

DOI: <https://doi.org/10.31874/2309-1606-2019-25-2-7>

УДК: 37.013

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A Comparative Exploration of John Dewey's and Julius Nyerere's Concepts of Education and African Development



Abstract

Owing to the nearly tangible result in the quest toward inclusive development in Africa, there has been the clamour that perhaps the Social Sciences, charged with the responsibility of providing solace for the menace are no longer adequate. This is the axiomatic basis upon which this essay builds its argument as it aims to blaze a trail that is usually taken for granted in the discourse on development – pedagogy. Hence, via the methods of comparison and analysis, this essay discloses the nexus between John Dewey's reconstructionism and Julius Nyerere's educational model of self-reliance as a basis to structure development from the arena of education. For Dewey, through education, society can develop and reform its purposes and can move in different directions. For Nyerere, education for self-reliance has to foster communal goals of living together and working together for the common good. Both Dewey and Nyerere stated that education should make the individual realize that he is a member of the society and learn to participate in social learning. A critical examination of the ideas of these minds reveals that in the face of the discrepancies or differences motivations between their educational philosophies, the aggregate factor is suggestive of a worthy platform upon which a self-reliant education that will usher in the era of social development may be erected. This study admits the undeniable Western presence and the indigenous approach which makes it to initiate a blend of them. The parenthood can serve as a platform that will nurture minds that will consequently inform national development, also ideology plays a very crucial role. The present educational system of contemporary Africa has waned consequent to the circumvention of proper assessment of knowledge. The educational framework is therefore the onus and recommendation of this intellectual inquiry.

Keywords: Education, Self-Reliance, Pragmatism Development, Intercultural philosophy, Pedagogy.

Introduction

The essence of this study is to engage the question of African development from the arena of pedagogy. This is becoming pertinent owing to the spate of state failure, moral debauchery, lack of patriotism that have greeted almost

all parts of Africa has reached an alarming or disturbing level. This concern puts the philosophers of education to task, to proffer a solution that is not only commonsense but very practical. One of the ways of responding to this quagmire, which this study finds deficient, is the emphasis on Western education models. The proponents of this outlook are confident that most of the problems wrong with the present state of morality and educational theories in Africa is due to the affinity with the glorious past. On the other hand, there are those who point to indigenous education models as the viable framework that will allow the proper human development that will in turn benefit the society at large. The outlook is premised on the fact that undue accentuated and widespread trust has been given to Western ideals when it should be totally replaced with indigenous models. This study admits the undeniable Western presence and the indigenous approach which makes it to initiate a blend. In addition, we live in a globalized and multicultural setting wherein identities and backgrounds are gradually phasing into a cosmopolitan affair. It is important to be open to new ideas and positions. This is the case since multiculturalism entails acknowledging the validity of the cultural expressions and contributions of the various groups (Rosado, 1996: 4). It is for this reason that this paper proposes the urgency of a blend.

Via the method of analysis and comparative analysis, this study blends the reflections of Dewey and Nyerere to initiate a framework to cater for the question of development from pedagogy. In the next section, we concern with the various responses adduced hitherto to the question of African development. We shall also strive to disclose the inadequacy of these. Afterward, we shall now expose the ideals of Dewey and Nyerere before recommending how a blend of their educational reflection can initiate a pathway for development in African.

Development in Africa and the Labyrinth of Woes

The various essays, policies and theories proposed as the right patter for Africa to follow as a course toward development are too many to mention. In spite of the colossal effort and policies administered, a labyrinth of failures with nearly intangible results has been recorded. In this section, we shall examine albeit very briefly, the place of the modernization and dependency theories as instances of the labyrinth of woes connected to the project of African development.

