

AFRICAN PHILOSOPHY OF EDUCATION: RETHINKING JULIUS NYEYERE'S PHILOSOPHY OF EDUCATION AS A PANACEA TO AFRICA'S UNEMPLOYMENT CHALLENGES

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Abstract

As Africa pushes through the murky pedals of self-sufficiency, education which has been irrefutably acclaimed as a panacea for human liberation and development is yet to find its bearing on the continent. This is because the western form of education as imposed on the African continent failed to accommodate the salient tenets that define the African communal spirit as enshrined in the traditional/indigenous education system. Education for Self-reliance and moral rectitude which form the fulcrum of indigenous education in Africa, are not explicitly pursued within the modern system of education; resulting in mass unemployment in Africa's workforce. This lacuna has birthed all sorts of ills, leaving the citizens of Africa at the receiving end. Western education which has foisted a capitalistic and individualistic mentality upon Africans, with its system of education, has made education a luxury of a few, forcing a good number of the population not to access such type of education. Sadly, even those who have the privilege of accessing western education do not all have the luxury of a decent job. To bridge this gap, there is the need to x-ray the core tenets inherent in African Indigenous education as espoused in the "Ujaama" of the renowned African Philosopher Julius Nyerere. It is the author's submission that an integration of the tenets of Africa Philosophy as contained in the Ujaama would help Africa curb its problem of unemployment.

Keywords: African Philosophy, Ujamaa, African Socialism, African Traditional Education, Julius Nyerere

Introduction

Africa as a continent is endowed with all sorts of natural mineral resources which, if adequately managed, would catapult the status of the continent from a third world to an industrialized one. Sadly, despite this abundance of wealth, Africans have been grappling with socio-economic crises leading to exposure to

different kinds of diseases and untimely death for most of its citizens. A curriculum that is Africa-focused is needed to help make education relevant to the Africans in their immediate environment. The place of African Philosophy of education, which to the author's submission, has been relegated due to the emergence of Western education, needs a review and reintegration within the current system of education. Africa's Traditional Education which was holistic and result-oriented needs to be integrated into the modern system of education to accommodate the spaces created by the shortfall in the Western style of education. To achieve this, Julius Nyerere's (1922-1999) philosophy on social and economic policy known as "Ujamaa" a Swahili word for extended family, offers a ladder on which policymakers and curriculum planners can gain insights into evolving unemployment-based solution curriculum for our system of education.

Conceptual explanations

Education: The term education as used today in the English parlance is derived from two Latin words namely; *Educare* (educere) and *Educatum*. By "*Educare*" or "*Educere*", it means "to train" or "to mold". It also means to "to bring up, or "to lead out", "to draw out". It means to propel from inward to outward. "*Educatum*" on the other hand, denotes the act of teaching as it offers guidelines and principles of teaching. It should be noted that education thus as explained does not limit itself to the mere acquisition of knowledge; but that it involves the development of attitude and skills. Over the years, philosophers have consistently offered their views on what could form the best means of education. Thus, it could well be conceived that education is that process by which learning or acquisition of skills, knowledge, beliefs, values, morals, and habits are received for personal and community development. Education is part of human cultural heritage through which a generation can pass on its cherished values to the next generation. Today, educational goals have become so complex and systematic encompassing and dealing with different ideas such as the liberation of learners, and critical thinking to harness and manage information in modern society.

African Philosophy or "Africana philosophy": this concept refers to philosophical studies undertaken by scholars of African descent in various fields such as metaphysics, moral philosophy, epistemology, and political philosophy (Wiredu. K. 2005). Most of these philosophies influenced and shaped the global impact on anti-colonial movements of many non-Africans as well across the

world during the anti-colonial era. African philosophy or Africana Philosophy as explained by Standford Dictionary refers to an emergent trend of ideas and idea-spaces, intellectual discourses, endeavors, and discursive parameters within and outside academic reflection that was identified as such by local and international structures of professional thinkers, including the American Philosophical Association which started in the 1980s. by this, the term African Philosophy does not refer to a particular philosophy, philosophical method, tradition, or system. It simply means the articulation of critical thinking and reflection on general issues bothering all aspects of human life by peoples of African descent who have Africa as their aboriginal base whether living in or outside the African continent.

