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- i. Journal introduction and copyrights
 - ii. Featured blogs and online content
 - iii. Journal content
 - iv. Editorial Board Members
-

1. Moral Obligation as the First Principle of Practical Reason and Foundation of Universal Consciousness of Good and Evil. **1-12**
 2. Review of Empirical Studies on Assessment of Implementation of Practical skills in the Secondary School Curriculum for the Realization of Vision 2025 among Secondary School Learners in Kilimanjaro Region, Tanzania. **13-26**
 3. Is Gender Gendered? Female Protagonists in Macbeth (1606), Thelma and Louise (1991) and A Doll's House (1879) – Three Different Genres of Literature across Centuries. **27-32**
 4. Practical Teaching Methods and the Acquisition of Entrepreneurial Skills among Business Education Students in Rivers State Universities. **33-40**
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Moral Obligation as the First Principle of Practical Reason and Foundation of Universal Consciousness of Good and Evil

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ABSTRACT

The question of the consciousness of good and evil is a question intended to demonstrate whether morality is universal or relative. It has been critical to man throughout history. Arguments have been espoused to the effect that good and evil are relative and so there are no universal moral standards applicable across cultures on the one hand; whereas other thinkers have argued that good and evil are objective and universal, therefore, independent of any culture or individual on the other hand. Moral relativists, for instance, have argued to the effect that good and evil are people's creations, and in their view, this is the reason why they vary according to time, space, and more so, even from one person to another.

Keywords: moral obligation, first principle, practical reason, universal consciousness.

Classification: DDC Code: 882.01 LCC Code: PA3825

Language: English



London
Journals Press

LJP Copyright ID: 573333
Print ISSN: 2515-5784
Online ISSN: 2515-5792

London Journal of Research in Humanities and Social Sciences

Volume 22 | Issue 12 | Compilation 1.0



Moral Obligation as the First Principle of Practical Reason and Foundation of Universal Consciousness of Good and Evil

Crispin O. Isaboke^α, John Muhenda^σ & Josephine A. Nyambedha^ρ

ABSTRACT

The question of the consciousness of good and evil is a question intended to demonstrate whether morality is universal or relative. It has been critical to man throughout history. Arguments have been espoused to the effect that good and evil are relative and so there are no universal moral applicable across cultures on the one hand; whereas other thinkers have argued that good and evil are objective and u. al and, therefore, independent of any culture or individual on the other hand. Moral relativists, for instance, have argued to the effect that good and evil are people's creations, and in their view, this is the reason why they vary according to time, space, and re so, even from one person to another. On the contrary, those thinkers who hold that morality is objective and u. al maintain that moral principles and values are objective and apply regardless of one's culture, race or even religion. This article aims to interrogate the human rational nature, through the moral obligation, with the view of establishing the basic foundation(s) of morality and moral consciousness to unearth the truth whether morality is universal or relative. The article argues that good and evil are qualities of human acts and our awareness of good and evil has its source in the moral law, to which free acts must conform for them to be good. Suitably, the moral law is the first principle of good and evil, founded on the very rational nature of man, and from it flows all moral virtue. Consequently, our consciousness of good and evil must be rooted in rationality (reason), through the moral obligation, and it is a confirmation that as human beings, we share one and the same rational nature for which reason good and evil

are universal, corresponding to good acts and bad acts respectively and must be known to be so. The moral obligation must be the foundation of any and all theories of ethics and morality.

Keywords: moral obligation, first principle, practical reason, universal consciousness.

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I. INTRODUCTION

The aim of this article is to discuss the moral obligation as the foundation of the consciousness of good and evil (moral consciousness). It argues that the consciousness of good and evil is based on the fact that man has a moral obligation which is the first principle of practical wisdom. Effectively, other primary principles related to, and consistent with, the moral obligation, are dealt with *vis-a-vis* natural justice, the end does not justify the means and, the indirect voluntary. Due to the fact that the moral obligation is a dictate of reason that good be done and evil avoided, *good* and *evil* are elaborated as qualities of human acts in relation to man's last end, *happiness*. This is followed with a discussion of *ethics and the good life*. Moral relativism as a consequence of the denial of the first principle of practical reason is explained in detail. Additionally, it is demonstrated that the moral law, being natural, is universal. A contrast is made between the moral obligation and moral intellectualism in view of showing that Socrates was wrong in thinking that knowledge is virtue and that moral failure is due to ignorance. Finally, it is concluded that the moral obligation is the foundation of universal moral consciousness.

II. FIRST PRINCIPLE OF PRACTICAL REASON

The moral obligation¹ is one of the two principles of reason originating from the two faculties of the mind, the *intellect* and the *will*. The former is also known as *theoretical reason* while the latter is referred to as *practical reason*. Therefore, “there are two kinds of reasoning within the rational soul. The first is theoretical, giving us knowledge of fixed principles or philosophical wisdom. The other is practical, giving us a rational guide to our moral action under the particular circumstances in which we find ourselves and this is practical wisdom.”² The two faculties of the mind are a clear manifestation that morality is natural for the reason that man is rational by nature.

Thomas Aquinas argues that the moral obligation is the first principle of practical reason, just like non-contradiction is the first principle of speculative reason. He says that “...the precepts of natural law are related to practical reason in the same way the basic principles of demonstration are related to theoretical reason, since both are sets of self-evident principles.”³ In his view, these principles are evident in themselves and so need not be demonstrated. Clearly, being first principles, there are no other prior truths that can be used to demonstrate them. Accordingly, all other moral principles have their source in, and are inferable from, the moral obligation. The moral law, therefore, states that “good is to be done and pursued, and bad avoided.”⁴ It is enshrined in the very nature of a human being and is the source of all moral instincts, implying that morality is inevitably universal. The two faculties of the mind function in such a way as to interact mutually;

The will intrinsically and fundamentally aims at the attainment of some good even though

that good may sometimes be perverted, immoral and illegitimate. The good that is pursued by the will, provided it is not perverted, is inherently virtuous, lofty and noble since the attainment of any virtuous act must presuppose and involve a deliberately conscious decision, deliberation and sometimes an exercise of serious contemplation. A conscious decision and deliberation, must *ipso facto*, flow and emanate from the intellect. The intellect, therefore, is always behind the acts of the will explicitly or implicitly, or, in other words, the will must always involve the intellect in producing its own effects, unless it chooses to exceed or disobey the dictates and specifications of the intellect.⁵

It can be deduced from the above quote that the nature of the will is to desire the good yet it requires deliberation to ascertain whether the good it desires is the real and true good. In this regard, it interacts with the intellect, whose sole duty it is to know, for clarity. The will is not blind or does not act without being informed by the intellect.

Theoretical reason is concerned with being in general and how it can be known, and for this reason, its first principle is the principle of noncontradiction which is an expression of the fact that being is not contradictory in itself: being is whatever is in existence and it cannot not be at the same time and in the same respect. Thus, “the first judgment is called the principle of non-contradiction because it expresses the most basic condition of things, namely, that they cannot be self-contradictory. This principle is based on being, and expresses the consistency of being and its opposition to non-being...”⁶ On the flip side, practical reason is concerned with action, and due to that it is known as the faculty of action. It expresses the fact that man is not only a knower but also a doer. Knowledge needs to be

¹ The moral obligation is also referred to as the moral law or the law of good and evil, the law of right and wrong. The four terms are therefore used interchangeably in this paper, for they have the same semantic meaning.

² Samuel Enock Stumpf & James Fieser, *Philosophy and Problems*, Sixth Edition (New York: McGraw-Hill Publishers, 2002), p. 94.

³ Thomas Aquinas, ST-I-II, q. 94 a. 2.

⁴ Thomas Aquinas, ST-I-II, q. 94 a. 2.

⁵ Joseph Nyasani, *Metaphysical Psychology: Rational Psychology* (Nairobi: Consolata Institute of Philosophy Press, 2013), p.31.

⁶ Tomas Alvira, Luis Clavell and Tomas Melendo, *Metaphysics* (Manila: Sinag-Tala Publishers, Inc., 1991), p. 33/4.

put into action, wherefore the latter is a prerogative of the will while the former is a prerogative of the intellect. Yet his action, as Aristotle would argue, has an end, a purpose. This is to say that human beings act for a purpose, this purpose being happiness. With regard to the interplay between the two faculties of the mind (reason), Joseph Nyasani underscores the fact that the intellect "...is the capacity ...of the mind whose task it is to understand, think and reason.... It also happens to be the faculty from which the will flows."⁷ What this implies is that the will depends on the intellect to be able to function effectively in spite of the fact that the intellect does not coerce the will to act according to its dictates. On that account, the will acts only on knowledge of good and evil yet this knowledge is a function and preserve of the intellect. The process of deliberation, which precedes moral judgment and decision, takes place at the level of the intellect, which then informs the will of the right course of action to take. In essence, therefore, we deliberate on what we know. In other words action is informed by knowledge of good and evil.

That being the case, a denial of the moral obligation necessarily leads to the denial of universal awareness of right and wrong, of good and evil. Many times we find it easy to accept that good ought to be done, and that it must be done all the time, but we at the same time proceed to argue that there are situations that call for a suspension of the same, especially in the most extreme of circumstances, for instance if a mother is diagnosed with an ectopic pregnancy which eventually threatens her life. The argument of many would be that in such circumstances, abortion should be done in the best interests of the mother, oblivious of the fact that they had initially admitted that good ought to be done. Moreover, they fail to see that the act of abortion is intrinsically evil for it takes away an innocent person's life (that of the defenseless fetus) and that they do it deliberately, willingly, consciously, and by choice; for which reason they must take responsibility. We therefore emphasize the fact that it is impossible to agree that man has an obligation of a moral nature, the obligation to

(always) do good and avoid evil, and at the same time justify evil acts in certain circumstances. Nonetheless, one may wonder if there are any other moral principles apart from the moral law.

2.1 Other Related Principles

While the moral obligation is the first principle of good and evil, there are other principles of ethics which trace their source to the moral obligation and equally guide moral behaviour. These principles are; natural justice, the end does not justify the means and, the indirect voluntary. Significantly, all these principles are consistent with the moral obligation from which they draw their legitimacy and validity. Thus, they are an expression of the moral nature by demanding conformity of free acts to the first principle. Acts that are in agreement with these principles are in conformity with the moral law and they are a realization or an actualization of man's rational potential. Man has the potential to be happy, a potentiality he actualizes by acting in accord with the ought to be done. In essence, any act which disagrees with any of these principles is in contravention of the moral law and *ipso facto* detrimental or harmful to human nature.

2.1.1 Natural Justice

One of the principles that are consistent with the moral law is the principle of natural justice, according to which man has an inherent and therefore inviolable dignity. Effectively, "natural justice in human relations, is or ought to be assumed as an objective standard according to which human conduct must correspond, satisfy and emulate in order to placate the instinct of natural equity and the desire to be treated impartially, even-handedly and without variation."⁸ It is deducible from this quote that the moral obligation is presupposed. The fact that human conduct must be in accord with the moral obligation cannot be gainsaid. All things considered, whenever we invoke the principle of natural justice we demand to be treated in an objective and equal manner respectful of the inherent dignity. In the views of Joseph Nyasani,

⁷ Nyasani, *Metaphysical Psychology* p. 27.

⁸ Nyasani, *Legal Philosophy: Jurisprudence* (Nairobi: Consolata Institute of Philosophy Press, 2001), p. 145.

“when we speak of natural law, there is no doubt in anyone’s mind that it is a nature-produced law and not positive or man-made law intended or a law of conduct supposedly inherent in human nature and ascertainable as such by human reason.”⁹ He proceeds to argue that “it surely must be true to argue that no consistency, objectivity or inalterability of the principles of natural justice would enjoy any validity or even make any sense in total absence of some object of the actual predication base, or simply, some referral object.”¹⁰ Yet, “the referral object is the actual appeasement or satisfaction of the human nature itself as objectified and undifferentiated.”¹¹

It is obvious, therefore, that the principles of natural justice serve the purpose of fulfilling or satisfying the human nature “...which is explicitly or implicitly conscious of its existence and its ontological utility as well as its objective and undifferentiated application.”¹² In essence, “in very broad terms, natural justice demands the exercise of an even-handed operation without preference or prejudice to all time and in all places as its principal presuppositions.”¹³ This principle entails equal treatment of human beings by being fair to them and recognizing all the time that they belong to the kingdom of ends. They must always be treated with dignity rather than as a means to some selfish ends. By virtue of the dignity bestowed on them by nature, human beings should not be used as a means to some end, they should not be used as a tool or thing.

2.1.2 *The End does not Justify the Means*

Another principle consistent with the moral obligation is the principle which states that “the end does not justify the means.” To justify means to make good what is otherwise evil; to rationalize. Given that the ends of our acts are good more often than not, justification does not apply to the end but the means. Many times we use evil means to attain a good end and we justify those evil means on account of their good end.

⁹ Nyasani, *Legal Philosophy*... p. 143.

¹⁰ Nyasani, *Legal Philosophy*... p. 144.

¹¹ Nyasani, *Legal Philosophy*...p. 144.

¹² Nyasani, *Legal Philosophy*... p. 144.

¹³ Nyasani, *Legal Philosophy*... p. 145.

What this principle signifies is the fact that however good the end of an act can be, if the means used to its attainment are bad, that act remains essentially bad. The meaning of “end” in this and similar contexts is “goal,” “purpose,” or even “aim;” it signifies “that for the sake of which something is done.” Equally, by “means” is meant “how the end is attained or achieved.” “Means” refers to that through which something is achieved. Substantially, both of these terms are intimately related so that you cannot refer to one without implying the other. Now that a human being is a moral agent, that is to say that he engages in moral activity, and by fact that he naturally desires to be happy, his acts are always treated in relation to his ultimate end, happiness.

Moral philosophers, therefore, have debated whether human acts have a necessary connection with man’s last end or not. So to say, they have attempted to establish if human acts are a means to man’s perfection (attainment of the desired happiness) or ends in themselves. If they are a means to a certain end, then they find meaning in that end alone; but if ends in themselves, then their meaning is to be sought in themselves, not in anything else. In our present concern and, in relation, therefore, to the principle that “the end does not justify the means,” the question is whether an intrinsically evil act can be used as a means to a good end. Is it good, for example, to steal money to use it to take a very sick person to hospital so as to save his life? Does it matter what we do when the aim is good? Yet, it is abundantly evident that man has a duty of a rational nature to always do good and avoid evil.

