

African Philosophy of Education: Analysis of the Neglected Ideals of Nyerere's Ujamaa

Maira Justine Mukhungulu^{1*} Vengi Ambrose Kimathi² Atieno Kili K'Odhiambo³

1. Teacher at Chasimba Secondary School, P.O. Box 1635-80108, Kilifi, Kenya
2. Teacher at Katanga Secondary School P.O. Box 174-90108 Machakos
3. Senior Lecturer in Philosophy of Education, Department of Educational Foundations, University of Nairobi, P.O. Box 30197-00100, Nairobi, Kenya

Abstract

The ideals of education in Ujamaa philosophy as enunciated by Julius Kambarage Nyerere, the founder president of Tanzania, are neglected phenomena in African education. In about fifty decades of offering education in Africa, from the end of colonialism to the present, education has not enabled Africans to be self-reliant and to live peacefully as brothers and sisters. The paper analyses Nyerere's ideals embedded in Ujamaa philosophy and realises that African education portrays a neglect of the ideals of Nyerere and this does not auger well for the continent. The continent requires education that can make it self-reliant in economics, politics and cultural practices. It calls upon African educationists to rethink and revisit Nyerere's ideals with a view to charting appropriate education for the continent. Three action plans to be carried out by African philosophers of education that focus on constant reviews on interpreting Nyerere's ideas, political participation and forming organisations which specifically deal with African philosophy of education are posited. It is recommended that more interpretation of Nyerere's ideas should be a continuous process. What also warrants further research is combining academic work with vocational training.

Key words: Analysis, Education, African philosophy of education, African philosophy

Introduction

This paper comprises five parts numbered 1-5. Part 1 provides the background and literature on Nyerere's concept of African philosophy of education. Part 2 is the problem statement. The methodology is explained in part 3 whereas the actual analysis and discussion form part 4. The last part sketches the way forward. At the end, the paper is concluded and some recommendations made.

1. Background Information and Literature on Nyerere's Concept of African Philosophy of Education

First the background explains what philosophy, education, African philosophy and African philosophy of education mean, and then it delves into Nyerere's concept of African philosophy of education. Philosophy is defined in various ways. Immanuel Kant defines philosophy as a way of life according to certain knowledge; thus it is that knowledge that determines the way of life of a particular group of individuals (Kant, 1964). Staniland (1979) defines philosophy as the critical examination of the ideals which individuals live by; these ideals which individuals live by would entail justice, morality, politics and religion. Olasunji (2008) defines education as a process through which learning is facilitated, or the process through which skills, knowledge, values, beliefs, and habits are passed on from one generation to the next. African philosophy is defined by Bruce & Janz (2009) as a philosophy produced by African people and portrays the Africans perception of the world they dwell in. Kanu (2012) defines it as the philosophical reflection and analysis done by the contemporary professional philosophers on African conceptual systems and realities. Akinpelu (1981), Makumba (2007) and Oruka (1997) define African philosophy as philosophy produced by people with African interest and its purpose is to resolve African issues. Thus, African philosophy of education would be a philosophy of education produced by people with African interest whose purpose is to solve African educational issues. Akinpelu (1981) defines African philosophy of education as the application of principles of philosophy to solve problems of education in Africa. In this paper, African philosophy of education will be taken to mean an integrated thought process that examines educational issues from African perspectives in accordance with universal thinking to arrive at solutions that make education relevant and meaningful to Africa (K'Odhiambo, 2010).

The idea of African philosophy from which we have African philosophy of education is traceable to the ancient Egypt (Kemites) whereas in the contemporary world a book written by Placide Tempels, *Bantu Philosophy*, in 1945 provides an important landmark (Oruka, 1997). The advent of post-colonial education in Africa stimulated thought in looking for educational philosophy that would lay more emphasis on African cultures. Culture is within the axiological branch of philosophy and it studies values and education is a product of culture, hence the description of education as value-laden affair, although other branches of philosophy such as metaphysics, epistemology and logic significantly impact on education. As noted by Makumba (2007), culture is the main

distinguishing feature of different philosophies.