In view of the attention given by thinkers of African descent the question of whether there is an African philosophy is no longer a matter of debate. Out of the reflection of African thinkers based on African cultural worldview key concepts that define African philosophy have emerged. Such as “Ubuntu”, “African socialism”, “Negritude”, and “ujamaa”. In brief, therefore, African philosophy is basically the art of philosophizing on natural and social worlds by offering possible solutions to emergent challenges that are radically disruptive to human survival.

There are three methods of engaging in African philosophy namely; the communitarian method which emphasizes mutualism in thought. This method is regarded as the Ubuntu approach of philosophizing in which philosophers use this method under the common expression which holds that “a person is a person through a person”. In other words, the self-fulfillment of an individual is tied to those the individual collaborates with. The success or failure of an individual is measured based on the overall circumstances of the community. Proponents of this philosophical approach include Leonhard Praeg, Mogobe Ramose, and Fainos Mangera. The second method of approach to African philosophy is called the “complementary method”. This method focuses on finding the missing link by analyzing all the variables in a statement. It applies a form of dialectics in order to unveil the logicity or inconsistency within a given statement. This method is important in the consideration of histories and identities where attention is given to areas that may have been overlooked or under-considered. The relationship between the various variables is scrutinized critically with a focus on the possible missing link. One of the proponents of this method of doing African philosophy Mesembe Edet . The third but not the least

important method is the “conversational method’. This method of philosophizing in African philosophy creates thought by analyzing a connection between oppositional works. It involves some kind of dialectical discourse between proposing and disagreeing parties. This method empathizes the interrelationship of networks within a given reality. This method upholds that the more accurate a thought should be, the more specific its location should be as well. Proponents of this method include Victor Nweke and Mesembe Edet.

Philosophy of education: in a general sense, philosophy of education could be described as that branch of applied philosophy that seeks to investigate the nature of education; its aims, and problems. It deals further with the examination of educational theories; the claims and suppositions within such theories, and also analyzes the reasons for and against such theories. Philosophy of education is an interdisciplinary field that draws its scope from a gamut of various disciplines including but not limited to philosophy such as ethics, political philosophy, sociology, and, psychology. This interconnectedness is also shown in the significant and wide-ranging impact philosophy of education has on other disciplines. Philosophical theories of education are often divided into descriptive or normative theories. As descriptive theories, the philosophy of education provides a value-neutral narrative of what education is and how to comprehend its important concepts. Normative theories focus directly investigating on the right way education should be practiced or, seeking to know the right form of education. in view of this, it is difficult to offer a precise definition for the philosophy of education, this is because it deals with so many topics. While some aspect of the philosophy of education focuses on fundamental concepts in education such as teaching, learning, and, the student, by employing conceptual analysis, other aspects focus more on what constitutes the aim of education by dealing with questions bothering on why an individual should pursue education in the first instance.

Rethinking: to rethink means to reassess, reorganize, or reposition; it simply means to ‘reconsider’’. Thus rethinking or reconsidering both mean the same thing. Rethinking, therefore, means reviewing a decision or conclusion which had already been accepted as the standard or the norm. It means a reassessment of a previously accepted position or conclusion with aim of discarding, amending, and furnishing the initial position with newer insights. Rethinking can happen as soon as a position has been agreed upon at any point thereafter.

When we change or position which we had initially held, it could well be said that we have reconsidered our position.

With regard to this article, the essence of rethinking is to help us offer an unbiased review of the philosophy of Julius Nyerere which has African Socialism as its hallmark. The review would help us identify salient elements in his philosophy that could serve as buffers in planning educational curricula across Africa in view of entrepreneurship.

African Traditional Education

Traditional education, also regarded as back-to-the-basics, customary education, and conventional education, means the long-established customs and practices that society traditionally employed in its schooling. Traditional education experienced various forms with some projecting or adopting progressive education practices with more focus on a holistic approach with emphasis on the learners' needs, ranging from academics, mental health, and socio-emotional learning.

As far as education is concerned in Africa, reference must always be made to Africa's traditional or traditional/indigenous system of education. According to Fafunwa. A (1982), no study of the history of education in Africa is complete or meaningful without adequate knowledge of the traditional or indigenous educational system prevalent in Africa before the introduction of Islam and Christianity.