The modernization movement of the 1950s and 1960s is an economic theory that is rooted in capitalism. The concept of modernization incorporates the full spectrum of the transition and drastic transformation that a traditional society has to undergo in order to become modern (Hussain & Tribe, 1981); (Lenin, 1964). In the words of John Matunhu (2011: 66): "Modernisation is

about Africa following the developmental footsteps of Europe (largely the former colonizer of Africa). According to modernity, policies intended to raise the standard of living of the poor often consist of disseminating knowledge and information about more efficient techniques of production". Ellis and Biggs maintain the agricultural dimension to the approach when they explain that "the agriculture modernisation process involves encouraging farmers to try new crops, new production methods and new marketing skills" (Ellis & Biggs, 2001: 477).

In general, modernization led to the introduction of hybrids, the green house technology, genetically modified (GMO) food, use of artificial fertilizers, insecticides, tractors and the application of other scientific knowledge to replace traditional agricultural practices (Matunhu, 2011: 67). This is an approach that is also shared by Smith (1973) who pointed out that "modernisation is about exchanging of older agriculture practices with something more recent".

Agriculture societies can therefore be regarded as modern when they display specific characteristics. The extent to which these characteristics are exhibited gives an indication of the degree of modernity that has been reached. The characteristics are cited succinctly by Coetzee *et al* (2007: 31) as follows:

- Readiness to accommodate the process of transformation resulting from changes;
- Continuous broadening of life experiences and receptiveness to new knowledge;
- Continuous planning, calculability and readiness towards new experiences;
- Predictability of action and the ability to exercise effective control;
- High premium on technical skills and understanding of the principles of production;
- Changing attitudes to kinship, family roles, family size and the role of religion; and
- Changing consumer behavior and the acceptance of social stratification;

Modernists erroneously present the development theory as a dichotomous movement from an original terminal situation to an achieved situation with the help of the developed countries as Sen (1999: 1) writes:

Like a towering lighthouse guiding sailors towards the coast, development stood as the idea which oriented emerging nations in their journey through post war history . . . the countries of the south proclaimed modernization as their primary aspiration after they had been freed from colonial domination.

The above idea depicts modernization as a process of change whereby external factors have an impact on the individual and on culture. In this case,

modernization of a person needs to provide motivation, to go along with the changing social and economic situation. It is about the abandonment of an individual's cultural values in favour of that of the former colonisers. Put differently, the development of Africa should come after deculturalisation of the African people. Modernization of culture entails a change in the broader values, norms and attitudes of the larger contexts within which people in Africa find themselves (Matunhu, 2011: 69).

The theory is criticized for failing to consider the poor as the centerpiece in poverty reduction initiatives. By ignoring the involvement and participation of the target community, modernity achieves the marginalization of their commitment, creativity and support of the intervention strategies. The intervention strategy becomes an imposed strategy and such a strategy fails to construct adequate notions of both the causal powers of social structures and the role of human agency in shaping social relations in general.

Discontentment with the modernization theory in the 1950s precipitated new strands of thinking which resulted in the dependency theory. The theory came as a critical reaction to the conventional approaches to economic development that emerged in the aftermath of World War II. Andre Gunder Frank (1967: 89), in his analysis of the post-colonial state, has argued that classical development theories such as modernity are misleading in that they fail to articulate the true relationship between the developed world and the poor regions of the world. For Frank, modernity distorts the truth about the motive of the developed countries on their former colonies. Accordingly, Reid (1995: 47-8) reports:

The hope that faster economic growth 'modernisation' in developing countries by itself would benefit the broad masses of poor people has not been fulfilled and no concept of development can be accepted which continues to condemn hundreds of millions of people to starvation and despair. The above view gave impetus to the dependency theory.

Social anthropologists consider the dependency theory to be both pessimistic and structural. At macro level, the main premise of the structural dependency theory is that it would be impossible to understand the processes and problems of Africa without considering the wider socio-historical context of Western European expansion (industrial and mercantile capitalism) and the colonization of these places by the Western economies (Frank, 1967: 89). According to Rodney, colonialism was not merely a system of exploitation, but one whose essential purpose was to repatriate the profits made in Africa to the so called home land (Rodney, 1971: ix).