African philosophy of education incorporates the ideals of African communalism, which refers to the tendencies among Africans to attach strong allegiance to their communities characterised by collective cooperation and ownership of resources by members of a community (Heinz, 2006). Nyerere's Ujamaa philosophy espouses communalism. As explained by Misia & Kariuki (2011), Nyerere notes four limitations that are evident in Tanzania's education and are common to many of African countries today. First, education inherited from the colonialists is elitist in nature such that it is designed to meet the interests and needs of a very small proportion of citizens and thus fails to produce an egalitarian society. Second, the education has a tendency of uprooting its recipients from their native societies thus creating no link between them and the society. Third, education tends to emphasise on book- knowledge where education only stresses on knowledge acquired through theory and not life experiences. Lastly, education does not combine school learning with work.

To address the limitations, Nyerere proposes the philosophy of *Ujamaa*, a Kiswahili word meaning familyhood or brotherhood (Cornelli, 2012). Nyerere is highly acknowledged of his concept of Ujamaa philosophy which he considers to be the basis of African socialism. The term *African socialism*, was coined in 1962 by African leaders at a conference in Dakar, Senegal, to be a philosophy to guide African countries which were emerging from colonialism (Friedland & Rosberg, 1964). Hence Ujamaa is a variant of African socialism. Education policy for Ujamaa is self-reliance. A self-reliant person is defined by Njoroge and Bennaars (1986) as someone who is able to realise themselves, not only physically and mentally but also morally, socially and emotionally. For self-reliance to be achieved an individual must change their attitude to be in tandem with the society's ideology.

Nyerere opines that in the individual, just like the society, there is an attitude and for stability in any given society to prevail, there must be resonance between the attitude in the individual and that of the society (Nyerere, 1987). What an individual thinks must be congruent to what the society thinks. Nyerere's concept of African socialism is based on three major tenets: work by everyone and exploitation by none; equitable distribution of resources which are produced jointly, and equality and respect for human dignity (Thenjiwe & Thalia, 2009). Africans traditionally are people who work together for the benefit of all members of the society and many Africans hold the value of sharing and assisting one another (Nyerere, 1987). African traditional education was for self-reliance.

Education for self-reliance, as explained by Nyerere (1967), can only be achieved in totality by an education system that combines practical work with academic work so that learners will not only know how to read, write and perform some numerical tasks but will also learn how to interact with phenomena for their survival and also for the good of the community in which they live. To a larger extent, Nyerere's thoughts are collinear with the progressivism belief that, progress and change are fundamental to one's education (Robert, 1995). Robert notes that progressivism insists that students learn best from what they consider most relevant to their lives. What is important to the learners is what has a utilitarian value to their community; likewise Nyerere stipulates that education should not divorce individuals from their community but should rather make them useful for the overall development of their community. It is through practical education that learners would be ready for the real world and fulfill the philosophic ideals of education for self-reliance.

Nyerere's ideas marry with the Reconstructionist ideals who believe that students learn more, remember facts longer, and apply them to new situations better through real experiences, rather than through mere verbosity (Ozmon, 1972). Nyerere's reiteration on practical education touches much on methods of tutelage, through practical education students develop reflective inquiry methods to life's challenges which arouses sense of commitment and responsibility in learners (Ozmon, 1972). He insists that education has also to prepare learners for their responsibilities as free workers and citizens in a free and democratic society, thinking for themselves and making judgments on all the issues affecting them and the entire community. Nyerere (1967) maintains that learners have to be able to interpret the decisions made through the democratic institutions of the society, and also to understand their implementation in the light of the peculiar local circumstances where they happen to live. To increase productivity and food security, Nyerere (1967) proposes a school system that is integrated with practical work that enhances independence of learning institutions. This would relieve the government of the need to spare much financial resources to fund school programs and activities. This could only be achieved through a school calendar that is integrated with the farming calendar where learners will get time to participate in food production and at the same time get a chance to access education.

Julius Nyerere strongly believes that the major purpose of education is liberation of the people and the nation

(Nyerere, 1967). Education should liberate nations from economic and cultural dependency on foreign nations as elaborated in Nyerere's Arusha Declaration of 1967 in the ruling party's policy on socialism and self-reliance (Nyerere, 1967). Nyerere argues that education needs to be examined in relation to the existing society, as one that has no touch with the existing societal conditions would create privileges and inequalities in and out of the country. He insists that a reformation of the school system be done to outdo barriers of change which would involve linking education to the process of production and moving from the exam oriented system of education. Nyerere asserts that the major purpose of education is to transmit accumulated wisdom and knowledge in the society from one generation to the subsequent generations. That, education is a tool employed in the preparation of the younger generations so that they could be nurtured to actively participate as worthwhile members of their respective societies and enhance development and maintenance (Elieshi, Mbilinyi and Rakesh, 2004).