African traditional education method of learning adopted a pattern that allowed knowledge, skills, and attitudes to be passed from an older generation to its younger generation mostly through oral communication and actionable practices. This method was successful due to the common ancestral connection among all the members who were identifiable through their characteristics which they also employed to help them adapt to the environment they found themselves (Mosweunyane. D 2013).

Julius Nyerere: Philosopher of Education with the African Mind

Several African philosophers who stood at the threshold of the continent's independence had superlative ideas on how the continent would be guided to self-governance after independence. In the light of that, a good number of them

had fashioned out modalities, brewed from the African traditional worldview for the sustenance of the continent. Julius Nyerere stood tall among these renowned Africans. Julius Kambarage Nyerere (1922–1999), built his concept of education with the typical African community in mind. Leveraging on the communal disposition of the African setting, he evolved an idea of Socialism which looks after the needs of each member of the community as everybody strives to contribute, based on his or her ability to the common good of all. He thus frowned at the capitalist imposition of individualism on African soil. An offshoot of capitalism is the exploitation of the poor by the rich in our society today, something avoidable if Africans were to appreciate their inherent tenet of the African culture. Capitalism has thrown Africans into a spiral of personal competition, which according to him, is an anti-social and anti-traditional African worldview. He submits that apart from the anti-social nature of capitalism, it infects people with the desire to accumulate at the expense of the rest.

The best way to understand Nyerere's education is to first begin by unraveling his concept of society under what he regarded as African Socialism. Africa is endowed with all it takes to be self-sufficient. He observed thus:

The production of wealth, whether by primitive or modern methods, requires three things. First, land. God has given us the land, and it is from the land that we get the raw materials that we reshape to meet our needs. Secondly, tools. We have found by simple experience that tools do help! So we make the hoe, the axe, or the modern factory or tractor, to help us to produce wealth—the goods we need. And, thirdly, human exertion—or labor" (Nyerere. J. 1973).

Against this background, Africa is rich enough to make available food production as well as meet the need of each member of the society. Through his concept of socialism, each member offers his best for the community, not with the intention of personal accumulation of wealth at the expense of others, from the youngest to the eldest with a sense of collective ownership of resources.

"When I say that in traditional African society everybody was a worker, I do not use the word 'worker' simply as opposed to 'employer' but also as opposed to 'loiterer' or 'idler'. One of the most socialistic achievements of our society was the sense of security it gave to its members and the universal hospitality on which they could rely. But it is too often forgotten,

nowadays, that the basis of this great socialistic achievement was this: that it was taken for granted that every member of society—barring only the children and the infirm—contributed his fair share of effort towards the production of its wealth”.(Nyerere. J., 1973)

Within the concept of African socialism, Nyerere also developed the idea of collective farming and what he termed the “villagization” of the countryside or the nationalization of banks and industries to promote and advance self-reliance both at individual and national levels. He maintains that there is no socialism without work. He holds that a society that fails to give its members the means to work prevents them from getting a fair share of the product of their sweat and toil. According to him, such a society needs checking.

According to the Nyerere, Africans have been polluted by the influence of the colonial masters from whom unhealthy competition and craving for wealth for personal gains took a firm grip.

In the old days, the African had never aspired to the possession of personal wealth to dominate any of his fellows. He had never had laborers or ‘factory hands’ to do his work for him. But then came the foreign capitalists. They were wealthy. They were powerful. And the African naturally started wanting to be wealthy too. There is nothing wrong with our wanting to be wealthy; nor is it a bad thing for us to want to acquire the power which wealth brings with it. But it most certainly is wrong if we want wealth and power so that we can dominate somebody else. (Nyerere. J 1973)

Nyerere maintained that the socialist worldview of the traditional Africans made them cherish three prominent qualities which are critical for human development. In his words, he submitted that: “We have said that we want to create a socialist society which is based on three principles: equality and respect for human dignity; sharing of the resources which are produced by our efforts; work by everyone and exploitation by none. We have set out these ideas clearly in the National Ethics; and in the Arusha Declaration and earlier documents, we have outlined the principles and policies we intend to follow (Nyerere, 1982, p.239).

Sheikheldin,(2015) highlighted that the doctrine of Socialism as promoted by Nyerere was targeted at forming a society in which all members have equal

rights and opportunities; a socially harmonious society in which all live without suffering or imposing injustice, being exploited, or exploiting; and in which all have a gradually increasing basic level of material welfare.