From a dependency perspective repatriation of profits represents a systematic expatriation of the surplus values that was created by African labour using African resources. Hence the development of Europe can be

viewed as part of the same dialectical processes that underdeveloped Africa. In other words, the domination of Europe over Africa retarded the economic development of the continent. For five running centuries, Europe capitalized on its encounter with Africa (Matunhu, 2011: 71).

The critiques of the dependency theory view Africa in general and the rural areas in particular as having been strategically positioned by the centre as recipients of poor services as well as ill-advice from the metropolis.

According to Rodney from the last years of the nineteenth century, up to the 1960s, Africa was the major supplier of underpriced raw materials to Europe and buyer of overpriced manufactured goods from the West (Rodney, 1971: 129). At national level, the metropolis areas (urban) grew at the expense of rural communities. At continental level one may be interested in finding out why Zambia, Angola, Botswana, Nigeria, the DRC, Libya and many more nations in Africa are poor given their richness in natural resources. Seemingly, the impoverishing dependency relationship is maintained through the promulgation of development initiatives that are deeply alien but chanted as in the interest of Africa. The dependency theory operates both in sovereign and colonial states. The only difference is that in the later, the theory was applied with harsh measures than one expects in the former state. It is also necessary to point out that due to corruption and bad governance, the dependency theory may be applied ruthlessly even in a sovereign state. The consequence has not changed. The spate of the labyrinth of woes continues to multiply in Africa in connection to the development discourse. At this juncture, it is not misplaced to pose thus: Is it possible to propose an education model from the conjunction of Western and African realities? Since this essay has already implied this it therefore begs the next question. How can John Dewey's Western thought on education assist modern education in Nigeria? Is there any parallel between Dewey's theory and Julius Nyerere's educational philosophy? Can Dewey's pragmatism and Nyerere's self-reliance perspectives be harnessed for the emergence of a modern education theory for Nigeria? These are the questions that we contend with for the remainder of this study.

Dewey's and Nyerere's Models of Education as a Viable Basis for Development in Africa

In his book *My Pedagogic Creed*, published in 1897, Dewey stated many of his beliefs about education, schools, subject matter, and educational methods, and argued for the school's importance as an impetus for social progress. In this work, Dewey maintains that:

The only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself...

he is stimulated to act as a member of a unity...and to conceive of himself from the standpoint of the welfare of the group to which he belongs (Dewey, 1997: 3).

Throughout the work, Dewey emphasized that humans are primarily social creatures and that schools are social institutions. He argued that schools must represent real life and “education which does not occur through forms of life, forms that are worth living for their own sake, is always a poor substitute for the genuine reality, and tends to cramp and deaden” (Dewey, 2000: 95).

The curriculum of the schools should be grounded and based upon the social lives of the children: “The social life of the child is the basis of concentration ... in all his training or growth ... the true center of correlation on the school subjects is not science, nor literature, nor history ... but the child’s own social activities” (Dewey, 2000: 96). When the curriculum does not relate to the students’ lives within their communities and when it is not tied to the present social situations of the students, Dewey contended that education has failed. Speaking of education, Dewey (2000: 95) explains:

It conceives school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he is to do; they are mere preparations. As a result they do not become part of the life experience of the child and so are not truly educative.

Dewey stated explicitly that the teacher’s role is not to impose ideas or habits; instead the teacher is “a member of the community to select the influences which shall affect the child and to assist him in properly responding to these influences” (Dewey, 2000: 96). Examinations, according to Dewey, are only useful if they show how the child can be of service, and where he can receive help. One of Dewey’s (2000: 99) most fundamental tenets is stated clearly in *My Pedagogic Creed*: “Education is the fundamental method of social progress and reform.”

Through education, society can develop and reform its purposes and can move in different directions. Great responsibility is thus placed in the hands of schools and teachers for reshaping and restructuring society: “The teacher is engaged, not simply in the training of individuals, but in the formation of the proper social life” (Dewey, 2000: 100). Dewey (2000: 100) emphasizes the key impact of teachers: “Every teacher should realize the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth” (Dewey, 2000: 100).