Nyerere believes that for liberation to be effectively attained, individuals should be first liberated from the mind since one could be liberated physically but still not liberated in the mind. Liberation being both a matter of degree and process, impediments to actualisation of freedom can only be averted when the people become conscious of their existence. One could receive education but still not free from restrictions brought about by attitudes and habits. Education would free individuals from restrictions brought about by attitudes and habits. Education would be acknowledged to have achieved its objective upon liberation of both the mind and the body of its recipients.

Nyerere (1967) explains that a truly liberated nation is one that is self-reliant and has freedom from economic and cultural dependencies on other nations. Such a nation is capable of self-development and independent, free and equal cooperation with other nations. On which one should come first between mental and physical liberation, Nyerere argues for mental liberation to precede physical liberation. After a liberated individual has attained freedom, they would still recognize that their task is not ended and then they would seek to reject poverty, disease and ignorance.

It is the task of education in any nation as elaborated by Nyerere to effect mental liberation or at least initiate the voyage to liberation. A liberating education is one that doesn't seek to produce technicians who would be utilized as instruments in the expansion of the economy, but the education should seek to roll out men and women who have and can employ the technical knowledge and ability acquired to expand the economy for the benefit of the society (Elieshi et al., 2004). Nyerere reiterates that what education should do is first, to have a defined responsibility to challenge the social values and liberate the young people in the society who form a bulk of it and are actively involved in the entire process of development as either skilled or unskilled labor. Second, he emphasizes that the education process and the formal school system should educate the learners with regard to the social and economic system it operates.

If education for liberation is to be actualised, quite a good number of obstacles have to be obliterated as brought out by Nyerere. To begin with, education should instill confidence to the learners that would enable them discern factual from fiction and also critically look at what people regard as world's best with the sole aim of adopting appropriate knowledge for their conditions. It is the knowledge of these problems that would initiate the process of liberation as elaborated by Julius Nyerere. Second, education as explained by Nyerere should be in a position to integrate education and production and not only focusing on examinations as the core focus of education (Elieshi, et al. 2004).

Nyerere is against the socio-economic ideals that were introduced by the colonisers in Africa (Nyerere, 1987). This individualism isolates the learners from the economic and social systems (Hinzen and Hundsdorfer, 1979). This was motivated by the fact that the economic system introduced by colonisers was a capitalist system that encourages individualism at the expense of the community. Nyerere notes that capitalism propagates excessive individualism, promotes the competitive rather than the cooperative instinct in human being, exploits the weak, divides the society into hostile groups and generally promotes inequality in the society (Nyerere, 1987).

Nyerere advocates much for unity among Africans. He believes that it is the unity of the people that would stem the exploitative tendencies in people (Nyerere, 1987). Nyerere believes that people of Tanzania, and of any other country, have to live as a family and he emphasises equality among the people because social justice cannot be achieved if there is no unity (Thenjiwe & Thalia, 2009).

Before the introduction of the Western system of education in Africa, the aim of the indigenous education was to preserve and perpetuate the cultural heritage of the family, the clan, and larger groups. The indigenous education was for every member of the society. Every member of the society had a role to play in educating the child. The

advent of the Western formal education changed the whole education system of the Africans. Education became a privilege of the chosen few. It also introduced Western values and traditions that were in direct conflict with African values and traditions. Nyerere sees Western education as a way of colonising the mind of the Africans which saw him initiate the efforts to restructure the education system to decolonise the minds of fellow Africans.

African socialism advocates for sharing of economic resources in an African way that is distinct from classic socialism (Bismarck & Cranford, 1979). Nyerere's concept of Ujamaa when applied in education resonates with the principles of humanism as a philosophy of education (Lesley, 2008).