This first rule of practical wisdom, and from which all other rules of morality ensue, does not allow for exceptions. It would therefore be in contravention of this first principle to use an evil act as a means to a good end. For instance, it would be evil for one to steal so that they can help save a life. The good end of saving life does not alter the intrinsic nature of the act itself, which is evil. In other words, evil must not be done with the intention to obtain good from it. A good end must not be obtained by use of bad means. This is the same as saying that good must be done all the time regardless of the possible consequences. In

other words, whether an act is good or evil is not dependent on that act's possible consequences or effects. For example, a mother who is diagnosed with an ectopic pregnancy may choose the termination of the pregnancy so that her life is saved. But by the fact that termination of a pregnancy is an act of killing, and that it is directly willed, the act done will remain evil at all times. That her life is secured does not change the moral worth of that act; it remains intrinsically evil.

Effectively, an act does not derive its goodness or lack of it from its consequences for two main reasons: first, most of the time our acts result in bad consequences, meaning that if the consequences were to define good acts, morality would be impossible. Second, if an act was to draw its moral worth from its consequences, it would mean that there are no intrinsically good or evil acts but good and evil are a result of consequences. At the same time, consequences normally come after action has taken place. Hence, there cannot be consequences of an act that has not been done. This would still be contrary to the moral obligation which implies that acts are good or evil in themselves, this being the reason why reason dictates that good ought to be done; also due to its connectivity with man's last end (happiness).

Thus, "an act that is bad in itself cannot become good or indifferent by a good motive or good circumstances.... Nothing can change its intrinsically evil nature. No person is ever allowed voluntarily to will that kind of act in any circumstances."¹⁴ As Fagothey observes further, "though a good end renders good the use of indifferent means, a good end cannot justify the use of evil means. We are never allowed to do evil that good may come of it."¹⁵ Morally indifferent acts belong to the category of acts that one may do, and this explains why a good end may render good the use of indifferent means. Surely, good means must be used for the attainment of a good end; otherwise, the act will remain intrinsically evil. Nonetheless, morally good acts and morally

bad acts belong to the category of acts that one must do and acts that one must not do respectively. It suffices to know that an act is evil to know that it ought not to be done; or that it is good to know that it ought to be done.

When all is said and done, a good or indifferent act must be done for a good motive and under good circumstances. A good act done for a bad motive though under good circumstances is evil by virtue of its motive. Similarly, a good act done for a good motive but under bad circumstances becomes evil by virtue of its circumstances. Any morally good act, so to speak, is one that is good in itself or at least indifferent, done from a good motive and in good circumstances.

2.1.3 *The Indirect Voluntary*

The principle of indirect voluntary, frequently called the principle of double effect, is also consistent with human nature as expressed through the moral obligation. It is founded "...on the fact that evil must never be voluntary in itself, must never be willed either as end or as means, for then it is the direct object of the will-act and necessarily renders the act evil."¹⁶ So to speak, evil can only be permitted as an unintended but unavoidable consequence of an otherwise good or morally indifferent act. An intrinsically evil act must not be done even in the most extreme of circumstances.

This principle is known as "principle of double effect" due to the fact that it presupposes two (double) effects flowing from one and the same act (good in itself or indifferent); one of the effects being good while the other is evil. As a matter of principle, it is only a good act or a neutral act that can be done for a good motive and under good circumstances. It is only the two kinds of acts that are consistent with the moral obligation. Whereas a neutral act can become good if done under good motive and in good circumstances, an intrinsically evil act cannot become good due to its good motive and good circumstances. Moreover, many times the good effect is the good intended whereas the evil effect is the evil unintended but unavoidable.

¹⁴Austin Fagothey, *Right and reason: Ethics in Theory and Practice* (St. Lois: The CV. Mosby Company, 1953), p. 101.

¹⁵ Fagothey, p. 101.

¹⁶ Fagothey, p. 102.

This principle is also called “principle of indirect voluntary” due to the fact that the evil effect, although not directly willed, is foreseen but cannot be avoided. What this means is that it is well clear to the doer of the act that the evil effect is inevitable if the act in question is to be done. Yet since it is not intended, it is willed but only indirectly. So, willing indirectly simply means that though one does not intend the evil effect, there is nothing they can do to prevent it. We say that there is nothing they can do because if they must do anything, it must be good or indifferent; good ought to be done. This means that evil is not an option. It is in the sense of being unable to act due to the fact that there is nothing good one can do that we refer to the evil effect as merely allowed or permitted.

Therefore, “though I am never allowed to will evil, I am not always bound to prevent the existence of evil.... Sometimes I cannot will a good without at the same time permitting the existence of an evil which in the very nature of things is inseparably bound up with the good I will.... Sometimes I am bound to prevent evil, and in these cases it would be wrong for me to permit it.”¹⁷ According to this principle, while as human beings we are under obligation to do good and avoid evil, we are not obliged to prevent evil by all means:

Are we obliged to make sure that every single consequence of each of our acts will be morally good, or at least not bad? If so, the scope of human activity becomes so limited as to make life unlivable. One who accepts a job when jobs are scarce cuts someone else out of a livelihood, a doctor who tends the sick during a plague exposes himself to catching the disease...a teacher who gives a competent examination knows that some will probably fail.¹⁸

If we were to be obligated to ensure that consequences of our acts are good before we act, one would not accept to take a job offer knowing very well that it will disadvantage others; a doctor will not attend the sick during a plague with the knowledge that he may contract the disease and

¹⁷ Fagothey, p.102.

¹⁸ Fagothey, p.102.

die nor could a teacher give a competent examination knowing very well that other candidates will fail.

As a consequence, if an act that is good in itself or at least indifferent but it is found inevitable that if done it will result to two effects, one good and the other evil, that act is morally permissible under certain conditions, all of which must be fulfilled in order for that act to be morally justifiable. The requirement that all the conditions be fulfilled for the act in question to be morally justifiable is to ensure strict adherence to the moral law as the first principle of morality. A violation of any one of these conditions would render the act contradictory to this first principle of practical reason and by that fact the act is evil. This principle of double effect has four main conditions that must be fulfilled in order for an act to be morally justifiable. The first one states that “the act to be done must be good in itself or at least indifferent,” the second that “the good intended must not be obtained by means of the evil effect.” The third maintains that “the evil effect must not be intended for itself but only permitted;” whereas the fourth condition states that “there must be a proportionately grave reason for permitting the evil effect.”¹⁹ Nevertheless, it is only when all of these conditions are present that an act can be said to be morally justifiable. If anyone is not present even if all the rest are, that act remains evil. There is no middle ground between good and evil; any human act is either good or evil. It is therefore a misconception to think that there can be less evil. We reiterate that conduct has the quality of being good or evil, or rather, human acts are morally significant.

III. GOOD AND EVIL: QUALITIES OF HUMAN ACTS

It must be borne in mind that good and evil are qualities of human acts, constituting the formal object (*objectum formale*) of ethics. It goes without saying that ethics deals with human acts, commonly referred to as conduct (*objectum materiale* or material object). Human acts, known as *actus humanus*, are contrasted with acts of

¹⁹ Fagothey, p. 103.

man, referred to, in Latin, as *actus hominis*. The former are characterized by voluntariness and are therefore done freely, consciously, deliberately, willfully, and for that reason we are held responsible for them, given that they are in our power to do or not do them; while the latter are non-voluntary and are, so to speak, not willed, not in our control, and they characterize us as animals. Acts of man are shared by man and animals, the reason why we are not held responsible for them. They have no moral significance while human acts do have. For instance, stealing, cheating, rape, killing are human acts while walking, eating, sleeping, sitting are acts of man.

More importantly, human acts have a relation with the final end of man, called happiness. Thus, acting virtuously or viciously will necessarily lead to one's happiness or lack of it respectively. Happiness being the supreme good of man is chosen of necessity for, as Thomas Aquinas argues, no one chooses unhappiness. Hence, choice is only of the means to happiness, and so the critical question here is the question: "is happiness attainable by the exercise of both good and evil? Another important question is whether good and evil are universal concepts, standing for human acts. However, the truth is that it is not by the mixture of both good and evil that we attain happiness but only by doing the good. This explains why the moral obligation exists; to connect man to his last end by dictating that good be done and evil avoided. Simply put, the moral obligation states that 'good ought to be done.' According to Kant:

...pure reason by itself can determine the will. If this were not possible, he thinks, the whole of morality would be an illusion; action on impulse or in accordance with desire or inclination is, like everything else that is empirically grounded, subject to the laws of physical causality, and all talk of 'ought' is therefore here irrelevant – an 'ought' can arise only when man has a choice between doing what his inclinations, if unchecked by reason, would inevitably lead him to do, and doing what reason tells him is in accordance with the

moral law. Moral laws are laws of freedom, as opposed to laws of nature; and man's conduct must somehow come under the first kind of law if there is to be such a thing as morality.²⁰

In effect, there is an ought to be done, and if what I do is what I ought to do, then my act is in accord with the moral obligation, and therefore virtuous. My act is equally virtuous if what I avoid is what I ought to avoid. However, if what I do is what I ought not to do or what I avoid to do is what I ought to do, by that very fact, of doing or avoiding, my act is in direct opposition with the moral obligation, is evil and I take responsibility for it. For example, I may want to steal another person's laptop but reason shows me that stealing is evil and that evil ought not to be done. So if I go ahead and steal the laptop, I would have stolen it with complete knowledge that I ought not to steal. Hence, I must be answerable to conscience. In this case, acting or not acting is made possible by the fact that we are free beings. Good and evil go hand in hand with freedom of choice and have everything to do with man's perfection.

3.1 Ethics and the Good Life

In point of fact ethics deals with the question of the good life for an individual; and it is, *ipso facto*, an attempt to answer the question "how do I ought to live to live a good life?" Or still, "what is the nature of morality?" On tackling the ethical question, philosophers have come up with different theories that according to them are sufficient explanations to the ethical problem. Unfortunately, these theories have instead become a source of confusion rather than of clarity and precision in responding to the critical question in ethics: how do I ought to live to live a good life? Such confusion is evident in the way people would want to apply different theories to different case scenarios, eventually begging the question: which is the correct theory among these? It is for this same reason that ethics and morality have been reduced to subjectivism and relativism, positions, which, if accepted to be true, destroy the same morality these theories purport to explain.

²⁰ John Kemp, *The Philosophy of Kant* (New York: Oxford University Press, 1968), p. 57.

On the one hand, a good life can be defined as a happy life; meaning that happiness is at the centre of ethics. On the other hand, all attempts that have been made in response to what a good life consists of have identified virtue or rightness of action as equally central to ethics. The two concepts of *happiness (eudaimonia)* and *virtue (arête)* are therefore of paramount significance in ethics. The most disturbing question in this regard is the question, “is happiness all about virtue or does one lead to the other?” While almost all the existing theories ranging from hedonism, utilitarianism, epicureanism, virtue ethics, if only to mention a few, have concurred that happiness is the ultimate end of man or the highest good that man can ever attain, others arguing that happiness is the reason why one must act virtuously (to be happy), they differ on how it is attained, and this is the reason why there are several theories of ethics yet only one is needed, if the principle of noncontradiction is anything to go by. Some other thinkers have argued that happiness cannot be the motivation for doing good, otherwise, one does not do good if happiness was to be the motive. In that regard, therefore, Immanuel Kant does not view virtue as a condition for happiness although it is necessary for it. He holds the view that the only reason for one to act virtuously is duty.

It is for this reason that Kant argues to the effect that only two things are worthy of admiration and awe; “the starry heaven above us and the moral law within us are, he was accustomed to say, the only objects worthy of supreme admiration.”²¹ Significantly, he believed in “the supremacy of the moral law....”²² He holds the view that the moral law has its foundation on consciousness, and for that reason, he says;

Consciousness tells me that I ought to perform certain actions, and a little thought suffices to convince me that the oughtness is universal and necessary. If I analyze, for example, the sense of obligation in the negative principle, Lie not, I find that, apart from the question of motive or utility, which are contingent

²¹ William Turner, *History of Philosophy* (London: Ginn and Company, 1929), p. 541.

²² Turner, p. 541.

determinants, it is a principle valid throughout all time and space.²³

In other words, regardless of the good that may result from acting in accord with the negative principle or even the reason why I should not lie, the command applies not only to me but goes beyond me to apply universally and objectively. Its application is not limited within the realms of space and time. There is no doubt, therefore, that morality is universal.

We can, therefore, rightly infer that an obligation brings with it a sense of necessity and universality so that whatever is good or evil is neither determined by situations nor times; nor are they dependent on the minds that affirm or deny them. On this understanding, it is inevitable that we need a principle that can be valid and applicable in all time and space. That notwithstanding, the two aspects of necessity and universality “affect the form, not the contents, of the moral law, so that in the example just mentioned, the universality of the prohibition, Lie not, is derived from the general formula, into which all obligation is translatable – So act that you can will that the maxim on which your conduct rests should become a universal law.”²⁴ Being rational beings, human beings have an obligation to behave in a rational way “...and for Kant this means that one ought always to behave as if one’s course of conduct were to become universal law.”²⁵ Failure to do so would mean that morality does not exist.

3.2 Moral Relativism: A Consequence of the denial of the Moral Obligation

A denial of the moral obligation would imply that good and evil are relative, be it to individuals, cultures or circumstances. It also implies that morality is merely conventional, not natural. It would therefore mean that good and evil are arbitrary. In this sense, what is good for one person need not be good for another, nor is

²³ Turner, p. 541.

²⁴ Turner, p. 541.

²⁵ Richard H. Popkin and Avrum Stroll, *Philosophy Made Simple: A Complete Guide to the World’s Most Important Thinkers and Theories*, Second Edition (New York: Three Rivers Press, 1993), p. 39.

whatever is good or evil for one culture applicable in the same sense to other cultures. According to relativism, so to speak, morality is about opinions and preferences yet, "...there is no truth out there to be discovered, and it does not make sense to say that an answer is really correct."²⁶ Furthermore, "if one says that moral norms change with time, place, or persons he is a relativist. Moral relativism holds that no theory is correct as compared with another; that the goodness of an act depends on a variable norm."²⁷ What this essentially means is that truth does not exist and consequently a denial of truth leads to the denial of morality.

It therefore follows that any argument that denies the moral obligation does not only destroy the universal moral fabric but also the entire moral spectrum. An act that is good or evil depending on individuals or different situations is not good or evil by that fact alone. It cannot be true that no theory is correct as compared to the other for if this were to be the case, the obvious implications are that there is no truth about human acts. Whether human acts are good or not therefore would be arbitrary and morality would be nonexistent.

However, it is our belief that there must be a theory which is correct about good and evil and such a theory must be founded, and finds its justification, in the moral obligation. In equal measure, any theory purporting to guide ethical behaviour that is contrary to the moral obligation is a false one and cannot be a measure or standard of good and evil. Human nature is one and the same, shared by all human beings, actual or potential, and it dictates how human beings ought to behave to bring themselves to their perfection.