Unlike other members of the reconstructionist tradition, Dewey went ahead to give insights into the task of the teacher. Specifically, in *The School and the Society*, expatiates that:

The thing needful is improvement of education, not simply by turning out teachers who can do better the things that are not necessary to do, but rather by changing the conception of what constitutes education (Dewey, 1900: 18).

Upon a reading of Nyerere, we find a similar thematic contention present throughout his reflection on education. According to Nyerere the colonial education system separated students from their society thus creating a serious gap in their understanding of their own communities (Nyerere, 1968: 55). For instance, at the secondary school level most students were boarders and thus were separated from the struggles of their society for a long period of time (Nyerere, 1968: 55). In his view the inherited system had generated the notion that a school was "a place children go and which they and their parents hope will make it unnecessary for them to become farmers and continue living in the Villages" (Nyerere, 1968: 55). For Nyerere such an approach to education was out of place in a country where the majority of the population lived in the rural areas and was dependent on agrarian production (Shale, 2002: 90). In other words, colonial education was based on the assumptions of a colonialist and capitalist society, and was therefore designed to transmit the values of the colonizing power and to train individuals for the service of the colonial state. It induced attitudes of subservience, human inequality, and individualism, and emphasized white-collar skills. The content of colonial education was largely alien and the entire education system was organized by racial segregation (Kassam, 1994: 247-259).

Nyerere analyzed four basic features of the Tanzanian education system existing in 1967. He was particularly concerned about how it discouraged the integration of pupils into society as a whole and promoted attitudes of inequality, intellectual arrogance, and individualism among those who entered the school system.

According to Nyerere, the education that Tanzania inherited was "a system of education which was in many respects both inadequate and inappropriate for the new state." (Nyerere 1968:38). To come out of the mess, Nyerere suggested a solution. The solution was in the philosophy of education he proposed, which was an answer to the question posed earlier: "Education for what?". Education for self-reliance was the philosophy whose purpose was to foster communal goals of living together and working together for the common good.

Thus, within the first five years of independence the contradictions of the inherited Postcolonial political economic structure and Nyerere's commitment to the reorientation of the country's development path along what he termed "*African socialism*" saw him calling for radical changes in the education system. The central tenets of Nyerere's perspective on the role of education

in the development process were contained in a 1967 policy booklet titled *Education for Self-Reliance* (Nyerere 1968: 47).

Education for Self-Reliance was the most important educational principle, which presented the educational philosophy of Tanzania. The purpose of Education for Self-Reliance was to set down principles of education, which would serve as a revolutionary influence in the creation of the new social society. Education for Self-Reliance is about gaining self-independence, responsibility and democratic involvement; it is education, which is meant to liberate individual from over-reliance (Sanga, 2016: 38).

Nyerere believed that the purpose of education should be to liberate a human-being (Mulenga, 2001: 446). He concurred with Paulo Freire's idea that education is a path to permanent liberation and it should make people self-reliant. According to Freire (1972: 67) "liberating education consists in acts of cognition, not transfers of information". Education should help people to recognize their oppression and then participate in its transformation.

For Nyerere, self-reliance education would ensure that the Tanzanian child was educated to be self-dependent and make a living in the Tanzanian community. Thus, Nyerere (1968: 23), conceives the goals of education as:

To transmit from one generation to the next the accumulated wisdom, knowledge, skills, values and attitudes of the society...to enable the young live in and serve the society and to prepare them for the future membership of the society...it involves the active participation of the maintenance and development of the society.

To achieve this, Nyerere proposed a change in school curricula and in the way schools were run. He insisted that schools must become communities -communities which practice the precepts of self-reliance. There must be the same kind of relationship between pupils and teachers within the school community as there is between children and parents. Each school would have, as an integral part of it, a farm or workshop which would provide the food eaten by the community, and make some contributions to the total national income (Akinsanya, 2015: 114-115). Every school would also be a farm -the school community would consist of people who were both teachers and farmers, and pupils and farmers. Schools would also train the child to prepare his food, wash his plates, clean his rooms and other chores, and most importantly, make graduates to fit into and serve the communities from which they come.