Humanistic education regards grades as irrelevant and only self-evaluation is meaningful (Huitt, 2009). Humanistic approach observes grading as a process that derails learners from real societal issues to working for grades (Huitt, 2009). Nyerere faults an education system that encourages learners to believe that education was only worthwhile if acquired from books thus being an advocate of practical education (Nasongo & Musungu, 2009). Just like the humanistic approach, Nyerere observes that examinations condemn other learners as they favour others and in so doing this the condemned develop inferiority yet they are the majority and as such a class structure is created right away by examinations (Nyerere, 1987). Humanistic approach to education advocates for an education that is concerned with the needs of the learners and wholistic development of the learners (Huitt, 2009). The role of the teacher in a humanistic education is to foster a learning environment that is inquiry based to provide meaningful learning (Huitt, 2009). Likewise, Nyerere argues that learners cannot be integrated into the society by theoretical teaching and learning (Nyerere, 1987). However, unlike classical humanism which emphasises individual interests, Nyerere's approach advocates for education that seeks to serve the interests of the community as a whole (Nyerere, 1987). Nyerere looks at education broadly and stresses the importance of adult education.

International education community and education based non-governmental organisations have acknowledged Nyerere's philosophy of adult education and adult learning and consider it to be very progressive (Yussuf, 1994). Yussuf acknowledges that Nyerere's philosophy of adult education and learning resonates with Paulo Freire's concept of conscientisation. Nyerere is highly convinced that adult education could be a means to development and a better tool to political consciousness to the people (Mulenga, 2001). According to Nyerere, the most significant function of adult education is to arouse consciousness and critical awareness among the people and create inspiration in the learners to desire to change and understand that change is possible (Nyerere, 1978). The second function of adult education is to help people determine the nature of change they intend to bring about (Nyerere, 1978). Nyerere further argues that adult education, unlike education of the youth, has immediate benefits. Education of the youth takes about twenty years for the benefits to be realised whereas that of adults the benefits are immediate since they learn and soon they apply the knowledge to solve pressing problems of the society.

2. The Problem

Provision of education in Africa, and elsewhere in the world, is expected to solve all problems faced by humankind and this is what Nyerere's philosophy of Ujamaa advocates for. Nyerere emphasises education that makes the continent self-reliant and enables its citizens live as brothers and sisters but these have not been achieved in the last five decades. Education for these ideals is, somehow, neglected in Africa. Africa depends on foreign aid and manufactured goods from developed countries. The level of technological development is still low. There are conflicts in most countries. Many countries have not taken the issue of adult education seriously and examinations have become the focus of education, a clear indication of how far self-reliance has not been attained.

Nyerere stresses education that makes one un-exploitable and at the same time a non-exploiter of others yet African countries are characterised by corruption and exploitation of fellow human beings where resources are unevenly distributed. What Nyerere philosophises upon and postulates in his various speeches and writings has remained without being put into practice. The paper analyses these issues with the aim of charting the way forward.

3. Methodology

The suggested methodology for the study is analysis. The structural meaning of analysis is derived from the Greek term 'analysis', where the 'ana' means 'up' while 'lisis' means 'loosing', 'separation' or 'dissolution' (Harper, 2001-2012). The etymology of the term can be traced to the ancient Greek geometry and philosophy (Pinto, 2001). In philosophy, it is evident in Socrates high concern with definitions as it is in Plato's "dialogues of Socrates" (Gentzler, 1998). Aristotle says that reasoning about means to a given end is analogical to geometric

analysis in his Nicomachean ethics (Corbett & Robert, 1999). Rene Descartes admits using analysis extensively in his “meditations”. Moore in his publication of 1899 sees analysis as a decomposition or breakdown of complex concepts into their simpler concepts so that its logical structure is displayed.

The paper attempts to break down Nyerere’s ideas about education with a view to finding appropriate education to solve African problems such as lack of technological advancement, dependence on foreign goods and values. Breaking down an idea is similar to interpreting an idea and the paper attempts to break down Nyerere’s ideas. Analysing Nyerere’s ideas and the discussion that follows would provide a good ground for attesting for contributions of Nyerere to the contemporary African philosophy of education and how this could be of significance to the African social, political and economic problems.

4. Analysis and Discussion

History is replete with ideas which were neglected when they were first presented but later when people have a rethink about those ideas they apply them to effect changes for the better. A typical example is Soren Kierkegaard (1813-55), whose ideas on existentialism were neglected but later became recognised (Ozmon and Craver, 1995). Kierkegaard proposed the value of subjective knowledge which could counteract the escalation of objectivity that threatened the survival of humankind but was not taken seriously, yet after World War II, people realised the importance of his ideas on subjectivity. Nyerere’s Ujamaa ideals on education for self-reliance and emancipation of the continent of Africa may suffer the same fate like that of Kierkegaard. Nyerere’s educational philosophy as represented by Ujamaa is to make citizens of Africa self-reliant.

