitative research in nature and uses a thematic analysis technique. Sandeep Kumar displayed the two secondary data sources and one from Henry A. Giroux set for analysis. The other unit was a reflection of the researcher to Tanzania after the thematic analysis of the three documents. According to Creswell, theme analysis moves away from reporting the "facts" to interpreting people and activities. As part of making sense of the information, thematic data analysis distills how things work and names the essential features in themes in the cultural setting. It is the approach that interconnects the pieces/articles (Creswell, 2006). The researcher connected the themes from three primary sources/events and reflected them in Tanzanian settings.

Findings and Discussion

Unit I: Social Theory and Development, "The Impasse"

Tanzania has its historical background of life, but through different ideas and notions like modernization and liberalization of the first world countries, Tanzania is slowly losing culture, norms, and beliefs. Colonial education is used as a tool of domination and subordination. The previous pedagogy used by indigenous in Tanzania to teach their children is assigned a lousy image. Kumar highlights third-world countries, including Tanzania, are paying heavy prices for uncritically taking the dominant development ideology. Under colonialism and neo-colonialism, cultural subordination and socio-economic distortion is high (Kumar, 2015).

Technically, language is also an essential instrument of domination, in which native of Tanzania see their language as nothing to them and embrace the foreign languages. Families today believe more in a child who can speak English without knowledge and skills about a certain profession. Researches show that a child can understand well if is taught in his/her language; fail to abide that, knowledge generation and skills acquisition becomes complex (Rutto, 2017). Students may acquire skills and knowledge when studying in either mother language or foreign language; what is needed is government care and develops them for its later development. Kumar informs that India, as the case, neither provides skill-based jobs and retains highly qualified people nor gives good education to poor people. Tanzania also leans on the same problem as India of not maintaining skilled people and not providing good education to poor people; hence struggle for life for poor people becomes their central essential (Kumar, 2015).

Tanzania embraces *dependency theory* which emphasizes the development of marginalized nations' dependence on developed countries. International organizations like Doctors without Borders, Pathfinders,

Plan International, Internews, and International Rescue Committee, to mention a few, work in Tanzania. They are working to assist development while imposing their tricky strategies, loans, and unquestioned contracts of gold and other related minerals. Even if third-world countries question *the underdevelopment theory*, still the situation of the advanced capitalist world exploits the backward nations through new capitalist modes. The non-capitalist way yields *an idea of articulation of the way of production*. Also, the rise of *modernization theory* intended to remove poverty in third world countries when introduced in the world but to bulwark against the communism of Russia (USSR). Furthermore, Tanzania adopts the modern theory through technological advancement, but the unethical issue today touches every family. The following are some of the issues that Tanzania is losing due to development and modernization.

Tanzania lost its ruling system to Germany, and last was the British government, which used indigenous leaders by establishing so-called "indirect rule". Later, Tanganyika and Zanzibar gained independence in 1961 and in 1963 respectively.

Family and Social Welfare: The colonialists came from their way and destroyed Tanzania's family and social welfare; previously, families used to eat together and celebrate locally, which increased unity among the societies. The adaptation of the new life style has facilitated disunity among Tanzanians. The family and social welfare has changed and portrayed in western culture.

Beliefs and Norms: Tanzania had its way of believing in the existence of God, and they got results on time for their prayers; now, it is very hard for praying and getting results like it was before. The current ways of worshiping that have brought frictions and fighting for power within churches and mosques.

Education and Knowledge: Colonialists introduced formal education and abolished indigenous ways of transforming knowledge from generation to generation. For example, in 1858, Burton and Speke discovered the continent's deepest lake, Tanganyika, before Speke discovered and named Lake Victoria in honor of the queen of England (Queen Victoria). The lake before was known as Ukerewe, one of the tribes that live near the lake. It raises other questions about domination and life, like, what was the aim of renaming the lake? Why discovery? How? What was the intention? These questions cannot be answered by any colonialist.

Ethics and integrity: Most of the Tanzanian culture had the usual way of treating those who violate the rules and regulations. Nowadays, society is copying and pasting 1st

world countries' life. For example, the Introduction of mono-sex as a human right (Tanzania has not accepted this), poor dressing style, and others are emerging fast. They are outcomes of the debates done by psychologists and propagated by Westerners for their purposes, including the depopulation of the people.