We have already given comprehensive analysis of the educational philosophies of Dewey and Nyerere respectively. What is unique about each of them? What aspect of their thoughts is applicable to lift Africa? These are the questions that we seek to examine within the present section.

One of the places of connection between the ideas of John Dewey and Julius Nyerere is the intersection of the Reconstructionist theory of education. The reconstructionist recognize that the society is already been destroyed and disoriented, disorganized and hence it needs to be re- shaped and re-created in a new society through social self-realization by education, that is education should make the individual realize that he is a member of the society and learn to participate in social learning.

The brief recapitulation of the main thrust of social reconstructionism shows that there is something synonymous between Nyerere and Dewey. Nyerere was concerned about life after political independence in Africa. He finds the Western system inadequate and incompetent to handle the existential realities of the African community. Nyerere thereby situates within the African dimension of reconstructing society. He seeks an improved status quo from traditional African beliefs as opposed to Western beliefs which we think is unsuitable for African living. Nyerere however got it wrong here because he "...completely rejected..." (Falola, 2018: 18) the undeniable Western presence. Perhaps this may be one of the contributing factors to the collapse of his system, the previous section has already made the effort to show that Nyerere's practice of his ideals met gridlocks and then a failure in the end.

Dewey, no doubt is an American who seeks an improved way of learning in the American educational sector. His aim is to tailor what is being learned in the classroom to what happens in society. In his book *My Pedagogic Creed*, published in 1897, Dewey stated many of his beliefs about education, schools, subject matter, and educational methods, and argued for the school's importance as an impetus for social progress. In this work, Dewey (2000: 93) maintains that:

The only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself... he is stimulated to act as a member of a unity...and to conceive of himself from the standpoint of the welfare of the group to which he belongs.

Throughout the work, Dewey emphasized that humans are primarily social creatures and that schools are social institutions. He argued that schools must represent real life and "education which does not occur through forms of life, forms that are worth living for their own sake, is always a poor substitute for the genuine reality, and tends to cramp and deaden" (Dewey, 2000: 95).

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It conceives school as a place where certain information is to be given, where certain lessons are to be learned, or where certain habits are to be formed. The value of these is conceived as lying largely in the remote future; the child must do these things for the sake of something else he is to do; they are mere preparations. As a result they do not become part of the life experience of the child and so are not truly educative.

The foregoing is meant to show that both Dewey and Nyerere are committed to showing mainly how education can evolve into a catalyst for social progress. Whereas Dewey is writing from the tradition of American Philosophy for the promotion of American education, Nyerere, though educated in Europe seeks to revive the African glorious past as the surest path to combat the evils of capitalism and the intimidating Western presence. In spite of this core parallel, there are places of radical departures between them.

Granted that each of Dewey and Nyerere are committed towards the use of education as the vehicle for social change, it is important to stress again that their ideas are pregnant with great input for the African situation.

For Africa to thrive, it is from the urgent revival of development from the educational sector. Education as a tool for social change cannot be overemphasized at this juncture because it serves as the foundation for the learning of any individual. While exposing the inherent aim of education, Azenabor (2005: 1), champions the perspective that:

It is the most powerful and viable instrument for developing and empowering the citizens to master the social and natural environments and to compete for survival. A nation's strength largely lies in the quantity and quality of her human resources; education is the pivot on which development rotates and a fundamental capacity building measure for sustainable development.

The kind of education that one is given from childhood has a big role to play in the kind of life the person will lead. In the wake of the call for education, we cannot wish away the aspect of making the people see how indigenous epistemologies can be very useful. Though the indigenous perspective is the one explored by Nyerere, we think that his failure stems from the refusal to admit and acknowledge the already established fact of the Western presence. This essay overcomes this deluge of conundrum by admitting the Western presence through the conjunction of the work of Dewey with Nyerere's.