Self-reliance is portrayed in economics, politics and social cultures. A self-reliant person does not exploit other people and at the same time they are not exploitable. This self-reliance must first manifest itself in learning institutions. It is in learning institutions where learners are easily initiated into ideology of the nation so as to have a foundation for future development. As explained by Ozmon and Craver (1995), education is the best instrument to change the society and this is advocated for by adherents of reconstructionism and Marxism. Nyerere realised that for the society to be reconstructed for the better, education must be transformed. Education, in all its aspects, is to make learners self-reliant and this entails that the education provided must be integrated with production. Learners learn to produce what they require which include food, clothing, furniture, etc.

In most schools in Africa, food for learners is sourced from outside even if there is enough land and favourable climatic conditions for production within the school. This is contrary to the fact that from 1960s African governments expanded the provision of education so as to lay the ground for food sufficiency (Kwapong, 1988). Schools do not make their own furniture or sew their own clothes. All these are sourced from outside and the curricula hardly prescribe these areas of knowledge, unless it is a vocational institute. The focus of education stakeholders is to pass examinations and get certificates, the idea which Nyerere repudiated.

When learners graduate from schools without the concept of self-reliance, they perpetuate a cycle of dependency on foreign goods and values, a scenario described by Nyamnjoh (2004) as *xenophilia*, or *Europhilia*, when they love European values and goods. To break this cycle becomes difficult because generations and generations of learners will follow suit. An educated official will feel good when driven in a foreign make vehicle like Prado or Pajero, rather than to be seen riding on a bicycle during their routine education duties. Education for self-reliance is to stimulate thought and to question why a country in the continent of Africa is not technologically able to use its locally manufactured vehicles, in a period of about fifty years of attaining independence from colonialists. What hinders this advancement in the continent must be clear to the learners so that they may strive to solve the problem. Every salaried educated person, because they are not grounded into the concept of self-reliance, will endeavour to buy a foreign make vehicle so that they enjoy the glory of “artificial prestige” that goes with owning the state-of-the-art vehicle, notwithstanding the educational and economic import of the act.

To depend on foreign goods and values is an aspect of exploitation. It shows that you are easily exploited and your mind is easily swayed by what others produce and hence you do not have an independent mind that can be creative enough to chart the destiny of a people. It is education to instill in the mind ability to avoid exploitation. Nyerere advocates for education that liberates the mind. Ask yourself what resources you lack that make you not to produce the goods that you need.

Nyerere wants an African to be educated for the continent, but in a situation where almost everything used in Africa such as machinery, clothes, food are imported, it becomes questionable why an African should get education. As observed by Higgs (2003), what is taken as education in Africa is in most cases just a reflection of Europe in the continent and an African is hardly educated for the continent.

The feature of African economies is borrowing of funds for development, especially from the World Bank, former colonial countries and other friendly nations. It is difficult to get an African country which can boast of enough funds for its development. When African countries present their budgets to their respective parliaments, usually there are features of borrowing to fill budget deficits. Statements made by African leaders to their subjects contain cautionary phrases such as “provide conducive environment for foreign investors, do not scare donors etc.” The big question is: Why are African countries unable to fund their development projects, fifty years after gaining independence?

In most cases the funds borrowed end up in the pockets of politically connected people and some funds are siphoned out of the countries and kept in safe banks overseas. The tax payer continues to repay for loans which has not improved their lives at all. No leader follows up individuals who take capital abroad because the leaders themselves are the ones who are continually accused of corruption. No development project is completed under corrupt regimes and sometimes big development projects are commissioned so as to offer conduits for corruption. Nyerere’s idea is not to rush development projects by borrowing but to develop at your own appropriate pace.

Education for self-reliance as envisaged by Nyerere is education that transforms an individual’s economic thinking. As noted by Oruka (1997), quoting Karl Marx, economics rules the world. A country which is powerful economically may dictate terms to the whole world. In the thinking of Nyerere, a developing country is to strive at its pace to develop. The striving is to be progressive from the lowest and aiming at the highest level. During the striving to achieve the highest level, the individuals must understand their position and own it. They should not end up borrowing to reach the higher position because this will be artificial and not sustainable in the long run. The speed of economic progress, in Nyerere’s thinking, is not important. What is important is reaching the destination when you own the procedures and the processes that go with the progress. In Africa at the moment, countries aim at speeding economic progress without taking into account whether what leads to the so called economic progress is understood and fully owned by the citizens. Citizens are usually subjected to repay for endless debts as a result of borrowing for economic development. Nyerere is for the education that enables the citizens to understand the genesis of their problems to attain progress and this is why he advocates for education for both the youth and adults.