Critique of Julius Nyerere's philosophy given Africa's Educational Problem

Generally, it has been affirmed by several scholars that Africa has problems with its educational approach. Azenabor (1999) holds that Africa's Problem is connected with its system of education which it practices. He maintains that the African government and policymakers on education introduce foreign course that is redundant and unproductive into the school curricula just because such courses are taught in western countries. Education is supposed to equip and prepare one for life in society. Unfortunately, this aim has not been achieved.

The basic function of education in any society or community is that it should provide its learners with a problem-solving attitude. The same is to be said of Africa and elsewhere in the world. Problems faced by humanity are expected to be neutralized through the incentives of knowledge gathered through education. Based on this, the failure of the western adopted system of education to proffer a solution to Africa's teeming unemployment crisis needs the injection of Nyerere's concept of education. He advocated for an education that will guarantee the continent's self-reliance and maximum productivity. Education for self-reliance is an ideal that Africa grossly lacks due to over-concentration on foreign courses that have no relevance to the African setting. Areas that would have had a direct impact on resolving Africa's socio-economic crisis are not paid adequate attention or are rather terribly neglected in the education curriculum. Little wonder, therefore, virtually, all major manufacturing goods are imported from foreign countries even though the raw materials are harvested from within the continent. This is a situation that birthed the inability of the continent to provide conducive working conditions for its citizens to maximize their potential. To compound issues, many African countries have not taken the issue of adult education seriously as examinations have become the focus of education, a clear indication of how far self-reliance has not been attained within the continent. Thus, it is fitting to revisit the submission of Nyerere with the sole purpose of harnessing the essential tenets in his philosophy to help advance a coast for Africa towards self-reliance.

According to Nyerere, self-reliance is exhibited in economics, politics, and social culture. He maintains that a self-reliant person is not the person who exploits

others or is in himself, exploitable. He, therefore, insisted that this self-reliance must first be evident in the institutions of learning because the learning institutions are the places where learners are easily initiated into the ideologies of the nation. As explained by Misia, K., & Kariuki, M. (2011), education is the best tool of transformation for any society. This is why advocates and adherents of reconstruction-ism and Marxism used it vigorously to their advantage. In the same way, Nyerere observed that no society is properly reconstructed towards its ideals for self-transformation and development without proper education. He, therefore, advocated for an education that would ensure self-reliance for Africans. For this to happen, he insisted that the curriculum must integrate all aspects that would guarantee self-reliance of the learners which entailed the provision of education that is integrated with production where learners are exposed to all the techniques of food production, clothing, and furniture welding, etcetera.

Although Nyerere's desire was for a full reversion to Africa's pre-colonial way of life to which the author does not fully subscribe, his tenet on self-reliance as a panacea for development and growth is critically needed if Africa is to be pulled back from the brink of self-implosion due to mass unemployment. Indeed, his submissions can help the current African setting to achieve modernization in which capacity building would be the parameter for education policies.

Integrating Nyerere's philosophy into the modern curriculum of education: a panacea to Africa's unemployment challenges

In his 1967 Arusha Declaration, Nyerere unveiled his economic policy. The policy document which offered a detailed idea of collective living or the "villagization" of the countryside, dealt exhaustively with the concept of self-reliance. Against this background, although, Nyerere's concept of Socialism did not gain full acceptance, the author believes that Africa can glean from the many brights sides of his philosophy and chart a new coast for African education. We see a typical example in the person of Soren Kierkegaard (1813-1855), whose ideas on existentialism were rejected only to be embraced by later scholars (Ozman and Craver, 1995). In the same vein, Nyerere's philosophy of education leaves us with a variety of approaches that when injected into the current western curriculum of education, the education system would transform itself into an enviable solution-generating system for the myriads of unemployment crises within the continent.

Under Nyerere's philosophy of self-reliance, it would be required that education should serve as the proverbial gadfly-stinging Africans into consciousness about the realities and needs of their environment. It is expected that such an educational approach would instill a great deal of appreciation for locally manufactured goods on the continent. Such a curriculum for education for self-reliance must identify what is hindering the continent from developing and also create a conducive and enabling environment for the learners to be able to solve such problems that are plaguing the continent. Nyerere himself had observed that to depend on foreign products is by itself, a form of exploitation. Relying on foreign-made goods can hinder self-esteem as the producers of such goods influence the perception of the consumers of such products. Therefore, a solution-driven education curriculum is all that Africa desperately requires.