For a continent that has failed itself over the decades, development is not something to be negotiated. Since there must have been some form of informal education in Africa before foreign contacts, the aim of this Nyerere is

to revisit some of these, critically assess them to unearth their contemporary relevance for development. This is keeping in line with the admonition of philosopher Pauline Hountondji who perceives “knowledge as a development issue” (Hountodji, 2004: 529).

Since knowledge is a development issue, it is the research paper here that formal education which exists must be maintained. Children must be taught not only about Western ideas but also about traditional ideas with the capacity to transform society. Learning must no longer be learning for leaning's sake. The kind of curriculum that will be drawn for pupils in Northern Nigeria for instance, need not be the same as those for the South. This is because these geographies experience and conceive reality difference, hence, their needs and world-views too.

What we can deduce from Dewey and Nyerere is that education must be child-focused such that the child is inspired to transform society positively. In this way, the children are thought moral values of tolerance and hard work. There are arrays of ways that this can be done. Indigenous epistemologies have the capacity to be able to foster the kind of education for development that Dewey and Nyerere anticipate.

Recommendation

Firstly, the emphasis that traditional African folklores and beliefs are barbaric and demonic needs to be revised. There is no conclusive argument to that effect. Christianity and Islam have merely used this as a formula to gain increased membership. It is pertinent for government to employ states like Japan, China, India, Korea who stuck to the indigenous languages, traditions and customs as models vis-à-vis the Western blueprint which is now rampant. India is known for medicine. China, Japan and Korea are known for technology. A critical look at these nations reveals that they keep to their roots. Government must be able to publicize the proposed gains from employing the positive aspect of the African roots pregnant with philosophic values that may inform human development. Fortunately, there is no parent whose intention is train children that will bring calamity to family and state. Hence, the spate or torrent of children disrespecting their parents in the name of having rights and privilege have rendered almost useless the influence of parents. When government sensitize parents the need to teach folklore to nurture human development, it must also make parent see that the job of raising children is not limited to the domestic sphere alone. Balogun (2013: 41), is assured that “many of the causes of the problems of social degeneration and decay could be avoided if there are good fatherhood and motherhood in place to nurture, protect and guide the child for moral goodness and positive greatness.” He continues that “good motherhood and fatherhood produce

politically balanced candidates of good leadership qualities in politics. In a state where there is a strong consciousness towards authentic motherhood and fatherhood in nurturing leadership qualities of citizens, there is always a visible presence of political development.”

Balogun (2013: 41) insists that “the more the number of these nurtured citizens the better the economy of the state.” Again, the implication to be drawn is that if properly given the right attention and devotion, parenthood can serve as a platform that will nurture minds that will consequently inform national development. However, it is important to stress that between positive parenthood and the emergence of the nurtured minds that will effect social upliftment, ideology plays a very crucial role. It is not enough for parents to just impart positive values.

Conclusion

The essence of this research is to explore the ideas of Dewey and Nyerere for the progress and development of the African continent. It makes a blend of the undeniable Western presence and the positive and relevant aspects of indigenous epistemologies with the intent of conjuring a template for educational philosophy that will inform inclusive development for Africa. The educational philosophies of Dewey and Nyerere as we have shown herein has the capacity to inform the emergence of minds that will accelerate the much sought development that has been elusive for the African continent. The present educational system of contemporary Africa has waned consequent to the circumvention of proper assessment of knowledge. It is the conjecture of this work that this is primarily one of the many reasons why Africa remains underdeveloped after over half a century of political independence. When knowledge production is compromised and far from what society needs to develop, poor minds will soon surface. From these antecedents, these minds will stumble upon sensitive positions in the social hierarchy. The mind that was not properly tutored and prepared to encounter and surmount social milieu will further widen the gap between theory and practice through ignorance of state of affairs. These are the minds that will wreck an economy that was built in decades overnight. It is owing to the locus that a blend of traditional and foreign practices for self-reliance development is not to be negotiated.