It is this rational nature that is the foundation of morality and human beings are obligated to always act in accord with it for two main reasons: first, and more importantly, simply because it is the right thing to do as rational beings; second,

because virtue is intertwined with happiness in a manner that it is only by acting virtuously that one attains happiness, which is his supreme good. In the latter sense, a human being naturally desires to be happy yet it is only by acting in accord with right reason (the ought) that he attains happiness. Acting in conformity with reason signifies acting virtuously while acting contrary to the dictates of right reason means acting viciously. It is deduced therefore that any ethical theories that are inconsistent with the moral obligation, are by that virtue, a denial of this very foundational principle of morality. In that sense, they cannot be guides to morality or good and evil.

Therefore, to act in accord with reason implies that if one knows that a certain human act is good, he does it freely, and if evil he avoids it without coercion. Primarily, as rational beings, we are under obligation to do the good due to the fact that it is what it entails to be a human being. That we will attain happiness due to our virtuous acts is only secondary. We do not engage in virtuous activity due to conditions or so that we may attain happiness. The moral obligation is unconditional, it is categorical: good ought to be done. So, it is good to do just that. As an ideal, it attracts our free acts so that if we conform them to it, they are good and they lead us to our perfection but if we act in the contrary, our acts become evil and detach us from our ultimate end of happiness. It is not the moral obligation to ensue in our free acts, because then every act would be good; it is the source of our virtuous acts.

In this regard, rewards or punishments, as pre-conditions of our good acts are evil for they portray morality as merely conditional besides implying further that in the absence of those pre-existing conditions, one may not act in the same way as they would in their presence. Yet to act virtuously demands that one acts in the presence of conditions as they would under no conditions whatsoever. It is our belief that this is the sense in which Kant states in one of his formulations of the categorical imperative that "act only on that maxim by which you can at the same time will that it should become a universal

²⁶ Robert C. Solomon, *Introducing Philosophy: A Text with Integrated Reading*, Eighth Edition (New York: Oxford University Press, 2005), p. 147.

²⁷ Milton A. Gonsalves, *Fagothey's Right and Reason: Ethics in Theory and Practice*, Ninth Edition (New Jersey: Prentice Hall, 1985), p. 99.

law.”²⁸ The consciousness of good and evil is proper only to human beings, who are rational by nature. Thus, a denial of the moral obligation is a denial of rationality and also of humanity.

23.3 The Universality of the Moral Law

Of critical importance, Kant believed in “the supremacy of the moral law...”²⁹ Put differently, there was no law that could be above the moral law or to which the moral law can be subjected.

In other words, our actions should be guided by our own reflections as to whether they could be universal laws, and if yes, then they are good, and if not, then they are evil. Kant calls this the categorical imperative as opposed to hypothetical imperative. He goes further to distinguish “inclination” and “obligation” by emphasizing that “an obligation is that which one ought to do despite one’s inclination to do otherwise. If no obligation exists, then it becomes a matter of inclination or of taste what one should do.”³⁰

To act justly or morally, therefore, one has to, and must, suppress their feelings as well as inclinations so that they may do that which they are under obligation to do. If one acts out of fear of any kind, one does not act in accord with reason. So, “...morality, as Kant sees it, is closely bound up with one’s duties and obligations.”³¹ Universalization of our individual acts is the test of a moral act in that an act which can be universalized is good while one that cannot be universalized cannot be good (is evil). Accordingly, it is by virtue of the moral obligation that we are held morally responsible, i.e., when our free acts are not in conformity with the moral law.

Kant goes further to give another formulation of the categorical imperative to reiterate the fact that the dignity of the human person must be given its inherent respect. In this formulation, he says: “So act as to treat humanity, whether in thine own

person or in that of any other, in every case as an end withal never as a means only.”³² In this he makes an appeal to humanity that people must respect one another due to their rational nature and the inherent value through which they are equal. He emphasizes that “we should treat others as ends in themselves because that is how we regard ourselves. To treat another person only as a means of achieving what we want is to disregard his or her humanity, to treat a person as a thing and to fail to show due respect for his/ her rational nature.”³³

In order to clarify his argument further, Kant distinguishes ‘acting in accord with duty’ and ‘acting from duty,’ in which case he avers that the former are not moral acts whereas the latter are moral acts. In effect, he sees the motive from which an act is done as constituting the essence of morality; for a person can only be said to be moral if and when they act from a sense of duty. Consequences have no place in the moral worthiness of an act. It is from this understanding that he argues that “a good person is a person of ‘good will,’ a person who acts from a sense of duty.”³⁴

Furthermore, Kant argues that pleasure cannot be the foundation of the moral law. He considers feelings as most unstable yet they determine pleasure. On the contrary, due to the universality and necessity of the moral law, it must inevitably be based on a foundation that cannot be altered. Neither can it be founded on happiness “for the essential characteristic of the moral law is its obligatoriness, and no one is obliged to be happy.”³⁵ We are obliged to do good. It is sufficient, therefore, to say that thinking along the Kantian concept of duty for duty’s sake is the only sure way of arriving at a universal moral consciousness. So, could Socrates have been wrong in equating knowledge with virtue?

²⁸ Immanuel Kant, *Groundwork of the Metaphysics of Morals*, Mary Gregor Translation (Cambridge: Cambridge University Press 1997), p. 222.

²⁹ Turner, p. 541.

³⁰ Popkin and Stroll, p. 36.

³¹ Popkin and Stroll, p.36.

³² Popkin and Stroll, p. 40.

³³ Popkin and Stroll, p. 40.

³⁴ Popkin and Stroll, p. 37.

³⁵ Turner, p. 542.

3.4 Moral Intellectualism

The Socratic thinking that knowledge is virtue is known as *moral intellectualism*. This is the thinking that knowledge necessarily leads to action. Contrary to the fact that man acts freely, moral intellectualism maintains that knowing virtue necessarily leads to acting virtuously. Although being in possession of knowledge of virtue enables one to make an informed free choice, a choice which must be preceded by deliberation, such knowledge suffices for virtuous action according to Socrates. It is due to this kind of thinking that he views vice as a product of ignorance.

As it is abundantly evident, the mistake that Socrates makes with regard to moral failure (incontinence) is the thinking that the will always follows the dictates of reason (acts in accord with knowledge of necessity) and *ipso facto* denying the free nature of the will, either knowingly or unknowingly. His thinking implies that man is not free in doing the good; and that is why Socrates attributes *akrasia*³⁶ to ignorance. Socrates argues that being in possession of knowledge of virtue leads necessarily to virtuous activity. According to him, knowledge, virtue and happiness have a very intimate relationship. However, he also believed that virtue is the most precious possession a person can be in possession of. The element of choice was nonexistent in his thinking. To know the good for him was sufficient to do the good.

Apparently, it must be pointed out that any free choice entails power on the part of the agent to act in one way or another; in this case, to choose to act in accord with knowledge or contrary to knowledge. It goes without saying that reason, as a rational faculty, dictates that we act in conformity with knowledge. On this account, we take responsibility for our free acts. What this means is that we must be answerable for doing evil (acting against the dictates of reason) yet we have power to do the good (act in accord with reason). The power of choice is a necessary component of the moral obligation. It is unsurprising that our choices must be in perfect

³⁶ *Akrasia* is Greek word that refers to ‘incontinence’ or ‘moral failure.’

accordance with the moral obligation. In essence, what I do must be what I ought to do; and what I refrain from doing must be what I ought not (to) do. It occurs to us, though, that such is not always the case but this does not negate the fact that we have a duty to do the right thing. Many are the times when what we do is contrary to what we know; contrary to what we ought to do. Thus, vice is a product of our free choice. It arises when we freely do what we ought not (to) do and the vice-versa is also true.

Aristotle rightly observes that it is not due to ignorance that people do evil. They do evil due to strong desires but with complete knowledge that they are doing evil. As stated in the *Encyclopedia of Ethics*: “incontinents make the right decision...and act against it... Their failure to stick to their decision is the result of strong appetites; in Aristotle’s example, we recognize that we ought to avoid eating this sweet thing, but our recognition that it is sweet actually triggers our appetite for sweet things, which causes us to eat it after all.”³⁷ In other words, Socrates was wrong in assuming that our free acts translate into, and are a true reflection of, the moral obligation. Nevertheless, “from the doctrine that virtuous activity is voluntary and in accordance with choice, it follows that virtue and vice are in our power, and that Socrates’ doctrine is false.”³⁸ In his view, our acts are in perfect accord with the moral law, but we hold a different position; that our acts ought to be in perfect accord with the moral obligation although it is not always the case that they are. Man has the freedom of the will to act in accord with the ought or not, and this explains why man must take responsibility for his actions. For instance, one who steals does so with full knowledge that stealing is evil and they ought not to steal but they go ahead to do it. They must therefore take responsibility, in which case their conscience will demand for an answer as to why they did the act yet they knew it was evil. At no point can conscience be answered satisfactorily

³⁷ Lawrence C. Becker & Charlotte B. Becker eds., *Encyclopedia of Ethics*, Second Edition, Volume 1: A-G (New York: Routledge, 2001), 96.

³⁸ Frederick Copleston, *A History of Philosophy, Vol. 6: Modern Philosophy Part II: Kant* (New York: Image Books, 1964), p. 339.

and it is on this understanding that one will always regret their evil actions as long as they live.

So there is a law within me that demands of me to only do the right thing in all circumstances. Thus, we have an onerous duty to do the right thing by always obeying our conscience. But it is also obligatory that we train our conscience to be the type of conscience that can judge as good what is really good and as evil what is really evil. In any case, “we can be said to know, for example, that we ought to tell the truth. But such knowledge is not knowledge of what is, that is to say, of how men actually behave, but of what ought to be, and that is to say, of how men ought to behave. And this knowledge is *a priori*, in the sense that it does not depend on men’s actual behaviour.”³⁹ Furthermore, “even if they all told lies, it would still be true that they ought not to do so. We cannot verify the statement that men ought to tell the truth by examining whether they in fact do so or not. The statement is true independently of their conduct, and in this sense is true *a priori*.”⁴⁰

IV. CONCLUSION

In a nutshell, the moral obligation is the first principle of good and evil and the source from which moral goodness flows. Any and all moral principles find meaning in this principle which states categorically that good ought to be done. Due to the fact that it is rooted in the very rational nature of man, it is a universal principle that guides conduct, for which reason good and evil are universal. It is, in this sense, sufficiently evident that universal consciousness of good and evil is rooted in the moral obligation. Any argument to the contrary will only mean that morality does not exist, yet this is defeatist in itself. Man’s consciousness of good and evil is intrinsic and demonstrable. We can say without fear of contradiction, that upon the principle of the moral obligation are founded all other moral principles and from it flows the consciousness of good and evil, which is therefore, inevitably universal. Consequently, it follows as a matter of logical necessity that the moral obligation is the

³⁹ Copleston, p. 101.

⁴⁰ Copleston, p. 101.

source of any, and all, other obligations; be they social, political, economic, or even religious.

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Review of Empirical Studies on Assessment of Implementation of Practical skills in the Secondary School Curriculum for the Realization of Vision 2025 among Secondary School Learners in Kilimanjaro Region, Tanzania

Dr. Kezia J. Mashingia

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ABSTRACT

Vision 2025 recommends that education should lead to high quality livelihood for all Tanzanians through strategies which ensure attainment of a level of tertiary education ,hard work and creativity through implementation of practical skills among learners. Empirical studies related to the implementation of practical skills for the realization of Vision 2025 among Secondary School learners have not been documented in Kilimanjaro Region.

Keywords: implementation, practical skills, strategies, perceptions, challenges, literature review, vision.

Classification: DDC Code: 378.5 LCC Code: LA1058

Language: English



London
Journals Press

LJP Copyright ID: 573333

Print ISSN: 2515-5784

Online ISSN: 2515-5792

London Journal of Research in Humanities and Social Sciences

Volume 22 | Issue 12 | Compilation 1.0



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ABSTRACT

Vision 2025 recommends that education should lead to high quality livelihood for all Tanzanians through strategies which ensure attainment of a level of tertiary education, hard work and creativity through implementation of practical skills among learners. Empirical studies related to the implementation of practical skills for the realization of Vision 2025 among Secondary School learners have not been documented in Kilimanjaro Region. Thus the aim of this study was to document the current study and to review empirical studies related to the implementation of practical skills among secondary school learners in general. This paper addresses four themes of literature review in implementation of practical skills among secondary school learners: Strategies used by Secondary School teachers in the implementation of Practical Skills among secondary school learners; Perception of teachers towards implementation of practical skills among secondary school learners; Challenges faced by teachers and learners in the implementation of practical skills for the realization of Vision 2025 and possible solutions; Summary of literature review and identification of the research gap, summary of main findings, conclusions and recommendations. This study used convergent mixed research methods. The sample population was 531 people including 3 DEOs, 110 Secondary School teachers, 11 heads of schools, 11 academic masters and 396 Form four learners of government and private secondary schools of three district councils. Probability and non probability sampling were used. Data were

collected through questionnaires, interview guide, document analysis schedule and observation schedule. The findings revealed strategies of assigning learners practical skill activities; developing practical skill projects; positive perception of teachers and learners towards practical skills; an interlink between practical skills and employment opportunities; challenges included difficulty of teachers in preparing practical skill activities, inadequate qualified teachers; inadequate practical skill facilities; and solutions to the challenges included Education Planners to plan refresher courses for secondary school teachers. In conclusion this implied that Vision 2025 could be realized through secondary school education by learners acquiring practical skills which help improve their livelihood. Recommendations include practical skill subjects such as agriculture and building construction to be introduced to all secondary schools.

Keywords: implementation, practical skills, strategies, perceptions, challenges, literature review, vision.

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I. INTRODUCTION

The Vision 2025 which was launched in 2000 has three pillars namely, high quality livelihood for all

Tanzanians; good governance and rule of law ; a strong and competitive economy (Planning Commission ,2000). Vision 2025 recommends that education should lead to high quality livelihood for all Tanzanians; developmental mind set and empowering culture ; development of oriented culture, hard work and creativity, education as a strategic change agent, promotion of science and technology education, promotion of information and communication technologies. In this study the focus was on one of the Vision 2025 objectives which is high quality livelihood for all Tanzanians expected to be attained through strategies which ensure the attainment of a level of tertiary education, hard work, and creativity through implementation of practical skills among learners for the realization of Vision 2025. These were to be achieved through education by focusing on specific subjects. Vision 2025 targeted subjects such as agriculture, business, ICT, together with STEM subjects namely science, technology, engineering and mathematics. The Ministry of Education, Science and Technology (MoEST) has identified these subjects and teachers are being trained in these subjects in ear marked science colleges and universities. These subjects are also stipulated in the reviewed curriculum (TIE,2013). This study focused on the following practical skill subjects, agriculture, home economics, building construction, carpentry, computer studies, book keeping and commerce, fine art and music. These subjects are taught in some schools as optional and in other schools as core subjects. The question is that what are the teaching strategies used by secondary school teachers? What are the perceptions of teachers and learners on implementation of practical skills for the realization of Vision 2025 for the focused subjects? What are the challenges faced by teachers in implementing these practical skill subjects and their possible solutions? These questions were addressed in the findings of this study.