Tanzania and Africa are losing their integrity and identity to western countries. It becomes difficult to identify why and how, but Africa, including Tanzania, must learn how to understand others' perspectives, missions, and visions. The mission and image of the westerners are to continue with domination and power all of their lives.

Unit II: Understanding Others: Perspective, Coercion, and Ambiguities

Kumar calls on ways to understand others as part of life and struggles for knowledge generation that developed and developing countries can copy. For easy understanding of "understanding others," questions are used to help with reflection on research and classrooms.

1. What are challenges you may face while understanding others perspective, vision and idea?
2. To what extent, is it possible to understand others phenomenological experience while researching with others?
3. How do we make meaning?
4. What is the idea of subjective and objective in the course of understanding others

Challenges in understanding others perspectives, vision and idea

A Perspective is how an individual view thing in the world from the point of life gestures, values, the current state of mentality, and the hypothetical they bring to the circumstances to others. Vision is an inspirational statement about an arousing hope of an individual, group, or company that can describe short-term or long-term pretensions. At the same time, the purpose, opinion, or any generality in mind due to internal understanding, mindfulness, or exertion is called an idea. Kumar (2022)¹ admits that the position is limited in understanding others. He also acknowledges that humans are private beings and cannot be understood only with scientific logically. The challenges inscrutability venture of understanding others' perspectives, vision, and ideas can be seen as follows:-

1. Understanding others from our lens and quickly making some conclusion: Creates problems in developing a rational idea about others' opinions, thoughts, and feelings.

¹ Sandeep Kumar (2022); Understanding Others: Perspective, Coercion and Ambiguities (un published Paper)

2. Understanding others from lived experiences creates a so-called subjective reality and your reality.
3. During the interaction, we use symbols and signs: This gives ambiguities in understanding others (Projective theory of empathy-“Other I”)
4. A person under observation may display different behavior, leading an observer to lose connection and sometimes to draw a poor conclusion *by an imaginative reconstruction of the observed event or action*.
5. Interpretation of the content is also a challenging thing when understanding others.
6. The mismatch between the method used and the nature of the fieldwork hinders understanding others.
7. Biasness of the existing perspective generates false ideas in understanding others.
8. Language diversity also creates ambiguities in understanding others.

Failure to organize thoughts and actions may lead to poor understanding of others due to poor interactions with the participants.

To what extent, is it possible to understand others phenomenological experience while researching with others?

Kumar (2022) argues that reality is private if the world is phenomenological. He also concurs that our life is embedded in contextual practices shaping our thinking, ideas, and behavior. The context and lived experience provide us with a framework of analysis that facilitates our perspectives on various issues and concerns. Sometimes contradictions in understanding others happen due to the differences in frameworks with others. Since the world is phenomenological and filled up with our lived experiences, the way we know any context, issue, or/or challenge will also be private. Finally, it is advised that when a researcher is interviewing, a participant must leave or put aside and try to understand the participant's ideas regarding their perspective to do justice to their responses.

How do we make meaning?

Making meaning is a psychological view of how people understand, realize, or make sense of life events, interactions, and the self. Also, it designates the procedure by which humans solve situations, events, things, or discourses inside the mind in their preceding know-how and experience. In due course of understanding others, Kumar (2022) explains how meaning-making is done through a cross-sectionality approach with the help of three diagrams labeled Diagrams 1, 2, and 3. He elaborated on how our minds generate meaning in a given situation through these diagrams. He further noted that there are three

stakeholders in the process of meaning-making; the content, the giver, and you as the knower (meaning maker). The interaction of these three dimensions generates cross-sectionality at the points which cause diversity in meaning-making.

The first meaning-making is based on the content where knower and giver are in secondary roles and content is a dominating role. The shared content becomes the deciding factor in meaning-making. Also, the 2nd diagram elaborates that the giver takes a higher position, and the giver influences the knower in comparing their ideas and the shared content. Through this, the meaning-making will happen as decided by the giver; for example, in the class, the student may be influenced by the teacher in comparison with the content or his/her way of thinking. Lastly, diagram three represents that meaning-making is happening towards the knower, where the knower becomes the primary influencer and content and giver become secondary. There is no better way of meaning-making.

Dialogue is the way of meaning-making, whereby the content becomes very valued in the discussion/interaction between two or more people. For example, when discussing the Social Theory of Education, some of the contents and reading materials will be referred to clear any queries raised during the discussion. The reflection on life and domination, any country that helps its people understand other's perspectives, mission, and vision will assist them in avoiding the dominance and power of the western.