Education for self-reliance entails political liberation. Education has not liberated Africa politically. By interpreting Nyerere’s view, political liberation starts with the learners who later become adult citizens. When learners are initiated into political thinking during their school days, they are made to question the political direction of their community. They get sensitised to participate in the political affairs of the community by voting, when they are allowed by law, and demanding that elected leaders do the right thing thus making the society democratic, fulfilling Nyerere’s maxim that democracy in Africa is as obvious as the tropical sun. If citizens are politically active, issues of corruption could be unheard of in Africa because the citizens would be questioning issues that violate their rights and even seeking redress through appropriate institutions. When leaders make political crimes with impunity and they are not questioned by the citizens, it indicates that political self-reliance has not been achieved and the problem lies with education. It shows that the education system has not sensitised the citizens to be inquisitive.

The essence of Ujamaa is brotherhood or familyhood and it arises from African cultural traditions as observed by Cornelli (2012). In Nyerere’s thinking, all Africans are brothers and sisters under the same family known as Africa. It is ironical to find brothers and sisters fighting one another. In the 2016, as explained by Dorrie (2016), Africa, which has 16 percent of the world population, experienced more than half of the world conflict incidents. In such a situation, the idea of living as brothers and sisters is difficult to implement. Education advocates for national unity and the shunning away of xenophobic acts and this is in tandem with Nyerere’s Ujamaa. Why is Africa prone to conflicts where people do not live as brothers and sisters? This is an evident failure of education which does not unite the continent.

African culture is continuously changing. Some of the good cultural practices that Ujamaa espouses like caring for the vulnerable members of the community are rarely implemented. Once a member of the society has become destitute, they cannot fall back to the society for support because of the individualistic tendencies which Nyerere talks against. Unlike in the past, no one cares for the orphans, the aged and persons with disabilities. The education system in Africa is not accommodative enough take into account the good cultural values because of individualism and the focus on passing examinations. The question is: Since Nyerere’s ideals have been, somehow, neglected in African philosophy of education, what is the way forward?

5. The Way Forward for African Philosophy of Education

There are three important action plans that can be instituted to help in propagating the ideals of Ujamaa as enunciated by Nyerere. These are constant reviews, participation in politics and formation of organizations for the philosophy of African education. African countries can take these initiatives individually, regionally or continentally.

When an idea is constantly reviewed it stimulates thought and people discover new insights. It is noteworthy that Nyerere's ideas form topics of study and discussion in different fora, for instance, a PhD thesis by Cornelli (2012) at the University of Birmingham. This paper also tries fulfilling the same mission. In the review, an attempt should be made to hermeneutically interpret Nyerere and philosophers of education in Africa should take this seriously.

Participating in politics is an invaluable ingredient in transforming the philosophy of education in Africa to respond to African needs. Politics controls events and can easily transform education. No matter how much philosophers philosophise, if they do not have political power and political will, whatever they say will remain as archives for future references. This was realised by Plato (c.428-c.348 BCE) who recommended that leaders must be philosophers. Philosophers must take active part in politics so as to transform education in Africa. The false notion, whether in law or not, that civil servants should not take part in politics or politics should be left for politicians is something that should be challenged in order to institute liberating laws. It is the duty of philosophers of education to challenge such notions. When education philosophers join politics, they should not accept to be swayed by the mainstream politics but must stand up for a course, and that is transforming education.

Unity makes people strong. It makes people to be listened to and to be respected. Philosophers of education in Africa need to form national, regional or continental society dealing specifically with philosophy of education. Examples such as Philosophy of Education Society of Great Britain, Canadian Philosophy of Education Society are worth emulating. When African philosophers form such societies they can team up with others of similar interest at regionally or global level to think seriously about African education. The International Network of Philosophers of Education, which is a global body, holds biannual conferences and since its inception in 1988 it has held two conferences in Africa. When there is national or regional or continental societies dealing with philosophy of education, more conferences on philosophy of education can be held in Africa.