Implementation of practical skills among secondary school learners has been a great concern to educationists. For example, Nyerere's idea of Education for Self Reliance (1967)

emphasized integrating theory and practical skill activities. The secondary school curriculum was revised by TIE,(2013) to be in line with the expectation of Vision 2025 which emphasizes strategies such as demonstrating practical activities, developing practical projects for learners, and practical skill activities such as farming, building houses, masonry, and carpentry. The government developed education programmes through MoEVT (2010) such as Secondary Education Development Programme, SEDP1 (2004-2009) and SEDP 11(2010-2014) which emphasized technical education, ICT application and promotion of practical skills development. Education training policies were also formulated such as ETP, 1995(MoEC,1995) which emphasized learners to learn technical skills and vocational skills. All these developments have been geared to implementation of practical skills among secondary school learners in order that Vision 2025 can be realized. But what are the teachers and learners perceptions on these developments? Are teachers eager to teach and receive the developments positively or not? What are the challenges faced by teachers and possible solutions in implementing practical skills among secondary school learners in Kilimanjaro Region? Do learners perceive that they are adequately prepared in practical skills for employment opportunities? These concerns are in line with the theory guiding the study Overcoming Resistance to Change (ORC). These concerns were addressed in the findings of this study.

II. STATEMENT OF THE PROBLEM

Since Vision 2025 was launched in 2000 (Planning Commission,2000),many curriculum innovations have been put in place. Yet, stakeholders, education officers, teachers, learners and parents are still concerned with ordinary secondary education in leading to the realization of Vision 2025.Practical skill subjects have been introduced and made compulsory to ensure learners left secondary schools with practical skills. What is not known is whether the teachers have been trained on teaching these practical skills among learners and if so, it is

important to find out if secondary school teachers are actually teaching as recommended.

Few research studies have been done on strategies such as Chib and Wardoyo, (2018) Singapore; Rafai *et al.*(2014) Nigeria; Lupeja, (2017) Tanzania; on perceptions such as Oloyede & Sihlongonyane,(2010) Swaziland; Kinyaduka, (2014) Tanzania; on challenges and possible solutions such as Bosser *et al.*(2015) Sweden; Machingambi,(2017) Zimbabwe; Tshabangu and Msafiri (2013) Tanzania; Siril *et al.* (2013) Tanzania. These studies have examined strategies used by secondary school teachers ,their perceptions, challenges and possible solutions to the challenges towards implementing practical skills. However, few studies have been done with particular reference to Vision 2025. No known particular study has dealt with implementation of practical skills for the realization of Vision 2025 among secondary school learners in Kilimanjaro Region, Tanzania. Also up to now, we do not have proper documentation to see whether we are moving towards the attainment of Vision 2025 through secondary education. Therefore, the purpose of the current study was to document the findings and to review empirical studies related to implementation of practical skills among learners for the realization of Vision 2025 in Kilimanjaro Region, Tanzania.

III. THEMES OF LITERATURE REVIEW

The study was guided by the following themes of empirical studies.

- Strategies used by Secondary School teachers in the implementation of Practical Skills for the realization of Vision 2025;
- Perception of teachers towards implementation of practical skills for the realization of Vision 2025;
- Challenges faced by teachers and learners in the of implementation of practical skills for the realization of Vision 2025 and possible solutions;
- Summary of literature review and identification of the research gap

IV. THEORETICAL FRAMEWORK

This study was guided by the Theory of Overcoming Resistance to Change (ORC) by Coch and French (1948) who suggested that change can be directed, managed and controlled. The model assumes that success or failure of curriculum implementation is dependent on how the curriculum developer influences the curriculum, the teachers, the students and the public because they are the ones who may resist change at the time of introduction of a new programme. In effect the model advocates for identification and effectively dealing with the concerns of the teachers during implementation process (Coch & French,1948).

If we desire change then we must address people's misgivings, their misapprehensions, or other such related factors. To get the desired result, curriculum developers should identify and deal with the concerns of the staff in various educational institutions when implementing new curriculum (Coch & French, 1948). At normal circumstances, people want to change but at the same time have certain concerns. This creates some resistance at the outset. Success or failure of implementation of practical skills then would depend on whether or not a teacher overcomes the resistance (Ahmed, 2014).The concerns are classified into four categories. They are insignificant concerns; personal concerns; task-related concerns; and impact-related concerns.

V. INSIGNIFICANT CONCERNS/ UNRELATED CONCERNS

At the initial stages, teachers do not perceive a relationship between themselves and the suggested changes. For example, if a new programme is being developed, a teacher at this stage may or may not be aware of this effort. If he/she is aware of it, he/she may not consider it something that concerns him/her. The teacher would not resist the change, because he/she really does not perceive the change as something that influences his/her own personal or professional domain (Coch&French,1948). Personal Concerns: These are teachers' reactions to the

new programme for example, of teaching practical skills using strategies which help learners acquire practical skills, in relation to their personal situations. Their assumptions and perspectives about the new programme and how it will affect them becomes a major concern to them. They are concerned with how the new programme compares for this case to the traditional way of teaching learners (Coch & French, 1948). Task-related Concerns: These are concerns which are associated with for example, the actual teaching of practical skill subjects within the ongoing school curriculum. The teacher at this stage is anxious about the time required, availability of materials, and strategies to be adopted for teaching the practical skill subjects (Coch & French, 1948). Impact-related Concerns: Are associated with the teacher's anxiety about how the new program is going to influence others. When working with the ORC model, we must deal directly with the concerns at stages 2, 3 and 4 in order to serve the purpose for which the change is affected. To get the desired result the teachers should be motivated rather than just imposing new ideas to them (Coch & French, 1948).

Teachers are key players in the curriculum development process. Consequently, to effectively implement the new programme there is need initiators of curriculum changes to gather stakeholder concerns through surveys and schools' web sites to map out strategies for dealing with such concerns. For example they may need to share teachers' concerns and provide them with continuous support. If this is ignored they will not accept the new programme. It is also important that teachers share their concerns among themselves too. By so doing, they may realize that they are capable of making the necessary changes in order to implement the new programme in question (Coch & French, 1948), in this case the implementation of practical skills for the realization of Vision 2025.

The strength of the theory of Overcoming Resistance to Change (ORC) is that it can help curriculum developers to think about better methods of implementing practical skills among secondary school learners. Also Overcoming

Resistance to Change can prevent good ideas being implemented badly and vice versa. But it is difficult to overcome resistance completely because you cannot meet all the teachers needs or concerns and so teachers may implement the curriculum less effectively if they have intrinsic concerns. One of the objectives of Vision 2025 is to develop secondary school learners with practical skills so that they can be effective in the job market and at the same time be able to employ themselves. Thus the researcher assessed implementing practical skills using ORC model to see whether teachers had concerns or challenges about themselves in implementing the recommended strategies for developing practical skills among learners. The researcher too assessed how the teaching and learning itself was conducted in secondary schools. Did it suffice the implementation of practical skills or not? What were the personal concerns of teachers or challenges and the respective solutions? This was addressed in the findings of the current study.

Looking at the task related concerns, were the teachers contended with the relevant resources such as teaching and learning materials, syllabuses and secondary school curriculum on how they fitted in promoting practical skills among learners? Again what impact did the teaching of practical skills among learners have in terms of providing skills for employment opportunities? This was also addressed in the findings of the current study. The researcher too assessed the practical skills which the learners had learned, were learners able to demonstrate them or not? What concerns or challenges did learners have in the process of acquiring these practical skills? These concerns too were addressed in the findings of the current study. In this regard the theory guided the study to investigate whether there were concerns or challenges among teachers and learners which could hinder effective implementation of practical skills.

VI. LITERATURE REVIEW

Literature review is central to the research process because it provides a general understanding of the research problem as well as

servicing as a benchmark against which the researcher can compare and contrast the research results. Reviewing related literature helps the researcher to limit the question of study, clarify and define the concepts of study (Ary *et al.* 2010). Literature review also enables the researcher to make a critique of the findings of other researchers and establish a knowledge gap.

Strategies used by secondary school teachers in the implementation of practical skills for the realization of Vision 2025 Strategies in this study mean practical activities or methods used in the teaching and learning process such as organizing discussions, integrating ICT with teaching, organizing practical tasks, developing projects for learners together with other activities which develop practical skills such as farming, making bricks, needlework and cookery.

Chib and Wardoyo (2018) did a study on 'Differential OER Impacts of Formal and in formal ICTs: Employability of Female Migrant Workers in Singapore. Their study focused on open and distance learning in the context of low income female migrant domestic workers as marginalized community. The researchers assessed specifically Informal OER (social media, mobile calling, texting, and formal OER resources, classroom prescribed learning tools and lectures) on specific development outcomes of functional literacy and perceived employability. A survey was conducted amongst female domestic workers 100(100%) who enrolled in the Indonesia Open University in Singapore. The results of the study were that access to OER via computers in the formal context of institutional learning, when combined with employability awareness, had a significant influence on the livelihood outcomes that is perceived employability (Chib & Wardoyo, 2018). But this did not lead to actual improvement in learning- functional literacy; instead actual learning improvement was influenced by digital skills enabled by mobile phones and computers (Chib & Wardoyo, 2018). The researchers concluded with a discussion on policy implications for digital skills training via mobile devices for marginalized population to bolster the positive effects of OER on livelihood outcomes. The researchers too commended that

Information and Communication Technologies aid employment opportunities (Chib & Wardoyo, 2018). But the researchers did not specify how digital training could be effected. The current study investigated digital literacy as one of the practical skills developed among secondary school learners in Kilimanjaro Region, Tanzania.

Furthermore, Odo *et al.* (2017) in their study on Technical Education- the key to sustainable Technological Development in Nigeria, commended that technical education has been identified as one of the most effective human resource development that needs to be embraced for rapid industrialization and sustainable technological development of any nation (Odo *et al.* 2017). Technical education has been an integral part of national development in many societies because of its impact on productivity and economic development. Also technical education is education that prepares people for specific trades, crafts, technical or professional position in engineering, accountancy, nursing, medicine, architecture, pharmacy, law and many others (Odo *et al.* 2017). The researchers discussed the dearth of skilled technical manpower in Nigeria and its effect on the technological development of the nation. It advocates for a comprehensive revitalization of technical education in Nigeria to promote workforce partnership needed to develop innovative approaches or replicate models that operationally demonstrate the society needs (Odo *et al.* 2017). The study suggested that there should be efforts and ways by both the government and individuals to train and produce the manpower for the achievement of the nation (Odo *et al.* 2017). Yet these researchers did not suggest an example of any innovative model for technical education. The researchers too did not specify what strategies teachers should use in order to prepare learners for specific trades.

Technical education has an impact on productivity and economic development because learners are taught practical skills which enable them to work in different trades. But the researchers did not focus on strategies which teachers should use in order to enhance technical education and to prepare learners for specific trades, while the current study investigated

strategies used by teachers for the implementation of practical skills for the realization of Vision 2025 among secondary school learners, which is essential in solving the problem of unemployment for those who finish secondary education.

Additionally, Rafai *et al.* (2014) did a study on Assessment of Teaching Methods that Influence the Acquisition of Practical Skills in Nigeria. The study identified different practical teaching methods which teachers could use in enhancing practical skills. These methods included organizing fieldtrips, organizing discussions, making demonstrations and simulations. Therefore, the researchers recommended that teachers and administrators in the schools should be encouraged to use different instructional methods which were most significant determinants of teaching methods that influenced the acquisition of practical skills. Thus, the learners could acquire the practical skills for gainful employment in the labour market or be able to establish on their own and become self-reliant. The researchers only identified strategies or teaching methods which enhanced practical skills, but did not say which strategies teachers in Nigeria commonly used to enhance practical skills. The current study investigated the common teaching strategies which teachers use for effective implementation of practical skills among secondary school learners in Kilimanjaro region.

According to Hamamba and Rao (2017) in their study on 'Preparation and Professional Development of Teacher Educators in Tanzania: Current Practices and Prospects', the study critically examined teacher educators' preparations and professional development in the context of educational reforms and mushrooming of teacher education institutions in Tanzania. The researchers used document review method to review relevant literature and analyze the data.

The findings indicated that preparation of teacher educators in Tanzania received considerable attention and focus in undergraduate programmes with little attention in postgraduate programmes. The professional development of

teacher educators was limited and characterized by few professional development activities. The researchers suggested that preparation of teacher educators should be well structured and enhanced with effective professional development activities and opportunities.

Referring to Hamamba and Rao (2017), teachers should be provided with practical skills that would help them teach the learners more effectively and acquire practical skills too. The researchers too did not identify the type of practical skills to be taught to teachers in order to teach well practical skills among learners. In this study the researcher investigated the common practical skill activities such as farming, needlework which secondary school teachers were using in teaching practical skills among learners because it seemed that some learners finish secondary education without the practical skills and cannot be employed nor employ themselves, why? Was it that teachers were not taught practical skills and therefore could not teach practical skills among learners or there was another reason? These concerns too were addressed in the present study.

In the same vein, Mtebe *et al.* (2018) did a study on Eliciting in-service Teacher's Technological Pedagogical Content Knowledge for 21st Century Skills in Tanzania. The study adapted Technological Pedagogical Content Knowledge (TPCK) for the 21st Century skills to investigate teachers' competence levels of 21st Century skills using self-reported survey and classroom observations from a sample of 132 teachers in 20 schools in Pwani and Morogoro Regions. The study found out that many teachers had moderate self-reported confidence in all TPCK elements with technology. Conversely, teachers' self-reported confidence levels, TPCK, was found to be high. The findings provided valuable insights on how teachers used ICT to prepare learners for 21st Century skills capable of supporting the country's efforts towards an industrial economy. According to Mtebe *et al.* (2018) implementation of practical skills in the realization of Vision 2025 was being supported by the government through improving ICT infrastructures in schools and increasing ICT

awareness among teachers and learners. The researchers did not identify what other 21st Century skills were and what strategies teachers could use to effect the 21st century practical skills for the realization of Vision 2025 neither did the researchers identify challenges facing ICT in teaching and learning. The current study however investigated common practical skills including digital literacy developed by secondary school teachers among secondary school learners for the realization of Vision 2025. This study also investigated the challenges facing ICT and the findings of the study revealed that secondary schools are faced with inadequate ICT facilities. The current study too investigated the strategies used by secondary school teachers and common practical skills developed by secondary school teachers among learners for the realization of Vision 2025.