Unit III: A Critical Historiography of History Psychology

Kumar (2021) says understanding the history of any discipline is an exciting journey if explored with a critical perspective and not like a story-telling approach. Tanzania has a unique historical story, but most of it is not written. Kumar concurs that the history we study in this world represents incomplete perspectives, and the incompleteness has marginalized many's ideas, work, and existence. They favor a particular group with the bias of contemporary political and market influences. Western interests do not acknowledge the contributions of black African psychologists and Tanzanian historians. Psychologist scholars need to familiarize themselves with psychology's development; this helps them to know different schools of thought and theories. It is a fact that locally and globally, psychology is associated with people's real-life problems and the intellectual interaction of some elites such as university academicians and psychiatric in the hospital (Kumar, 2021).

The Hegemony and Status Quo of the Western Psychologists

Kumar raises the issues done by psychologists who view the present in the eye of the past, as the way we are today is the gradual process from ignorance to enlightenment. The aim is to maintain the status quo by selecting historical events per the present values, ethics, and biases. They write and publish to make people believe the way we are today, and the current situation is the gradual progression of the past. It reflects the "African Poverty is the progress of the Past." The perpetuation of the current situation in the eye of the past intends to continue the domination, control, and power (western hegemony maintained).

Psychologists who could write their work in the eyes of the dominants were granted funds without looking at the whole social context, rather than their only interest. In Terman's view on intelligence, Kumar highlights that it was one of the works financed regardless of its failure to suggest ways to improve the children's intelligence and could focus on individual uniqueness and diversity of social context.

Kumar adheres to the enculturation of our cognitive and thinking domain in a particular way and direction; we have to move beyond theoretical frameworks' fixed mindset to generate contextual discourses. He also calls for revisiting the history of psychology written with a logical argument and perspective.

Immigrants and Black Africans in the eye of Western Psychologists

The intelligence quotients (IQ) of the immigrants and black Americans were reported as last on Earth since IQ was seen as hereditary and not a role of the environment. Kumar argues that these claims were problematic and based on discrimination. The brutality of colonialists to Africans during the slave trade was not reported as a factor. The writer (Arther Jansen-1969) did not recall the debate in America about race, gender, and immigration. Many scholars like Finison, 1976, Inez Prosser (1891-1934), Francis Summer (1895-1954), and Kenneth Clark (1914-2005) discuss issues of black Americans. They shed light on racial bias and correct false beliefs about African Americans. The research on the learning environment and class sitting arrangements reported continuing discrimination against black children.

Kumar asks which scholars and administrators need to think and act, why almost all countries in the world study western psychology in universities, and why there are no natives who have written psychology works. Can the native write the psychology basing their context? He further asks about the process of recognition of the psychological works.

In conclusion, Kumar says, accepting the givens does not allow us to search for alternatives, and we enhance the already drawn line. We need to understand that no

psychology is free from political, economic, and social intervention, and these interventions certainly influence the research and claims made by psychology.

Unit IV: Critical Pedagogy and Cultural Power

(An Interview between Henry A. Giroux and David Trend-Summary)

The historical view of critical pedagogy is back to the years of Plato and Socrates. These philosophers understood the essentialism of dialogue for human life and education. Paulo Freire, a Brazilian philosopher in the 1960s, made critical pedagogy known to the public. He explained schooling and political life issues and was explicit about third-world countries. Most of the colonized citizens used critical pedagogy to address their roles in oppression and to advise programs for revolutionary change. In the 1970s and 1980s, words like "empowerment," "dialogue," and "voice" were heard and recorded in the lexicon of western social reform movements. A pedagogical modification as time goes on gives a chance for its applicability in different contexts of socio, economic, political, and cultural differences.

In about two decades, education theorist Henry A. Giroux pushed and broadened the understanding of the relationship between students, teachers, education objectives, schooling, and political life. In his interview with David Trend, issues like knowledge and power, struggles and democracy, authority and agency, teachers and communities relate to each other in human life.

Giroux discusses that when you examine the language of critical pedagogy, the consideration should be the interest of the public you are addressing. Pedagogy is a tool and a weapon for human life. The excellent use of pedagogy increases knowledge, and knowledge decides the power. The power creates positive or negative room for struggle and democracy in the classrooms. Poor planning and budgeting cause struggle in education and the job market. The intellectuals work within some notion of authority that you can fight for having an ethical and political referent, with a dangerous alert of democracy to higher education by bloom. Authorities in most developing countries fail to create spaces for students' participation in classroom learning.