Conclusion

The continent of Africa needs Nyerere's ideals to make education relevant in solving issues in Africa. Liberation in economics, politics and cultural issues is the role of education. When Africans do not live as brothers and sisters, it is an indictment to the education system that does not sensitise both youths and adults to demand their civil rights.. When African complain of poor leadership that is the failure of philosophy of education. No society can reform when the education is not reformed. The ideals of Nyerere are still relevant. They need to be revisited and implemented.

Implementing ideal principles is a continuous process. People need to be reminded consistently through speeches, writings and any other media to reflect on the cherished ideals. A parallel can be drawn from Jesus' teaching whereby he summarised the whole essence of the Bible in one word: LOVE and churches still preach this. Preaching in churches is to reach the ultimate reality which is love. The same principle is applied in Buddhism, whereby to reach the ultimate which is Nirvana is to follow the Eightfold path-right speech, right action, right livelihood, right effort, right mindfulness, right meditation, right beliefs and right intentions. Nirvana can be equated with Christian love. The same applies to Nyerere's ideals of Ujamaa. To propagate the ideals of Ujamaa requires heroes and heroines who are determined to voice education concerns in Africa through speeches and writings and these propagators must also gain political power so as to have the greatest impact.

The ideal of combining practical work with academics needs further exploration for the continent's education. To spend valuable time learning and then you spend years for training for a vocation is time consuming. African countries need to do more researches in adult education which can empower the populace.

References

- Akinpelu, J. (1981). *An introduction to philosophy of education*. London: Macmillan Publishers.
Bismarck & Cranford. (1979). *Towards socialism in Tanzania*. Toronto: Toronto University Press
Bruce & Janz. (2009). *Philosophy in an African place*. UK Lexington Books, pp 74-79. Retrieved from [books.google.com/books? Isbn=0739136682](https://books.google.com/books?isbn=0739136682)