Lupeja (2017) did a study which examined the contribution of secondary education knowledge, and skills in enhancing self-employment in informal sectors among graduates residing in Mvomero District, Tanzania. The researcher used quantitative research approach where stratified sampling was used to obtain 400 participants including both primary and secondary education graduates who were working in informal sectors as entrepreneurs and peasants (Lupeja, 2017).

This was followed by systematic sampling in order to randomly select participants from each stratum. Self-administered structured questionnaire was used to elicit opinions from participants on the impact of skills and knowledge acquired at school in poverty reduction. The data was analyzed using Whitney U-test, (Lupeja, 2017).

The results of the study showed that secondary education had a potential in poverty reduction as the knowledge and skills acquired by graduates during schooling were helpful in managing and opting for a payable economic activity (Lupeja, 2017).

The study too revealed that teaching, learning, and the curriculum content itself were not sufficient to prepare competent candidates in the

informal sector. What had been taught were the basic skills which could not prepare a candidate to be competent enough in the informal sector, Lupeja (2017); such informal sector activities included street vendors operating small businesses such as shops. This meant that graduates did not acquire enough practical skills for the informal sector activities which they preferred. Also the researcher did not suggest what skills should then be taught to secondary school learners in order to employ themselves in the informal sector well. Though the curriculum claimed to prepare learners to be productive, entrepreneurial and could address challenges emanating from the prevailing socio-economic situation, TIE (2013), what had been done in the classroom did not reflect the policy statements.

Secondary education graduates preferred nonfarm activities and informal activities as reported by Lupeja (2017) and (World Bank, 2015). The report observed that a nonfarm economic activity in rural Tanzania had been associated with the decline of poverty, (Lupeja, 2017). The informal activities included street vendors, hair salons and managing small shops. Lupeja and Gubo (2016) commented that secondary school education could be a strategic and effective tool in poverty reduction. Lupeja and Gubo (2016) also commented that secondary school graduates preferred non-farm activities which were associated with poverty reduction. But the findings of the current study revealed that secondary school graduates preferred farming which is contrary to (Lupeja, 2017). Thus the current study investigated the practical skills which secondary school learners in Kilimanjaro Region were exposed to in order to be competent in both farm activities and informal activities such as farming and managing a small shop.

Perception of teachers towards implementation of practical skills for the realization of Vision 2025 Researchers, Thurlings and van Diggelen (2021) conducted a study on Perceptions of practical knowledge of learning and feedback among academic teachers, Eindhoven University of Technology, Netherlands. The study explored and focused on how engineering academic teachers perceived their practical knowledge on learning

and feedback. The study used structured interview of 15 participants including 6 Education Directors and 9 engineering academic teachers. The findings of the study revealed elements of a cognitivist view on learning and feedback recognized in all academic teachers' practical knowledge. The findings too revealed learning profile which was more student centered than teacher centered perspectives while the constructivist profile considered more student centered perspectives (Thurlings and van Diggelen, 2021). The study concluded that learning theories can be recognized in teachers perceptions of their practical knowledge on learning and feedback and appear useful for profiling these cognitive perceptions. (Thurlings & van Diggelen, 2021). The researchers focused only on perceptions of practical knowledge of learning and feedback of engineering academic teachers and not teachers perceptions on practical skills. The present study however focused on the perception of teachers and learners in Kilimanjaro Region on the implementation of practical skills among learners for the realization of Vision 2025.

Similarly, Ramnarain (2014) study investigated the perception of physical sciences (physics and Chemistry) teachers on the implementation of inquiry-based learning at a diversity of high schools in South Africa. The aim of the study was to explore teachers perceptions of physical sciences from diverse school settings on these benefits: learner autonomy and teacher competence in that a teacher has to have a deep understanding of the scientific process, (Ramnarain ,2014). The study adopted sequential explanatory mixed methods design which involved quantitative data collections using questionnaires and then qualitative data followed. The sample comprised 220 township schools, 220 sub urban schools, 150 urban schools and 70 rural schools. Results of quantitative data were compared with the qualitative findings. The findings showed that teachers in all schools believed that inquiry-based learning develops experimental and skills that make science enjoyable (Ramnarain, 2014). Also the findings showed that teachers in all locations had positive

perceptions of inquiry-based learning that included the development of experimental skills and making science enjoyable. However, teachers in township and rural schools believed a didactic approach to be more effective than learners doing inquiry while teachers in sub urban and urban schools favoured an inquiry based approach (Ramnarain, 2014).

Challenges found in the study were lack of resources, large classes and limited exposure to inquiry of learners in township and rural schools. The study dealt with physical sciences teachers only whereas the present study dealt with teachers teaching practical skill subjects other than the physical sciences such as agriculture, building construction and business studies. The c Ramnarain's study was also done outside of Tanzania context.

Oloyede and Sihlongonyane (2017) did a study on Perceptions of Teachers on Psychosocial life skills in the secondary School siSwat Curriculum in Swaziland. According to Oloyede and Sihlongonyane (2017), contented that the personal skill, which was mostly promoted, was self-awareness. Yet the learners also needed the other personal skills which include coping with emotions and coping with stress so that they could survive the various challenges that they might encounter daily.

The findings revealed that most of the teachers admitted to be aware of psychosocial life skills and that the life skills that are mostly promoted by the siSwati curriculum were mostly the cognitive life skills which were decision making, followed by problem solving and critical thinking(Oloyede & Sihlongonyane ,2017) . The cognitive life skills were mostly needed by the learners to be able to do well in their academic work. The findings also showed that most of the teachers were aware of effective communication life skills, actually all the teachers were aware of this life skill. The findings also revealed that siSwat teachers were not trained to integrate these life skills in their teaching, they used their general knowledge because there was no teachers' guide to show them how to teach the lesson step by step. The siSwat teachers suggested that they

needed training in order to integrate life skills in their lessons (Oloyede & Sihlongonyane, 2017)

The study done by Oloyede and Sihlongonyane (2017) revealed that life skills promoted by the siSwat Curriculum are mostly cognitive life skills which are decision making, problem solving and critical thinking which helped the learners to perform well academically. The researchers concentrated only on cognitive life skills and neglected the psychomotor skills developed from practical skill activities such as carpentry which are also important in enhancing practical skills. The current study investigated the practical skills both cognitive and psychomotor skills developed among secondary school learners in Kilimanjaro Region.

Mwalongo (2011) Dar es Salaam, Tanzania, conducted a study on Teachers Perceptions about ICT for Teaching Professional Development Administration and Personal Use. The study revealed that many teachers 61.6 percent acknowledged the use of ICT in teaching and learning since it had positive impact on their learners' learning, 3.2 percent had negative perception on the use of ICT in teaching while 29 percent had mixed feelings and 3.2 percent did not know the impact of ICT on their students' learning. It was possible that the teachers who did not know the impact of ICT on their learners' learning were those who did not use ICT for teaching.

The findings also showed that the search for information (materials) from internet promoted some innovation to learners, the use of ICT also broadened learners' understanding of the subject matter and helped learners to search different materials. It was found too that ICT were also a source of distraction since learners might be carried away by non-related issues example searching issues about musicians (Mwalongo, 2011). Basing on the findings, the use of ICT was essential for professional development since it helped the teachers to study for themselves and access materials for their assignments, this ultimately increased their confidence in their areas of specialization. According to the findings, teachers did not use ICT to radically change their

pedagogical practices, instead ICT in some cases were used to maintain teachers' traditional pedagogical practices (Mwalongo,2011).

The study revealed that many teachers 61.6 percent acknowledged the use of ICT in teaching and learning since it had positive impact on the learners learning. The researcher did not say why some teachers did not acknowledge the use of ICT in teaching and learning and what should be done to them in order to use ICT because it was important that all teachers acknowledge it. But the present study investigated the perception of secondary school teachers in Kilimanjaro Region towards the use of ICT in teaching and learning for implementation of practical skills for the realization of Vision 2025; and the study found that all teachers in the sampled schools were integrating ICT with teaching and learning.

Kinyaduka (2014) conducted a study which examined secondary school teachers and learners perceptions on preference of curriculum and the role of the then secondary schools in Dodoma . The study examined whether learners and teachers preferred comprehensive or general education curriculum and whether the curriculum prepared graduates for the world of work (Kinyaduka,2014) .The study used cross sectional survey research design. Open and closed ended questionnaires were used. The study found that 100 percent of teacher and learner respondents preferred comprehensive curriculum (Kinyaduka, 2014). The findings of the present study also revealed that all teachers preferred the reviewed curriculum (TIE, 2013). The researcher defined comprehensive curriculum as one that caters for learners diverse talents, respond to societal needs, boost the national economy, the graduates would be able to employ themselves and the curriculum would produce multi-skilled graduates. The researcher too recommended establishing pilot secondary schools with comprehensive curriculum in Tanzania.

The study found that the then curriculum did not prepare graduates for the world of work; it prepared them for further education. In other words, it was irrelevant, as it did not respond to the social demands and nation's economic

development (Kinyaduka ,2014).According to the present researcher, ETP(1995) asserts that secondary education prepares graduates for both the world of work and for further education contrary to what the researcher asserts(URT,ETP, 1995). Therefore the problem might be that the Ministry of education and the teachers had not been following the curriculum well.

Challenges faced by teachers and learners in the implementation of practical skills for the realization of Vision 2025 and possible solutions In a policy climate where various actors claimed to have solutions for enduring challenges of teacher education, policy deliberations sideline certain voices and omit important perspectives and issues overlooked by teacher education policy debates dominated by market logic and accountability pressures (Aydarova & Berliner, 2018). Teaching was perceived negatively by young people because of low salaries in comparison to other professions like law and medicine, (Mosha, 2016). In addition teachers were not respected in the society as before(Mosha,2016).Teachers complain about poor teaching and learning, poor learning environment, shortage of resources, and large class sizes did not attract young people to the profession, (Mosha, 2016).

Bosser *et al.*(2015) conducted a study in Sweden on ‘Challenges faced by teachers implementing Socio-Scientific Issues(SSi) as core elements in their classroom practices such as incorporating learner centered teaching practices and exploring knowledge and values in the context of socio-scientific issues’ (Bosser *et al.* 2015). The study explored teachers’ reflections on the process of developing their classroom practices when implementing SSI. Video recorded discussions between two upper secondary science teachers and an educational researcher, grounded in the teachers’ reflections on their classroom practices provided data for the analysis (Bosser *et al.* 2015).

The researchers used Focus Group Discussions (FGD) and observation of teachers in the classrooms. Data were collected in the form of audio- and video –recordings of lessons or parts

of lessons which focused both on the teachers and learners’ actions in the classrooms (Bosser *et al.* 2015) .Notes regarding perceived problems were made by teachers after lessons and video recordings of the discussion between teachers and their mentor (Bosser *et al.* 2015).

The results showed that during the cause of implementation the teachers enhanced their awareness of the importance of promoting learners’ participation and supporting their independence as learners (Bosser *et al.* .2015). The results suggested a conflict between the enactment of a learner’s centered classroom practice and the achievement of intended learning goals. The researchers did not suggest a solution to the conflict they identified in their study neither did they suggest what teachers would build.

The study recommended that in order to accept the challenge of implementing SSI in the classroom, it was suggested that it was essential for teachers to build strategies, which integrated dialogue about learning goals, which helped to explore both content knowledge and values in the context of SSI (Bosser *et al.* 2015). Also learners’ exploration of knowledge and values in the context of SSI in the learner –centered classroom opened up a range of possible outcomes which could not be fully directed or pre-determined by the teacher (Bosser *et al.* 2015). However, the sample of two teachers and one educational researcher was small to give sound perceptions and be representative. The researchers too did not suggest the strategies which teachers could build in order to integrate dialogue about the learning goals. The current study investigated the strategies which teachers used in the implementation of practical skills for the realization of Vision 2025.

A study was done by Machingambi (2017) on, ‘Teachers’ Perceptions on the Implementation of the Performance Management System in Zimbabwe’. The researcher investigated the perceptions on the implementation of the performance management system in one cluster of high schools in Zimbabwe. Fourty senior teachers were purposely selected to participate in

the study. A case study design that combined both quantitative and qualitative methods was used in the study, (Machingambi, 2017). The study found that teachers were not adequately prepared to implement the performed management system due to interplay of factors such as poor articulation of the system, lack of training, shortage of resources in schools, absence of professional development in schools as well as insufficient funding, (Machingambi, 2017). Machingambi (2017) recommended that revitalization of training support for schools as well as the improvement of communication systems among stakeholders within the education system could help enhance the effectiveness of the system, (Machingambi, 2017).

The study found that teachers were not adequately prepared to implement the performed management system due to interplay of factors such as poor articulation of the system, lack of training, shortage of resources in schools, absence of professional development and insufficient funding. Machingambi (2017) did not exhaust suggestions on ways of solving the identified challenges. The current study explored other challenges and possible solutions which faced teachers and learners in implementing practical skills for the realization of Vision 2025.

Tshabangu and Msafiri (2013) conducted a study and explored notions of quality in education and the challenges facing Tanzania. A humanistic approach was used to determine levels of quality education in schools, thus respondents recorded their perceptions on key issues on quality education relevant to Tanzania (Tshabangu & Msafiri, 2013). Mixed approach with non-probability sampling was used and 20 schools were selected with 200 participants. The researchers did not specify what was involved in mixed approach neither did they specify who were involved in the non-probability sampling. The researchers too did not explain the sampling procedures for choosing the participants and for selecting the schools involved in the study. Written accounts, qualitative and preliminary quantitative questionnaires were used before further exploration of the phenomenon (Tshabangu & Msafiri, 2013). The participants

involved learners, teachers, and heads of schools, education officers from both urban and rural schools of Northern Tanzania but the researchers did not explain how they sampled the participants. Discussions helped to capture challenges faced by schools in their quest for quality education (Tshabangu & Msafiri, 2013).

Despite Tanzania's commendable efforts in increased funding on education in recent years ahead of its East African neighbours, this investment has not gone far enough to meet citizen's expectations and satisfactions on quality education, possibly due to widespread neglect in previous years (Tshabangu and Msafiri, 2013). The present researcher does not agree on this because Tanzania had never neglected funding education for example she had been doing so through different programmes such as PEDP and SEDP which have seen tremendous developments in education both in quantity and quality (SEDP I & II, Final Draft, 2010). Also MoEVT (2011) states that "Tanzania should be a nation with high level of education at all levels; a nation which produces the quality and quantity of educated people sufficiently equipped with the requisite knowledge to solve the society's problems in order to meet the challenges of development and attain competitiveness at regional and global levels".