Teachers live with the community; the communities accommodate teachers and students. The nature of education in any society depends on community participation in circular development and the pedagogy used. In some schools embracing Learner-Centered Pedagogy, students ended up fighting with their teachers, and teachers were frustrated with teaching. Tanzania, a developing country, has the problem of the student deciding over the teacher and the teacher doing nothing. The final decision of most affected teachers is to quit the job or transfer to other schools whose parents and children value education. Tanzania should invest in critical thinking and problem-solving abilities. In this

study, TVET will be a crucial sector in improving people's lives and leaving western domination over it.

Unit V: Technical and Vocational Education and Training (TVET) in Tanzania

TVET is the lifelong learning, developing skills and knowledge in any context for present and future world use. Currently TVET is perceived and viewed as an instrument that influences the sustainable development of Tanzania. Tanzania confesses the disturbing scarcity of skilled workers in almost every sector (NACTE, 2020). The claim for investing in skills and knowledge development programs to deal with these deficits within the country's economic process is necessary. The improvements in teaching learning infrastructure and pedagogy may bridge the prevailing gap of skills mismatches and, therefore, avoid western domination and dependence.

In the report of mapping skills gaps and skills needed in technical education and training (TET) (NACTE, 2020) and a review of policy implementation conference proceedings at AICC-Arusha, Tanzania (NACTVET, 2022) together report significant mismatches of the skilled labor and job, shortage of skilled labor in some jobs, and lack of soft and technical skills among the graduates from TVET colleges. (UNESCO-UNEVOC, 2016) identified the unsolved problems to date, the issues of adjusting training courses to the demands of the labor market and target populations, coordination and harmonization of the various providers' TVET programs, and ensuring a continuation between the vocational and technical curricula.

The genesis and development of pedagogy are pretty interesting. Pedagogy evolved in the monastic schools of Europe between the 7th and 12th centuries. Sub-Saharan countries have critical questions which have never answered by decision makers and budget players in most of them, like:-

"Who are we to tell the children of others what they should learn, and how? Who are we to know what's better for others, what's to be bettered?" (Tabulawa, 2013).

Tabulawa argues that there is no homogeneous culture in all continents how can one pedagogy be applicable to the world. The particular relevance in culture that is not homogeneous in cultural groups where values systems have to learn to co-exist. Conclusively, Bowers (2005) cites that constructivist learner-centered pedagogy as the *"Trojan Horse of Western imperialism"* since it is an imposition.

LCP has an ideological basis in Western philosophy and educational theories (Sakata et al., 2021). As the vertical analysis has highlighted, multilateral organizations promote a "best practice" irrespective of the context. The spread of LCP reflects the norms of Western subculture, which can perpetuate the construction of the "inferior

others" (Kumar, 2015) and Said (1978) that the discursive practices of raising and imposing LCP are usually appropriate. To Tanzania has to develop the "framework" that fits its society, culture, economy, and politics. Framing the pedagogy according to the context is supported by (Tabulawa, 1998, 2013) advocates the development of an "indigenous pedagogy" that fits the cultural framework of the country concerned.

Conclusion and Recommendations

Losing the traditions and customs of Tanzania is a huge sin for the country and the future generation, Mwl. Nyerere said, Tanzanians love your country; your country is your mother. There is no other mother. Tanzania must maintain traditions and customs while continuing to protect relationships that are beneficial to it and other countries. Curriculum and frequent pedagogical revisits are needed to cope with the country's demands and people's life. Contextualization matters when deciding the required education and teaching/learning strategies.

Credits to Sandeep Kumar

Sandeep Kumar is an Assistant Professor at the University of Delhi, Department of Education. He is an expert in educational psychology, social theory of education, human rights education, social sciences, and political science pedagogy. Kumar is also competent in psychosocial perspectives in education, gender studies, academic research, and continuous professional development. He has taught different subjects in different colleges and universities at different levels. Kumar published books, journals, articles, and seminars attended and presented in India and outside India. He also holds various positions in the education department and outside the department, such as resident tutor, admission committee convenor, and M. Phil. Member of the departmental research committee, a committee of courses, faculty of education, convenor of M.Ed Programme, examination superintendent of B.Ed., M.Ed., M.Phil, and a member of the NCTE core Committee constituted for three years B.Ed-M.Ed., integrated Programme. He supervised different scholars from different nations like America, Africa and India.

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