Developing a curriculum of education for Africa based on Nyerere's Philosophy of education

In developing a curriculum for education based on Nyerere's philosophy of education aimed at coping with unemployment challenges across the continent of Africa, the focal point is to create a deep sense of appreciation for agricultural enterprises and other entrepreneurial activities. As observed by Bassey Ubong (2011), Africa should have a philosophy of education that ensures the production of persons who can be self-reliant after completion of their school. He further maintained that there was an urgent need for a reorientation towards education for self-reliance instead of the job-seeking curriculum currently practiced across the continent. Naturally, a good curriculum that would solve Africa's unemployment crisis has a good dose of entrepreneurship in its content.

To have a curriculum that is self-reliance-oriented, Africa needs to inject into its curriculum these key tenets of Nyerere's philosophy of education:

Education should be relevant and consistent in tackling the needs of the Society

Julius Nyerere was an avid believer in the capacity of society to provide for the needs of each individual. In the same vein, he held that all forms of education must reflect a commitment toward the growth and development of the society from where every member of the community gets its necessities. Education, according to him, fosters the social goal of coexistence for common good among the members. He observed that:

It (education) has to prepare our young people to play a dynamic and constructive part in the development of a society where all people share equitably for the good of the group, and in which its progress is quantified in relation to human well-being, not cars, prestige buildings, or other such things, whether privately or publicly owned. Therefore, our education must teach a sense of commitment to the general society and help the society to accept the standards suitable to a better future, not those appropriate to the colonial past" (Nyerere, 1968)

Thus for Nyerere, the most important background for the formulation of a curriculum for education would be to mirror its content against the needs of the society where such education is to take place. Africa should therefore do away with foreign content in its curricula that have no relevance to the physiological demands of the continent.

The Educated should offer their Services to the Society

In Nyerere's view, education would be useless if the recipient does not translate what he has acquired in service of the society to which he belongs. A stark contrast is what is obtainable within the ranks and files of the educated Africans who see their education as a license to subdue their less privileged kith and kin. In his submission, therefore, the curriculum must explore all the areas that are relevant to both the need of the learner and that of the society so that upon graduation, the learner can become very pivotal in the development of the society which has so graciously educated him. Against this objective, Africa has failed woefully in initiating a medium for its educated to render what they gain back to society. This is due to the irrelevance of the content of the curriculum in the system. For instance, in most schools in Africa, food for learners is sourced from outside even where there are enough lands for the cultivation of such foodstuff. Within the school.

Nyerere would observe thus:

We are spending large and disproportionate sums of money on several people so that in the future, they should make a disproportionate return to society. Just the same way as we invest in our tractor, we are investing in a man's brain: and just we expect the tractor to do much work for us which is many times as a hand-hoe, so we expect the student we have trained to make many times as great contribution to our well-being as the man who

has not had this good fortune. We are giving to the student while he is at University, so that we may receive more from him afterward. There is nothing altruistic about it; poor people can not afford financial altruism. We have the right to expect things from university graduates and others who are professionals of any kind; we do not just have hope, but expectations (Nyerere, 1974)

The Educated individuals should Integrate deeply into the affairs of the Society

Nyerere saw the need for all the educated members of the community to integrate with the society in such a manner that they become active participants in its day-to-day happenings. In his opinion, that is the only way society would be placed on the pedestal for self-development and growth. Currently as opposed to this submission, often, it is either the educated feel aloof or are incapable of integrating within the society in which they live. In Nyerere's words: Educated people, in other words, can only be effective when they are full members of the society they are trying to change, involved in its good and bad fortune, and committed to it whatever happens (Nyerere, 1974)

Nyerere's view is that one cannot change a system from the outside except by stepping within such a system so that the formulation, coordination, and implementation of policies should guarantee a robust structure. Oftentimes, in Africa, those who are not conversant with the consequential impact of educational decisions are the ones who pull the strings. Politicians whose educational background and experience are not far-fetched force themselves into the steering wheel of education, thus driving the system into a precipice. Therefore, matters bothering education must only be managed by seasoned educationists.