The study established the following challenges in the education system: widespread lack of sufficient manpower and infrastructure; poor policy implementation, lack of political will to engage stakeholders in a purposeful trustworthy environment thereby threatening healthy links between education and other national socio-economic goals (Tshabangu and Msafiri, 2013). The challenge remained of raising the quality standards in education while sustaining access for all. The researchers did not suggest solutions to the challenges identified. Also one is not certain whether with the identified challenges, secondary school teachers would be effective in the implementation of practical skills among secondary school learners. The present study therefore investigated possible solutions to the challenges teachers and learners faced in the implementation of practical skills for the realization of Vision 2025 in Kilimanjaro Region.

Siril *et al.*(2013) did a study in Dar es Salaam, Tanzania on challenges towards realization of health care goals of Vision 2025 at Muhimbili university. Their study revealed some of the challenges education institutions face in the implementation of practical skills for the realization of Vision 2025. The challenges identified in the study included lack of funds to run institutions, limited infrastructures for teaching, budget constraints, awareness of Vision 2025 was still a challenge and lack of academic staff for the implementation of practical skills for the realization of Vision 2025.

The study identified a number of challenges hindering the implementation of practical skills for the realization of Vision 2025, but the researchers did not suggest possible solutions to the challenges identified. Also it is not certain whether secondary school teachers could teach the practical skills effectively among secondary school learners with the existing challenges. The current study however identified possible solutions for the challenges identified in the implementation of practical skills for the realization of Vision 2025 in the secondary schools in Kilimanjaro Region.

Summary of Literature Review and Identification of the Research Gap Several research studies were reviewed from different parts of the world. Majority of the studies reviewed to mention a few concentrated on implementation of practical skills among learners in general, Odo *et al* (2017) ; Rafai *et al* (2014) and Mtebe *et al* (2018) . Few studies dealt with perceptions of teachers and challenges of teachers in implementing the curriculum such as Bosser *et al* (2015) and Tshabangu & Msafiri,(2013) . But none of these studies examined the implementation of practical skills among learners in the context of Vision 2025. Also most of the reviewed studies in this study were conducted outside Tanzania's context and those conducted in Tanzania showed discrepancies due to different factors including little emphasis put on the implementation of practical skill activities such as farming, business studies and carpentry which prepare learners to be self-employed. These studies too did not focus

on the secondary school curriculum content whether it had subjects that helped the learners to acquire practical skills and be self-employed on completion of their four years of secondary school education. Moreover, there is no known particular study which has dealt with strategies, perceptions of teachers and learners in implementing practical skills for the realization of Vision 2025 among secondary school learners in Kilimanjaro Region, Tanzania. Also up to now, we do not have proper documentation on whether we are moving towards the attainment of Vision 2025 through secondary education. Therefore, the present study assessed the implementation of practical skills in the secondary school curriculum for the realization of Vision 2025 among learners in secondary schools in Kilimanjaro Region, Tanzania in order to fill the gap.

VII. FINDINGS AND CONCLUSIONS

This research paper dealt with empirical studies related to the implementation of practical skills among Secondary School learners. The findings revealed strategies such as assigning learners practical skill activities such as farming and developing practical projects such as building construction. There were positive perceptions of teachers and learners towards implementation of practical skills. Teachers perceived the pace of implementation of practical skills to be very fast. Learners were actively engaged in practical skills both physical such as carpentry and generic such as problem solving. Learners were well prepared in practical skills and there was an interlink between practical skills and employment opportunities which could help learners employ themselves or be employed. Hence forth this could reduce the problem of unemployment in Kilimanjaro Region, Tanzania and the world at large. Challenges included difficulty of preparing practical skill activities, inadequate qualified teachers, inadequate practical skill facilities and land for agriculture. Solutions to the challenges included Education planners to plan refresher courses for Secondary School teachers, Government and private owners to plan enough budgets for practical skill facilities, provision of land for agriculture and provision of teaching and learning resources.

Nyerere's idea of Self Reliance was concerned on how to make Tanzanian youth serve for themselves and the country. Thus learning practical skills as found in the study could solve the problem of unemployment. However what was found in the study was being done in some secondary schools only and we are not sure whether learners will put it into practice. In conclusion, teachers and learners face challenges in the implementation of practical skills curriculum. However, DEOs, heads of schools, teachers and learners have suggested plausible solutions for effective implementation of the same with regard to the realization of Vision 2025. This implies that if these solutions were effectively implemented they would accelerate the acquisition of practical skills among ordinary level secondary school learners for the realization of Vision 2025. This would in turn lead to Vision 2025 to be a reality and not a myth.

VIII. RECOMMENDATIONS BASED ON CONCLUSIONS

Basing on the conclusions, the researcher recommends parents to support their children who want to do practical subjects; Teacher Education Institutions, Colleges and Universities should develop programmes for training teachers to implement practical skills in Secondary Schools; Government to provide more resources to schools for implementing practical skill subjects. The local community to provide land for Agriculture. Also practical skill subjects such as agriculture, home economics, computer and building construction could be made compulsory for all secondary school learners in Tanzania to benefit from them.

IX. RECOMMENDATIONS FOR FURTHER STUDIES

Another study could be done on 'Evaluation of community's perceptions towards developing practical skills among secondary school learners for the realization of Vision 2025'.

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Abbreviations And Acronyms

DEO	District Education Officer
ESR	Education for Self Reliance ETP Education Training Policy
ICT	Information Communication Technology MoEVT Ministry of Education and Vocational Training
ORC	Overcoming Resistance to Change
PEDP	Primary education Development Programme SEDP Secondary Education Development Programme
STEM	Science, Technology, Engineering, Mathematics TIE Tanzania Institute of Education



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Is Gender Gendered?

Female Protagonists in Macbeth (1606), Thelma and Louise (1991) and A Doll's House (1879) – Three Different Genres of Literature across Centuries

Sumie Chan

ABSTRACT

This paper examines how men and women have been conventionally portrayed in gender stereotypes in various genres among different cultures through centuries in world literature, with reference to the classical Shakespearean play *Macbeth* (1606) by the British playwright William Shakespeare, the Hollywood road movie *Thelma and Louise* (1991) directed by Ridley Scott and *A Doll's House* (1879) written by the Norwegian dramatist Henrik Ibsen.

Index Terms: gender, patriarchy, stereotypes, women.

Classification: DDC Code: 415 LCC Code: P240.7

Language: English



London
Journals Press

LJP Copyright ID: 573333
Print ISSN: 2515-5784
Online ISSN: 2515-5792

London Journal of Research in Humanities and Social Sciences

Volume 22 | Issue 12 | Compilation 1.0



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Sumie Chan

ABSTRACT

This paper examines how men and women have been conventionally portrayed in gender stereotypes in various genres among different cultures through centuries in world literature, with reference to the classical Shakespearean play Macbeth (1606) by the British playwright William Shakespeare, the Hollywood road movie Thelma and Louise (1991) directed by Ridley Scott and A Doll's House (1879) written by the Norwegian dramatist Henrik Ibsen. The research will explore the common themes embodied by the notion of gender almost in all literature work in the world which include patriarchy and order, masculinity and femininity, fabrication of identities, and binary opposition with the close textual analysis of the process of self-discovery and empowerment by the female protagonists, Lady Macbeth in Macbeth, Thelma and Louise in Thelma and Louise and Nora in A Doll's House through the eyes of the male authors, namely playwrights and film director. By comparing the fates of aforementioned female protagonists in the three endings, the actual autonomy that women can take the lead in their life or act outside the normalized gender binaries is further studied. With the analysis of the literary devices and the depiction of the female characters' psychological change with the visualization of symbols and attires in the texts, the relationship between form and content is also investigated. There is also the discourse analysis on the use of gendered language through soliloquies and dialogues, implication of gender roles in society and culture and the consequences of these females in transcending the gendered roles.

Index Terms: gender, patriarchy, stereotypes, women.

I. INTRODUCTION

Ongoing debates about the inherent nature of womanhood and the role of women in society—collectively known as the Woman Question—were also taking place in England at this time. These two areas converge in the writing produced by nineteenth-century female critics who used their criticism of Shakespeare's female characters to express their views about Victorian gender ideology. The critics who consider these characters use their analysis to explore the inherent nature of femininity, the validity of socially constructed gender norms, and the impacts of cultural practices, such as marriage, on women. Collectively, their work reflects an adherence to many basic Victorian precepts of femininity—gentleness, selflessness, and purity; however, these critics also question the notion of many socially imposed gender expectations that govern and limit the agency of nineteenth-century women. Through their combined criticism of Shakespeare's female characters, these critics engage in the public discourse surrounding gender and demonstrate a growing tolerance for female autonomy, as well as a pronounced desire to recognize female intelligence and strength [1].

Different literature reviews are commonplace with reference to the comparative modern theatre adaptations across the globe from feminist and intercultural perspectives. It is found that Lady Macbeth has been presented, interpreted and analyzed in various theatrical performances in

Korea and abroad, including Poland (2002), Japan (2008), China (2008), and Singapore (2010) [2]. Sexuality and Hollywood's fighting heroines are always explored in spectacular bodies in the genre of movies [3]. Nevertheless, seldom are there any multi-genre studies on comparative analysis and interpretations across different text types originated from the original scripts, especially the juxtapositions of Shakespearean written scripts of plays, linguistic and visual language in Hollywood movies and European written scripts of plays from the perspectives of both male and female authors.

This study mainly focuses on the original textual analysis of the representation of female characters, with the use of language and different genres of the texts, namely one of the British playwright William Shakespeare's darkest tragedies *Macbeth* (1606), the Hollywood film director Ridley Scott's *Thelma and Louise* (1991), and the Norwegian dramatist Henrik Ibsen's *A Doll's House* (1879) from all the male authors' perspective in reading women across centuries, which also symbolize the critique over the gender stereotypes and patriarchy among societies and cultures.

II. LADY MACBETH IN MACBETH

Macbeth is one of Shakespeare's bloodiest plays in which female characters drive the plot development. The status of Lady Macbeth as one of Shakespeare's most devious and fascinating characters has been recognized in the proliferation of criticism on and adaptive works of *Macbeth* over the past 400 years. In particular, Lady Macbeth achieves her ambitions which advance her and her husband's political interests while working within a stringently patriarchal society [4]. Without Lady Macbeth and the three witches, Macbeth's commit to series of murders would not be possible, which is the main plot of the play. Macbeth's wife is represented to be a much more fearless, ambiguous and cruel character than Macbeth, who devises the demise of king Duncan right after Macbeth's news in the letter about the promotion to the thaneship of Glamis from Thane of Cawdor upon the winning in the battle. The prominence of Lady Macbeth's

soliloquy visualizes how females are always conventionally associated as figures of femininity, wifehood, motherhood and femininity from the male perspective, with Lady Macbeth acts as a petit narrative to overthrow the male-dominated society especially during the Elizabethan time. In fact, *Macbeth* is just one among all Shakespearean plays who offers a contrastive identification of women from their traditional household images. Lady Macbeth appears to be much more manly and evil than Macbeth in the first half of the play, as portrayed from her ability to see through and manipulate Macbeth's character, who is regarded as "too full o' the milk of human kindness To catch the nearest way" (Act 1 Scene V). Lady Macbeth's psychological struggle and dilemma to survive under the patriarchal rule in the society is vividly exemplified from her awareness and internalization of women's social constraints to be as ambitious as men. Therefore, she calls upon supernatural power to "Come, you spirits / That tend on mortal thoughts, unsex me here, And fill me from the crown to the toe topfull / Of direst cruelty!" and "Come to my woman's breasts / And take my milk for gall" (Act 1 Scene V). From this, despite Lady Macbeth's boldness, it is obvious that her rejection to femininity and her internalization that females are always associated with the attributes of human kindness, fertility and nurture reflect of binary opposition of gender assumptions are constantly being reinforced and regulated by institutional forces and social norms. Her psychological consciousness to deny female stereotypes further reveals her understanding of manhood equates to power, which is clearly illustrated by her soliloquy again in Act 1 Scene 7 in which she picturizes the scenery that she can kill her own son even when she is breastfeeding to achieve her ambitions ("I have given suck, and know / How tender 'tis to love the babe that milks me / I would, while it was smiling in my face / Have plucked my nipple from his boneless gums / And dashed the brains out"). At one point, she desires she were a man so that she could commit the deed by herself and understanding of the hinderance from her female identity reveal the profound social norm and traditions that "undaunted mettle should compose / Nothing but males" (Act 1 Scene 7) have been cultivated for

long across centuries and cultures through history. On the other hand, Macbeth also depicts Lady Macbeth as someone having a masculine soul inhabiting a female body. In addition, Lady Macbeth challenges Macbeth's manhood when he hesitates to murder king Duncan "Are you a man?" (Act 1 Scene 4). Subsequently, Macbeth feels he must prove his masculinity and authority when his manhood or his identification as a man is threatened, which interestingly demonstrates how the gender stereotypes project the notion that masculinity means power and authority, which has been entrenched ideologically among both men and women for long. It is important to note that both Macbeth and Lady Macbeth need one another to commit the first deed of murder of king Duncan. While Macbeth is not as lionhearted and aggressive as Lady Macbeth in characterization, Lady Macbeth can only plot the murder in the hands of Macbeth due to her biological identity and socio-cultural constraints as a woman.

The reversed roles of masculinity and femininity between Macbeth and Lady Macbeth has been totally usurped and turned upside down as the play progresses to Act 1 Scene 5. Here comes the question what makes Lady Macbeth transform from someone filled with "direst cruelty" (Act 1 Scene V) to a vulnerable figure who is desperate to wash away her bloodstain and even commit suicide in her sleepwalking scene. Act 5 Scene 1 is a turning point in the entire play, which powerfully visualizes how ambition has rotten and contaminated Macbeth's soul more and more while guilt plagues Lady Macbeth strongly to her own suicide towards the end of the play. After knowing the wife and children of Thane of Fife have all died, she keeps mourning during handwashing:

"The thane of Fife had a wife. Where is she now?—What, will my hands never be clean?—No more of that, my lord, no more of that. You'll ruin everything by acting startled like this."

"Out, damned spot! out, I say!--One: two: why, then, 'tis time to do't.-- Hell is murky!--Fie, my lord, fie! a soldier, and afeard? What need we fear who knows it, when none can call our power to account?--Yet who would have thought the old

man to have had so much blood in him." "Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh!" (Act 1 Scene 7).