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Еммануель Офуазія. Порівняльне дослідження концепцій освіти Джона Дьюї та Джуліуса Ньерере та розвиток Африки

Наслідком надмірних пошуків інклюзивного розвитку в Африці стало нарікання, що, можливо, саме суспільні науки несуть відповідальність за те, що численні пропоновані рішення для відвертання загрози вже не є адекватними. На такій аксіоматичній основі побудовано аргументацію цього нарису, яка має на меті розчистити той шлях, який зазвичай сприймається як

самозрозумілий в дискурсі про розвиток – педагогіку. Отже, за допомогою методів порівняння та аналізу цей нарис розкриває зв'язок між реконструкціонізмом Джона Дьюї та навчальною моделлю опертя на себе Джуліуса Ньерере як основу для структурного розвитку освіти. Для Дьюї через освіту суспільство може розвивати та реформувати свої цілі та може рухатися в різних напрямках. Для Ньерере освіта для опертя на себе має сприяти спільним цілям життя та роботи задля загального блага. І Дьюї, і Ньерере заявили, що освіта повинна змусити індивіда зрозуміти, що він є членом суспільства і навчитися брати участь у соціальному навчанні. Критичне вивчення ідей цих мислителів виявляє, що з огляду на невідповідності чи розбіжності мотивацій між їхніми освітніми філософіями, сукупний фактор наводить на думку про гідну платформу, на якій може постати освіта для опертя на себе, що сприятиме епісі суспільного розвитку. Це дослідження визнає як безперечну присутність Заходу, так і місцевий підхід, що спонукає ініціювати їхнє поєднання. Батьківство може слугувати платформою, яка буде виховувати уми, які, відповідно, сприятимуть національному розвитку, ідеологія також відіграє дуже важливу роль. Нинішня освітня система сучасної Африки стала наслідком неналежного оцінювання знань. Отже, освітня рамка є результатом і рекомендацією цього інтелектуального дослідження.

Ключові слова: *освіта, опора на себе, розвиток прагматизму, інтеркультурна філософія, педагогіка.*

Эммануэль Офуазия. Сравнительное исследование концепций образования Джона Дьюи и Джулиуса Ньерере и развитие Африки

Следствием чрезмерных поисков инклюзивного развития в Африке стали нарекания, что, возможно, именно общественные науки несут ответственность за то, что многочисленные предлагаемые решения для предотвращения угрозы уже не являются адекватными. На такой аксиоматической основе построена аргументация этого очерка, которая имеет целью расчислить тот путь, который обычно воспринимается как само собой разумеющийся в дискурсе о развитии – педагогіку. Итак, с помощью методов сравнения и анализа этот очерк раскрывает связь между реконструкционизмом Джона Дьюи и образовательной моделью опоры на себя Джулиуса Ньерере как основу для структурного развития образования. Для Дьюи через образование общество может развивать и реформировать свои цели и может двигаться в разных направлениях. Для Ньерере образование для опоры на себя должно способствовать общим целям жизни и работы для общего блага. И Дьюи, и Ньерере заявили, что образование должно заставить индивида понять, что он является членом общества и научиться принимать участие в социальном обучении. Критическое изучение идей этих мыслителей обнаруживает, что учитывая несоответствия или расхождения мотиваций между их образовательными философиями, совокупный фактор наводит на мысль о достойной платформе, на которой может возникнуть образование для опоры на себя, что будет способствовать эпохе

общественного развития. Это исследование признает как несомненное присутствие Запада, так и местный подход, побуждает инициировать их сочетание. Отцовство может служить платформой, которая будет воспитывать умы, которые, соответственно, будут способствовать национальному развитию, идеология также играет очень важную роль. Нынешняя образовательная система современной Африки стала следствием ненадлежащего оценивания знаний. Итак, образовательная рамка является нелегкой задачей и рекомендацией этого интеллектуального исследования.

Ключевые слова: образование, опора на себя, развитие прагматизма, интеркультурная философия, педагогика.

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