Education should be Problem-solving and Pragmatic in Approach

Karl Marx had observed rightly that economics rules the world. This explains why only countries with robust economic strength dictate the terms and conditions of entrepreneurial engagements with lesser countries. Nyerere realized and understood this very well. Thus, he advocated that Africa's education should be geared towards self-reliance through a problem-solving approach. He further conceived self-reliance as involving political freedom.

Therefore, Africa needs a system of education that should engineer positive thinking among the learners.

A lucid understanding of Nyerere's political freedom in the African context, it would mean that he envisaged a system of education that instigate a sense of self-worth for Africans in which they have the mental capacity to choose for themselves what direction the continent would take without external interference. In his words, Nyerere maintained:

For educated people to serve the people and help in solving the problems affecting society, it is implied that the educative process must involve not only training in specific skills and techniques through a method of practical work geared to problem-solving but also acquiring those habits which make him or her virtuous. These virtues will make him or her religious-minded, courageous, truthful, good-natured, and the like. This type of education will help him or she manage one's affairs in this world with foresight. Consequently, he will be happy and be able to contribute to the happiness of society as a whole (Nyerere, J. 1967)

Education should be geared towards Work-Orientation and self-enhancement of learners within the community

Nyerere prescribed for Africa, a system of education that is work-oriented where the target of such education should be focused on commitment to community service. He advanced for an education that has the interest of the community in mind while tackling the malaise of illiteracy and ignorance among the citizens. For him, education must be able to improve health standards and life expectancy among the citizenry.

Perhaps, the most important advocacy of Nyerere might well be said to be his insistence that education should be able to enable the citizens to exploit and utilize their countries' resources for the benefit of the citizens of such a country. He demonstrated this in Tanzania, his native country where he advanced rural urbanization through Agriculture.

Nyerere, knowing the benefit of education, was advocating for specialized education for Africans when he said that the education provided must be

vocational in orientation as opposed to the platonic system of education which only improves the mental capacity by reflecting on skill expertise:

The education provided must be vocational in orientation as opposed to the platonic culture of elitist education for its own sake. Socrates approved the training of men and women who would be engaged in specific jobs to solve the problems of ignorance, poverty, and disease in society. Socrates however warns that specialization must go with efficiency or high performance. Only through a combined approach to the problems of society can there be a payoff that ultimately benefits each individual in the society (Nyerere, 1967).

Recommendations

The adoption and implementation of the five tenets gleaned from Nyerere's philosophy of education look attractive and workable solutions in solving Africa's unemployment crisis, Nyerere was also aware that good blueprints without checks and balances would amount to nothing tangible in the education sector even with these salient guidelines. This is a similar vein, my recommendation is not far from the ones submitted by him. Nyerere proffered three cardinal measures through which the above methods would be guided to fruition. These are constant Review, Constant Participation in politics, and, Constant formation of an organization for the philosophy of African education.

Constant Review: constant review here, means a consistent re-validation of the education curriculum to ascertain its continued relevance to the aims and objectives of the national education goals for the nation. Because events can happen to altar the coast of a nation, there is the need to sustain a measure that allows for checks and balances to avoid finding ourselves offering merely platonic education, without a semblance of relevance to the national need of the nation.

As enunciated in his "Ujamaa" constant participation in politics would help citizens get abreast with their life challenges as discussions and deliberations through townhall meetings would help the citizens to sieve out the most crucial needs of their community and thus offer short, midterm, and long term solutions to such problems. Having identified such problems, the experts in the

formulation of education curriculum would then see to it that such problems are targeted for a solution within the education system.

Given that the fruit of this thesis developed out of the thought of an African thinker shows that if only Africans can appreciate their rich wealth of wisdom by exploring how to improve it within its education system, the unique identity of Africa would be chiseled to a standard of global relevance. Thus, the system of education should be formulated in such a manner that appreciation for Africa's thought pattern would be greatly acknowledged and inculcated in the education curriculum.

Conclusion

Having analyzed the rich contribution of Julius Nyerere to Africa's Philosophy of education, it has become evident that a rethink of his philosophy of education is critical to Africa in this modern age. This is based on the endemic challenge of the unemployment crisis the continent is bedeviled with. The ever-increasing unemployment rate as identified by experts in this thesis has shown that there is a connection between unemployment and education curriculum on the continent owing to its platonic approach system. Nyerere's education which advocates for self-reliance as the hallmark of education should be integrated into Africa's curriculum to tame this menace.

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