The images of her guilt-filled sleepwalking scene and later suicide register therefore serve as bodily signs of corruption and self-punishment for her aggressive gender transgression, which demonstrates a twist to her other side of contrastive duality of her seemingly fearless powerful urge of the tyrannical usurpation of the monarchy and the usurpation of control within marriage [4].

III. THE WITCHES IN MACBETH

The ending of Lady Macbeth in committing suicide upon her failure in defeating her consciousness of remorse further the limitations of women who are in fact not as powerful as men. The crafty female characters in Macbeth still need to rely on men to realize their ambition through the manipulation of men, who could be interpreted as victims to commit crimes under women's manipulation from the male perspective. In addition to Lady Macbeth, the three witches also plant the seed of ambition in Macbeth's heart with their prophecy that Macbeth will be king and father of succession. In some modern adoptions in films and theatre performance from Macbeth, the three witches, who are identically to be females, disguise themselves in male attires. Their evilness can be portrayed in the original script that they boil the dead bodies of animals and human organs; and how these cunning spirits enable the wordplay in prophecy to doom and lead to the downfall, and more importantly, the tragedy of both Macbeth and Lady Macbeth with the psychological play of human ambitions. These three semi-human creatures wield human weaknesses to govern human beings to destroy themselves. A sense of pathos thus is created among readers and audience especially when Macbeth, such a valiant and adorable character established at the beginning of the play, has transformed into an opposite extremity of a demonic serial killer at the end of the play, due to the through misuse of potentials.

IV. THELMA AND LOUISE IN THELMA AND LOUISE

The Hollywood film director Ridley Scott's production *Thelma and Louise* (1991) is a feminist road movie which features how the two female protagonists Thelma and Louise have undergone the process of self-discovery from the confinement to the transgression of gender boundaries imposed by institutions of marriages and agencies of patriarchy in the contemporary society under westernization. The title of the film is a proclaim of women's urge for female autonomy in self-actualization with the feminist voice. In the filmic production, both Thelma and Louise are not content with their heterosexual relationships. Thelma is firstly introduced to the audience as "insane" by Thelma's husband, Darryl, who reveals that the best place for women is kitchen. He is confined to his sofa set watching football, ordering his wife to prepare for food. Meanwhile, Louise is a waitress and has issues with her boyfriend, who is always busy with his music career. In addition to the choice of words in the linguistic dialogues among characters, the usage of visuals for symbolism is also powerful to imply the will of these two female protagonists in transcending the binary opposition of masculinity and femininity in the patriarchal hegemony. Their embarkment on the journey of deviation from their assigned gendered roles can be visualized from their change of attires. The process of masculinization of Thelma and Louise is suggested by their change from feminine costumes to casual wear. Furthermore, gun is a phallic prop which signifies male power and violence, which is appropriated by the female protagonists here throughout their journey of escape. Every gender has its form of drag, a set of behaviours covered in a costume that performs in social contexts [5]. In this regard, the design of the choreography also pushes the two women (who are supposed to be vulnerable) to protect themselves from rapes and dangers with the appropriation of guns (which are supposed to be male weapons). On the other hand, the actions of driving the car to transcend the speed of the truck and destroying the phallic symbol reveal the heroines' attempt at triumphing over the male oppressors. However, what begins as a flight from

the law soon turns into an epic odyssey of self-empowerment, in which women's lives are lived in confining, uncomfortable, yet familiar and somewhat protecting roles to the desert wilderness. This dessert is also dominated by men, a world of aggressive motorcyclists and thundering trucks. Nonetheless, Thelma and Louise find that they can compete and survive in this sweeping desert landscape and the highway, are bathed in a soft, golden light that covers everything visible, intensifying the atmospheric mix of nature and culture and suggesting a strange, hyperreal space in which almost anything seems possible [6]. All these suggest the two protagonists seem to invite troubles by themselves, exposing themselves to estrangement and vulnerability from the getaway to a terrain of danger and attack without the protection from domesticity under the male terrain at home.

By the mockery of Darryl over his transformation into a housewife of all manners after the elopement of his wife, Thelma, the strong sisterhood and female bonding to form a counter-culture genre to empower women and the celebration of feminist spirit in embracing female freedom are glorified. Ironically, similar to Lady Macbeth in *Macbeth* aforementioned, Thelma and Louise's usurping of the male power eventually leads to their self-destruction. The housewives are marginalized into criminals, refugees and victims by the end of the film. Thelma and Louise's attack on the traditional patterns of male chauvinist behaviour is at the expense of law breaking and even death. While Lady Macbeth's sleepwalking scene to murder herself is imagined and picturized through soliloquies, the sense of pathos towards Thelma and Louise is further intensified visually and vividly in their struggle, responding with the statement that "Let's not be caught. Let's keep going" (Scott, 1991) in the final shot, in which they are besieged by the male police. Knowing they will die if they continue to drive towards the canyon, their helplessness yet strong determination to refuse to surrender towards male dominance reinforces the fantasy that eternal freedom can only be granted in heaven, as male hegemony is the law of nature and females are only able to empower themselves temporarily

at the expense of being punished for their transgression from any assigned gender roles.

V. NORA IN A DOLL'S HOUSE

The Norwegian play *A Doll's House* (1879) by Henrik Ibsen is a classical European feminist play which was written between the Shakespearean time and the contemporary Hollywood, and its famous door slam scene to end the play has formed a controversial discourse towards marriage and divorce, bringing feminine taboos and social issues into spotlight in Europe during that time. Like the men and women in *Macbeth* and *Thelma and Louise*, all the characters are abided by the conformity to gender expectations normalized by different social institutions and agencies. At the beginning of *A Doll's House*, Nora is portrayed as doll-like yet she is completely happy in her association with the household identity as a wife and a mother of trophy. She responds affectionately to her husband, Torvald's teasing, speaks with excitement about the extra money his new job will provide, and takes pleasure in the company of her children and friends. Interestingly, Torvald talks down to Nora almost as if she were his puppet which needs to be educated, and this is exemplified by the dehumanization of Nora into "my little squirrel fussing about in there", "Miss Sweet-Tooth been breaking rules in town today" and "sweet little skylark" (Act 1). In their mundane life, Torvald is shown to have been calling her nicknames rather than her real name which should be the identification of her self-autonomy instead. As a bread-winner, he completely controls her spending, dictates what she is allowed to eat, tells her what to wear, and even at one point refers to her as a child. Rather than absolute obedience to the husband, Nora is shown to defy Torvald in by eating macaroons and then deceiving Torvald towards the financial situation. She also swears, apparently just for the pleasure she derives from minor rebellion against societal standards and patriarchy of the husband. As the drama unfolds, and as Nora's awareness of the truth about her life grows, her need for rebellion escalates, culminating in her walking out on her husband and children to seek independence by divorcing with the family, knowing this would be a big

scandal and taboo in the society by then. It is argued that Ibsen paints a bleak picture of the sacrificial role held by women of all economic classes in his society.

Apart from Nora, the other female character, Mrs. Linde, acknowledges the necessity to abandon Krogstad, her true but penniless love, and marry a richer man in order to support her mother and two brothers. Likewise, the nanny abandoned her own child to support herself by working as Nora's and then as Nora's children's caretaker. In general, the play's female characters reinforce the belief that even though men refuse to sacrifice their integrity, "hundreds of thousands of women have". Similarly, without Lady Macbeth, Macbeth can hardly be the king of Scotland yet he is shown to be merciless towards the death of his beloved wife.

VI. ENDINGS OF THE FEMALE PROTAGONISTS

With thousands of texts of different genres featuring female autonomy from gender bias, it is worth to investigate whether these aforementioned female protagonists - Lady Macbeth in *Macbeth*, Thelma and Louise in *Thelma and Louise*, and Nora in *A Doll's House*, are successful in overturning male patriarchy. With a close examination on the endings of the aforementioned three texts, it is obvious that these runaway women reveal the paradox of females' dream and fantasy of empowerment of themselves in fact result in disempowering themselves in actual circumstance and even risking their own life. While Lady Macbeth commits suicide in the sleepwalking scene due to the overwhelm of guilt and remorse, Thelma and Louise are finally caught in suspense in the air in the frozen frame in the final shot. The contrastive boundlessness of the Cliff of Grand Canyon creates an illusion that the two heroines are swallowed by the landscape, foreshadowing their fate would be either imminent death or imprisonment upon the punishment for the refusal to stay in their fixed gender binaries. The revolutionary attempt at overturning patriarchal hegemony can only be partially successful as any deviation and freedom attained by escaping from

the assigned gender roles is transcendental yet transient. Meanwhile, for Lady Macbeth in *Macbeth*, her eternal freedom from righteous conscience can only be granted in heaven upon her death. She is a character who defines and defies what means to be a female villain and the plotter of the first murder. Paradoxically, she is also the one who leads to her own death, implying the transgression from male rule of fathers is transient and impossible. In contrast, *A Doll's House* ends with an open-ending yet it started with a controversy in Europe during the time of 19 century:

Nora: That is just it; you have never understood me. I have been greatly wronged, Torvald—first by papa and then by you.

Helmer: What! By us two—by us two, who have loved you better than anyone else in the world?

Nora: You have never loved me. You have only thought it is pleasant to be in love with me. (Act III)

Nora realizes that her husband does not love her as the woman she is but that he has an idea of what Nora as his wife is supposed to do and think in the form of a possession so that the husband can identify himself as a man. Her definition of freedom is to be autonomous from familial obligation. Nora, while saving her husband's life, has jeopardized his career and social standing through her debt and unwitting felony. Perhaps more significantly, she has jeopardized his manly self-reliance as he discovers that he owes his recovery and health to her years of labor and management. In Torvald's eyes, Nora has suddenly ceased to be an ingenuous girl and ideal wife and become "a hypocrite, a liar ... a criminal" and "an unprincipled woman" (Act III). The romantic marriage ideal, in short, can no longer be the template for their life narrative, and the marriage must consequently either be dissolved or continue on some other models. Torvald, priding himself on his upright respectability, can envision no alternative but a retreat behind the marital proscenium in a hollow limitation of their old ideal married life [7].

VII. CONCLUSION

In general, all these female heroines, Lady Macbeth in *Macbeth* (1606), Thelma and Louise in *Thelma and Louise* (1991) and Nora in *A Doll's House* (1879) represent one of the female pioneers in world literatures in attempting at overthrowing the patriarchal hegemony in gender relations and binarism across three different generic texts through centuries and cultures. Nonetheless, all the final destiny and sacrificial roles of these women in order to uphold male dominance at the expense of female subjectivity and autonomy, illustrating the female success in disturbing the gender hierarchy is at most partial and temporary which may be subjected to a breakthrough one day in future with the continuation of debates, movements and revolution.

Conflict Of Interest

The author declares no conflict of interest.

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The study examined Practical Teaching Methods and the Acquisition of Entrepreneurial Skills among Business Education Students in Rivers State University. It specifically investigated demonstration, and group project pedagogical strategies how they relate to students' entrepreneurship skills acquisition. To achieve these, two research questions were raised and two null hypotheses were formulated and tested at 0.05 level of significance.

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Classification: DDC Code: 658.42 LCC Code: HD2346.U5

Language: English



London
Journals Press

LJP Copyright ID: 573333
Print ISSN: 2515-5784
Online ISSN: 2515-5792

London Journal of Research in Humanities and Social Sciences

Volume 22 | Issue 12 | Compilation 1.0



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Practical Teaching Methods and the Acquisition of Entrepreneurial Skills among Business Education Students in Rivers State Universities

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ABSTRACT

The study examined Practical Teaching Methods and the Acquisition of Entrepreneurial Skills among Business Education Students in Rivers State University. It specifically investigated demonstration, and group project pedagogical strategies how they relate to students' entrepreneurship skills acquisition. To achieve these, two research questions were raised and two null hypotheses were formulated and tested at 0.05 level of significance. The study adopted correlational design and a total of 111 instruments were distributed for data collection, while 107 were successfully retrieved and used for analyses; hence there was no sampling. The researchers' designed questionnaire used for the study was titled "Practical Teaching Methods and the Acquisition of Entrepreneurial Skills among Business Education Students (PTMAES). Reliability of the instrument was established using split half method while Pearson Product Moment Correlation Coefficient (PPMCC) statistical tool was used to compute the coefficient which yielded an index of 0.88. Correlation coefficients were used to answer the research questions while t-transformation statistics were used to test hypotheses for significance of r. Findings revealed high positive relationship between the adoption of demonstration and group project strategies. Consequently, it was recommended that strategies such as demonstration and group project should be adopted to enable students to benefit maximally in their entrepreneurship skills acquisition.

Keywords: education, practical teaching methods and entrepreneurship.

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I. INTRODUCTION

Education is the solution for national development and an important instrument for sustainability. It has been confirmed that education has a positive effect on entrepreneurship. Entrepreneurship education has grown rapidly in the universities around the world. Some of the objectives in universities are to produce graduates with entrepreneurial skills, empower graduates irrespective of their course of study that will provide them the opportunity to engage in income yielding business, whether they are able or not able to secure paid employment in public or private sector (Owelukwu, 2008). This could be best achieved if good teaching methods are adopted. If effective pedagogical strategies are adopted in Business education instructional delivery it will serve as tools to empower students with entrepreneurial skills, knowledge and values and also to become self-reliant. Pedagogical strategies integrate a variety of innovative and active teaching approaches, which facilitate the integration of technology, and make the learning process captivating and meaningful for the student. For the purpose of this study the strategies include demonstration and group project. These strategies are adopted in teaching Business education courses in order to enable students to acquire entrepreneurial skills, develop positive and favourable attitudes towards entrepreneurial situations and proposing new career prospective for part or all of one's professional life. Finally, beyond the development of an entrepreneurial spirit and taste for Entrepreneurship, Business education can also contribute to improve the image and highlight the

role of Entrepreneurs in the society (Fayolle, 2008).

Entrepreneurship education prepares youths to be responsible and enterprising individuals, who become entrepreneurs or entrepreneurial thinkers by exposing them to real life learning experiences. Entrepreneurial learning experiences that prepare students to think, take risks, manage circumstances and incidentally learn from the outcome (Olawolu & Kaegon, 2012). Ememe (2010) observed that Entrepreneurship education enables youths to seek for success in ventures through one's effort. Buttressing the above view, Okereke and Okoroafor (2011) asserted that entrepreneurial education and ICT skills have been acknowledged worldwide as potent and viable tools for self-empowerment, job and wealth creation. Okiridu, Azuma and Godpower (2017) sees entrepreneurship as the key to employment generation, critical to poverty reduction, and environmental sustainability which has a multifaceted nature and linkages with other areas such as education, skills development, technological innovation, finance and capacity building. Entrepreneurship skill training programmes carried out in schools aid students to gain insights to business planning. It is one thing to have an Entrepreneurship intention but it is a different ball game to sit down and plan how to run a business. It requires a lot of thinking and guidance from an experienced person to come up with an acceptable and a workable business plan (Nwagwu, 2007).