- Corbett, E.P.J. & Robert, J.C. (1999). *Classical Rhetoric for the Modern Student (4th ed.)*. New York: Oxford University Press. p1 & p18.
- Cornelli, Evaristi Magoti. (2012). A critical Analysis of Nyerere's Ujamaa: An Investigation of its Foundations and Values. PhD Thesis: University of Birmingham.
- Dorrie, Peter. (2016). The wars ravaging Africa in 2016. Retrieved from <http://www.wars-ravaging-africa> on April 2, 2017.
- Elieshi, L., Mbilinyi M. & Rakesh, R. (2004). *Nyerere on Education/Nyerere Kuhusu Elimu*. Dar-es-Salaam: Mwalimu Julius Nyerere Estate under the Trusteeship of The Mwalimu Nyerere Foundation, P.122-132.
- Friedland, William H. and Rosberg (Jr), Carl G. (1964). *African Socialism*. Nairobi: Oxford University Press.
- Gentzler, J, (ed.). (1998). *Method in Ancient Philosophy*. Oxford: Oxford University Press.
- Harper, D. (2001-2012). "Analysis (n)". *Online Etymology Dictionary*. Douglas Harper. Retrieved from http://en.m.wikipedia.org/wiki/Analysis#cite_note-2 on 25th September, 2015.
- Heinz, Kimmerle. (2006). *Ubuntu and Communalism in African Philosophy and Art*. Rozenberg Edition.
- Higgs, Philip. (2003). African philosophy and the transformation of educational discourse in South Africa. *Journal of Education* No. 3, pp. 6-17.
- Hinzen, H., & Hundsdoerfer, V.H. eds.(1979). *The Tanzanian Experience: Education for Liberation and Development*. London: UNESCO Institute of Education.
- Huitt, W. (2009). Humanism and pen education. *Educational Psychology Interactive*. Valdosta, GA: Valdosta State University.
- Lesley, B. (2008). Paulo Freire & Pierce. Encyclopedia of peace education: Teachers college, Columbia University. Retrieved from <http://www.tc.edu/centers/epe>.
- Kant, I. (1964). *The Critique of Judgment*. Trans. J.C. Meredith. Oxford: Oxford University Press.
- Kanu, Ikechukwu. (2012). The Africinity and philosophicality of African philosophy. *An International Online Multi-disciplinary Journal*. Vol. 1(2) June, 2012: 52-54
- K'Odhiambo, Atieno Kili. (2010). Argument for a historical foundation of African philosophy of education. *Horizons: A Journal of Philosophy (The Consolata Institute of Philosophy Journal)*, Vol. 1, pp. 113-129.
- Kwapong, A. (1988). *The Challenge of Education in Africa*. Lagos: Africa Leadership Forum.
- Makumba, Maurice Mahatia. (2005). *Introduction to Philosophy*. Nairobi: Paulines Publication Africa.
- Misia, K., & Kariuki, M. (2011). Rethinking education for liberation and self-reliance: An Examination of Nyerere's and Plato's Paradigm. *International Journal of Curriculum and Instruction* vol. 1 (1), pp. 15-29, April 2011. Retrieved from <http://www.muk.ac.ke/ijci/>
- Mulenga, Derek. (2001). Mwalimu Julius Nyerere: A critical review of his contributions to adult education and post colonialism. *International Journal for Lifelong Education*. 11/2001; 20(6):446-470. DOI: 10. 1080/02601370110088436.
- Nasongo, J. W & Musungu, L. L.(2009). The implications of Nyerere's theory of education to contemporary education in Kenya. *Educational Research & Review Journals*.
- Njoroge, R.J. and Bennaars, G.A. (1986). *Education and Philosophy in Africa*. Nairobi: Transafric.
- Nyamnjoh, Francis. (2004). Relevant education for African development: Some epistemological considerations. *African Development*, Vol. XXIX, No. 1.
- Nyerere, J.K. (1967). *The Arusha Declaration and TANU's Policy on Socialism and Socialism and Self-Reliance*. Dar es Salaam: Publicity Section, TANU.
- Nyerere, J.K. (1968). *The Arusha Declaration: Freedom and Socialism*. Dar-es-Salam. Oxford University Press.
- Nyerere, J.K. (1969). Address to the National Assembly Introducing the 2nd Five Year Plan. Dar es Salaam: Government Press.
- Nyerere, J. K. (1987). Ujamaa – The basis of African socialism. *The Journal of Pan African Studies*, vol.1, no.1,
- Olasunji, Oyeshile. (2008). On defining African philosophy; history, challenges and perspectives. *Journal of Humanity & Social Sciences* 3(1): 57-64
- Oruka, H. Odera. (1997). *Practical Philosophy: In Search of an Ethical Minimum*. Nairobi: East African Educational Publishers.
- Ozmon, H. (1972). *Dialogue in the Philosophy of Education*. Ohio: Merrill Publishers.
- Ozmon, Howard A. and Craver, Samuel M. (1995). *Philosophical Foundations of Education*. New Jersey: Merrill.

- Pinto, R.C. (2001). Argument, inference and dialectic: Collected papers on informal logic.
Argument Library, vol. 4. Dordrecht: Kluwer Academic. pp. 138-139
- Robert, B. (1995). *John Dewey and American Democracy.* Cornell University Press
- Staniland, H.S. (1979). "What is Philosophy", *second Order, Vol. Viii*, Nos. 1 & 2 (Jan/July 1979), pp. 8.
- Thenjiwe, M. & Thalia, M. (2009). Julius Nyerere (1922-1999), an African Philosopher, Re-envisions Teacher Education to Escape Colonialism. New Proposals: *Journal of Marxism and Interdisciplinary Inquiry Vol. 3, No. 1 (October 2009) Pp. 15-22.*
- Yussuf, K. (1994). 'Julius Nyerere' in Z. Morsy (ed). *Thinkers in Education.* Paris. UNESCO Publishing.

Authors' Biodata

1. This author holds a Bachelor of Education (B Ed) from Masinde Muliro University of Science and Technology and is due to Graduate with a Master of Education Foundation (Philosophy) from the University of Nairobi.
2. This author holds a Bachelor of Education (B Ed) from Kenyatta University and a Master of Arts (History) from Kenyatta University.
3. This author holds Certificate Teacher Education from Kisii Teachers College, Diploma in Special Education (DipSpEd) from Kenya Institute of Special Education, and also Bachelor of Education (B Ed) (Arts), Master of Education (M Ed) (Philosophy of Education) and PhD (Philosophy of Education) from the University of Nairobi, Kenya. He is a member of Philosophy of Education Society of Great Britain (PESGB) and also a member of International Network of Philosophers of Education. He is a teacher of over 40 years teaching experience at different levels of education: primary, special institutions, secondary, teachers college and university. His area of specialisation is philosophy of education.