Demonstration strategy is an effective approach of teaching involving the use of sophisticated, delicate and expensive materials and equipment which the teacher cannot afford to leave in the hands of inexperienced students for fear of being damaged. The method gives the learner the opportunity to understand the details of the skill being taught. Those details as noted by Eze (2009) include the necessary background knowledge, the step or procedure, the nomenclature and the safety precautions. According to Scribd (2010), when a lecturer speaks clearly, uses simple, direct and dynamic demonstration, it ignites the interest, motivation, curiosity, humour and attention in learners. The

Demonstration strategy is an instructional delivery strategy which affords the lecturer the opportunity to do something in the presence of students in order to show them how to do it or to illustrate the principle. Okon and Ibanga (2010) maintained that demonstration method is a technique of teaching concepts, principles, or real things by combining oral explanation with manipulation of real things, equipment or materials. Job and Akpan (2010) asserted that demonstration teaching strategy helps the students to understand lessons very clearly since they combine the sense of sight, hearing, smell, taste and touch while learning. It is the process of teaching through examples or experiments, and it is affected by the practical experience of the lecturers. It may be used to prove a fact through a combination of visual evidence and associated reasoning. Demonstration helps to raise student interest and could reinforce memory retention because it provides connections between facts and their real-world applications. According to Megha (2010), demonstration is a step-by-step explanation along with their reason and their significance for better understanding for the students. Demonstration method is usually used to illustrate how a process, procedure or experiment is executed so as to aid the learner in acquiring the skill. This is one of the most effective methods of teaching skills. It provides visual experience for the students for easy understanding of the concepts taught.

According to Okoro (2010), the concept of demonstration is to illustrate how a process, procedure or experiment is executed so as to help the learner in acquiring the skill. It is the best or the most effective method of teaching business and entrepreneurship education because it actually shows how entrepreneurial skills are acquired, and provides opportunity for students' practical experiences in performing some skills themselves. Demonstration teaching method is a major teaching method used in courses in which high degree of accuracy and skilled performance in use of tools and materials is required. Entrepreneurship is one of such courses. Demonstration teaching method is an effective method that is generally employed to explain a

principle and show the steps or procedure of a mechanical operation, or illustrate ideas and relationship with the aid of teaching aid and devices. On another note, Akpan (2014) offered the following general hints for successful demonstration to teachers of entrepreneurship.

- Every effort should be made to get the learners to observe the correct procedure the first-time new task is taught. Akpan believes that the most effective learning results when the learners use a skill immediately after they are taught. It is therefore necessary that learners be made to practice or demonstrate new skills as soon as they are taught the procedure for performing it.
- Safety precautions should be emphasized in each step of procedure. It is mandatory that the reasons for the precaution be stated so that the learner may understand the need for compliance.
- The teacher should cultivate the virtue of being patient during demonstration procedure in order to carry every student along. Without patience, the slow learners may not acquire the knowledge or skill the teacher is trying to impart. Teacher's tone of voice and manner during demonstration determine the attitude of the learner more than the exact method used. Teachers should be fair, firm and friendly. Do not rush; do not be impatient and demanding during demonstration. Demonstration method can occur in any of the under-mentioned shades:
- Teach-Demonstration: Under this, the teacher performs the activities while the students watch, listen and record observation.
- Teacher-Student Demonstration: Here the students assist the teacher in direct handling of the facilities for demonstration.
- Students' Group Demonstration: In this case, the students are divided into groups to assist the teacher in turn to perform the demonstration.

The strengths of the demonstration method as presented by Job and Akpan (2010) include:

- Demonstration method helps the students to understand lessons very clearly since they

combine the sense of sight, hearing and touching while learning and

- The demonstration method raises students' interest and reinforces memory retention. The weaknesses of the demonstration as presented by Scribd (2010) include: Demonstration method is hazardous when proper observation of cautious and safety rules are not taken by the lecturers and students.

However, Beal (2008) opined that a poorly conducted demonstration can be an agent of harm. It is the reason learning theories suggest caution and are apprehensive of incorporating demonstration into the entrepreneurship curriculum. This reluctance is also due to the convenience factors of time and cost. The consequences of misusing demonstration, visibility, audibility and large classes are also some of its problems. Demonstration strategy also refers to the type of teaching strategy in which the teacher is the primary actor while the learners watch with the intention to act later. Here the instructor does whatever the learners are expected to do at the end of the lesson by showing them how to do it and explaining the step-by-step process to them (Adekoya & Olatoye, 2011).

If well thought-out, group projects can uphold important intellectual and social skills and help to prepare students for a world of work in which joint effort and cooperation are increasingly the norm. Group projects can help students develop a host of skills that are increasingly important in the professional world (Caruso & Woolley, 2008). Positive group experiences, moreover, have been shown to contribute to student learning and retention. Properly structured, group projects can reinforce skills that are relevant to both group and individual work, including the ability to:

- i. Break complex tasks into parts and steps
- ii. Plan and manage time
- iii. Refine understanding through discussion and explanation
- iv. Give and receive feedback on performance
- v. Challenge assumptions
- vi. Develop stronger communication skills.

Group projects can also help students develop skills specific to collaborative efforts, allowing students to:

- i. Tackle more complex problems than they could on their own
- ii. Delegate roles and responsibilities
- iii. Share diverse perspectives
- iv. Pool knowledge and skills
- v. Hold one another (and be held) accountable
- vi. Receive social support and encouragement to take risks
- vii. Develop new approaches to resolving differences
- viii. Establish a shared identity with other group members
- ix. Find effective peers to emulate
- x. Develop their own voice and perspectives in relation to peers

While the potential learning benefits of group work are significant, simply assigning group work is no guarantee that these goals will be achieved. In fact, group projects can and often do backfire badly when they are not designed, supervised, and assessed in a way that promotes meaningful teamwork and deep collaboration.

II. STATEMENT OF THE PROBLEM

Business Education is education for acquisition of skills for sustainable development achieved through the classroom. The classroom is a place where teachers and students interact with a highly interdependent environment for teaching and learning to take place so as to acquire entrepreneurial skills. Hence, the acquisition of entrepreneurial skills in Business Education emanates from pedagogical strategies such as demonstration and group project adopted in order to achieve the teaching and learning objectives in the classroom. However, it is observed that most graduates of Business Education lack entrepreneurial skills and remain idle in the absence of white-collar jobs after graduation (Ukata, Wechie, & Nmehielle, 2017). It is not certain whether demonstration and group project pedagogical strategies adopted in Business Education teaching enhance entrepreneurship skills acquisition in tertiary institutions in Rivers

State. This is the research gap this study sought to fill empirically.

III. PURPOSE OF THE STUDY

The purpose of the study was to examine the pedagogical strategies adopted in Business Education for Entrepreneurship skills acquisition in tertiary institutions in Rivers State. Specifically, the study sought to:

- Determine the relationship between adoption of demonstration strategy and entrepreneurship skills acquisition.
- Determine the relationship between the adoption of group project strategy and entrepreneurship skills acquisition.

IV. RESEARCH QUESTIONS

The following research questions guided the study:

- What is the relationship between adoption of demonstration strategy and entrepreneurship skills acquisition?
- What is the relationship between adoption of group project strategy and entrepreneurship skills acquisition?

Hypotheses

The following null hypotheses were formulated and tested at 0.05% level of significance.

- There is no significant relationship between the adoption of demonstration strategy and entrepreneurship skills acquisition.
- There is no significant relationship between the adoption of group project strategy and entrepreneurship skills acquisition.

V. METHODS

The research design adopted for the study was correlative research design which established the relationship between practical teaching method and acquisition of Entrepreneurship skills of Business Education students in tertiary institutions in Rivers State. Rivers state has various tertiary institutions but the study was carried out in Tertiary institutions in Rivers State

offering Business Education, namely: Rivers State University, Ignatius Ajuru University of Education and Federal College of Education Technical, Omoku. The researcher chose these institutions because they offer Business Education and provide access to the population under study, which covered all Business Education Lecturers in tertiary institutions for 2019/2020 academic session in Rivers State. The population of the study consist of 111 Business Educators in tertiary institutions offering Business Education. The entire population of 111 Business Educators was manageable and therefore was used for the study. No sampling or sampling techniques was adopted. Out of the 111 copies of the instrument administered only 107 was retrieved and used for the analysis of the study. The instrument for data collection was a questionnaire titled “Practical Teaching Methods and the Acquisition of Entrepreneurial Skills among Business Education Students (PTMAES). The instrument is made adopted 4-point rating scale of Very High Relationship (VHR) = 4 points, High Relationship

(HR) = 3 points, Moderate Relationship (MR) = 2 points, and Low Relationship (LR) = 1 point. Respondent were expected to rate the extent to which they agree with the statement associated with a practical teaching strategy or Entrepreneurship skills. The data collected were analysed using Pearson Product Moment Correlation Coefficient to answer research questions in the following ranges. A negative value of r-cal connotes negative relationship while a positive value implied positive relationship with varying degree depending on value. Null hypotheses were tested at 0.05 level of significance using t- transformation and correlation coefficient. A hypothesis was not accepted if the observed t-value was greater than its critical equivalent and accepted if otherwise.

VI. RESULTS/ANALYSIS

Research Question 1: What is the relationship between adoption of demonstration strategy (DS) and’ entrepreneurship skills acquisition (ESA)

Table 1: Relationship between Adoption of Demonstration Strategy (DS) and Entrepreneurship Skills Acquisition (ESA)

Variable	$\sum x$ $\sum y$	$\sum x^2$ $\sum y^2$	$\sum xy$	r -cal	Remarks
Demonstration strategy (DS)	271.51	730.4	810.80	0.89	Highly positive
Entrepreneurship Skills Acquisition	307.26	911.84			

Table 1 shows sum of variables, sums o squares covariance and computed r-value of respondents on the relationship between the adoption of Demonstration Strategy (DS) and entrepreneurship skills acquired by Business Education students. The observed covariance between adoption of Demonstration strategy (DS) and Entrepreneurship skills acquisition (ESA) were 810.80 while the coefficient of correlation was 0.89 indicating highly positive relationship. Therefore, the relationship between the Adoption of Demonstration Strategy (DS) and

Entrepreneurship Skills Acquisition (ESA) is highly positive.

Research Question 2: What is the relationship between adoption of group project and entrepreneurship skills acquisitions?

Table 2: Relationship between Adoption of Group Project Strategy and Students Entrepreneurship Skills Acquisition

Variable	$\sum X$ $\sum Y$	$\sum X^2$ $\sum Y^2$	$\sum XY$	γ -cal	Rmks
Group Project Strategy (GPS)	270.20	726.98			
			808.56	0.90	Highly positive relationship
Entrepreneurship skills Acquisition (ESA)	307.26	911.84			

From the table it is observed that Adoption of Group Project Strategy (GP) covary Entrepreneurship Skills Acquisition at 808.96 with a positive correlation coefficient of 0.90. The sums of responses on Adoption of Group Project Strategy Entrepreneurship Skills Acquisition were 270.20 and 307.26 with respective sums of squares of 726.98 and 911.84. Therefore, Adoption of Group Project has highly positive relationship with Entrepreneurship Skills Acquisition.

Testing for the Significance of Relationship

To test for the significance of the relationship, the correlation coefficient were transformed to t-statistics and tested at the 0.05 level of significance.

Hypothesis 1: There is no significant relationship between the adoption of Demonstration Strategy (DS) and entrepreneurship skills acquisition (ESA).

Table 3: Significance of Relationship between the Adoption of Demonstration Strategy (DS) and Entrepreneurship Students Skills Acquisition (ESA)

(N=107)

Variable	γ -cal	df	α	t-cal	t-crit	Decision
Demonstration Strategy (DS)						
	0.89	105	0.05	20.00	1.98	Reject Ho
Entrepreneurship skills Acquisition (ESA)						

Under the significance level of 0.05 and at 105 degrees of freedom, a critical t- value of 1.98 was found while the observed value was 20.00 since the observed value was greater than the critical value, it implies that the observed value is significant and cannot be due to chance. Hence the null hypothesis of no significant relationship was rejected and the alternative accepted. In other words, there is a significant relationship between the adoption of Demonstration Strategy and Entrepreneurship Skills Acquisition. This is also the confirmation of the highly positive relationship earlier established.

Hypothesis 2: There is no significant relationship between the Adoption of Group Project Strategy (GPS) and Entrepreneurship Skills Acquisition (ESA).

Table 4: Significance of Relationship between Adoption of Group Project Strategy (GPS) and Entrepreneurship Skills Acquisition (ESA).

(N=107)

Variable	r -cal	df	t -cal	t -crit	Decision
Group project strategy (GPS) Entrepreneurship Skills Acquisition (ESA)	0.90	105.05	21.16	1.98	Reject Ho

From the table 4, it could be observed that when the coefficient of relationship (r -cal) of 0.90 was transferred to t -value, it was 21.16 while at 0.05 level of significance, a critical t -value of 1.98 was found with 105 degrees of freedom. Since the transferred t -value (t -cal) was greater than the critical value at the 0.05 level of significance, it implies that it is significant and negates the null hypothesis. Therefore, the null hypothesis was rejected and the alternative accepted. In other words, there is significant relationship between the Adoption of Group Strategy and Entrepreneurship skills acquisition.

Based on the findings of the study, it was concluded that the demonstration and group project pedagogical strategies adopted in Business education serves as tools that empower students with entrepreneurial skills, knowledge and values to become self-reliant. The strategies integrate a variety of innovative and active teaching approaches, which facilitate the integration of technology, and make the learning process captivating and meaningful for the student. These strategies are demonstration and group project. Hence, adopting of these strategies in teaching Business education can enable students to acquire entrepreneurial skills, develop positive and favourable attitudes towards entrepreneurial situations and also entails proposing new career perspective for part or all of one's professional life; and it can constitute an essential tool in developing the entrepreneurial culture.

VII. RECOMMENDATIONS

Based on the findings of the study and the conclusion made, the following recommendations are made.

1. At all times of instructional delivery on Business Education, the demonstration, and group project strategies should be adopted to enable students to benefit maximally in their entrepreneurship skills acquisition.
2. Exploration of other workable strategies through researches, field works, seminars and workshops should be encouraged.
3. Business Education programmes should be planned to consciously integrate the applicable strategies that will facilitate the acquisition of entrepreneurship skills by the learner.

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