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**Using Definition of Modern Method to Train Teachers: The Case of Dowa Teacher Training College in Malawi**

**By**

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**Abstract**

*This paper is a conceptual discussion of how Definition of Modern Method (DMM) is used to train teachers who teach in rural primary schools. The authors conducted a review of available DMM literature and practices and collected a sample of views from students to assess how this approach develops consciousness and character in the teacher trainees.*

**Keywords:** *Definition of Modern Method, teacher training, consciousness, character*

**1. Introduction**

The Dowa Teacher Training College which is run by Development Aid from People to People (DAPP) was established to train teachers to teach in rural primary schools but also to be the moral leaders of the communities they work in. This is the ideal of the Det Noedvendige Seminarium (translated as; The Necessary Teacher Training College) (DNS Malawi, 2008) that supports the notion that education is designed to furnish the student teacher with “tools, heart, courage and wisdom to act in his/her community---” (p. 23). To achieve this goal and translate these ideals, DNS education strives to promote character and personal empowerment of each student from the effects of oppression and alienation (DNS Malawi, 2008).

This paper focuses on the principles of “consciousness” and “character” which are the hallmarks of DNS education. We decided to examine “consciousness” from a Freirian perspective whose ideas influence the Definition of Modern Methods. More about Freire is said in the following sections. We chose “character” because it is recognised that promoting it amongst the learners is as important as teaching academic content (King, 1948; Wynne & Walberg, 1985).

DMM is a method of training teachers that is founded on a philosophy of education espoused by DNS that a student teacher must be equipped with “tools, heart, courage and wisdom”; in other words, be a whole person. This method challenges the student teacher to be the main navigator of his/her own training (DNS Malawi, 2008). Hence the question to examine becomes ‘How can future teachers trained through DMM develop consciousness and character?’

We reviewed literature on DMM, critical pedagogy, education pragmatism and conducted a document analysis of DNS training manuals using online databases and library resources. We also adopted philosophy of analysis as a conceptual framework. According to Hacker (2005) and Longworth (n.d.), philosophy of analysis is a conceptual framework of seeking to understand a subject matter by coming to understand its composition. In this paper, we seek to analyse the DNS teaching and learning practices to assess whether or not they help student teacher achieve high level of consciousness and character.

## **2. Background**

This section draws from DNS Malawi (2008) which is the training manual for DAPP teacher training colleges and DAPP Malawi Annual Report (2012). Dowa Teacher Training College is one of the colleges of DAPP. DAPP is a member of The International Humana People to People Movement. The concept underlying the movement is Solidary Humanism. The teacher training component was developed from the idea of DNS which started in Denmark in 1972. DNS was established to move away from the standard educational paradigm that tended to place much focus on academic content at the expense of promoting other equally important attributes such as character so that the outcome is a student who is capable of adapting to ever changing circumstances and cultures. Dowa DAPP TTC subscribes to the ideals of DNS because it would like to move away from the traditional practices of training teachers that tend to promote submissiveness even in the face of oppression.

In 1977, a group of DNS instructors and students formed Development Aid from People to People, embracing the idea of providing development assistance *from people to people*. The group embarked on a journey to southern Africa in 1980 to celebrate the liberation of Zimbabwe, and

build a school for returning refugees. Members of the group also travelled to Mozambique, where they organized the construction of a vocational school, established an orphanage, and started village literacy classes. They persevered in their work despite the violent civil war that was raging at the time. Later in the mid 1990s, the efforts of the DAPP team inspired a movement of local development organizations across sub-Saharan Africa. To better coordinate efforts and share experiences and lessons learned, these organizations joined together in a federation of associations, naming it Humana People to People, headquartered in Zimbabwe. Humana People to People has become a hub from which members can obtain technical and administrative support and guidance to carry on their development efforts.

Based on the positive experiences in Mozambique, it was decided that similar institutions should be established in Malawi. DAPP in Malawi started its operations in 1995 and opened its first college at Chilangoma in Blantyre District in 2002. DAPP Dowa Teacher Training College opened its doors in 2010. With the introduction of free primary education in Malawi, there was need to have more qualified teachers especially in schools situated in rural areas. DAPP started training primary school teachers to work in the rural areas where the demand for qualified teachers was felt most. In addition DAPP deliberately prepares the teachers with skills and knowledge that will help them survive in difficult environments as is usually the case in rural areas. DAPP does this with the hope that the teachers are going to be agents of positive change in the communities.

### **3. Theoretical Foundation of DMM**

#### **3.1 Theory of conscientisation and Philosophy of Pragmatism**

DMM approach is in many ways a reflection of Paulo Freire's philosophy (Nyirenda,1996). Freire was a Brazilian educator and philosopher who is best known for his theory of conscientisation. Conscientisation is a process of developing consciousness that has power to transform reality. In other words, it should lead people organising themselves to take action so as to change their social reality for the better (Nyirenda, 1996; Gibson, 1994). Freire is also closely associated with critical theory which sees society as fundamentally divided by relations of unequal power (Burbules & Berk, 1999). For instance, there is unequal power between the educated and the less educated. Freire's theory of conscientisation is also aligned with John Dewey's philosophy of pragmatism. This philosophy states that an ideology or proposition is true

if it works satisfactorily, that the meaning of a proposition is to be found in the practical consequences of accepting it, and that unpractical ideas are to be rejected (Whale, 1968). In the words of Dewey, education is the “continuous reconstruction or reorganisation of experience which adds to the meaning of experience, and which increases the ability to direct the course of subsequent experience” (in Akinpelu, 1981, p. 147). Dewey further remarks that since knowledge comes through the processing of experiences by intelligence using the problem-solving method, the aim of education is therefore the development of the learner’s ability to solve problems. According to Dewey, a good education can be judged by the level of problem solving its graduates display (Pansiri, 2005). With regard to school, Dewey believed that it was not only a part of the community, it was a community itself in which the child is to experience group-living and co-operative learning activity. In terms of the teaching and learning processes, he promoted child-centred methods, and learning by doing. He was of the view that what is taught must involve practical activity or practical application of his knowledge. The role of the teacher was to organise and moderate the child’s learning in the sense of pragmatism (Akinpelu, 1981).

DNS method captures Freire’s theory and Dewey’s pragmatism which are couched in how the teacher training colleges are supposed to teach and what they are supposed to achieve. For example, according to the two theorists, the student teachers should embrace as a personal philosophy and promote in their learners a stance that education should liberate them in the manner they think and engage with the world. Persons who received such an education should reject oppression, alienation and such other vices (DNS Malawi, 2008).

Freire elaborates his idea of education being a tool. He believes that with regard to education and social change, education can not be neutral. It can either be domestication or liberating. Education that liberates shatters the silence and makes people take charge of the means to improve their conditions. In practical terms, education must develop in learners multiple skills so that they are able to deal with multiple challenges; hence the need for developing a “whole” student (Freire, 1985). It is in this spirit that DAPP TTCs endeavour to develop teachers that are “whole” in terms of academic content and character.

### 3.2 Need for character in citizens

In his speech at Morehouse College in 1948, Martin Luther King Jnr. said,

“We must remember that intelligence is not enough. Intelligence and character that is the goal of true education” (King, 1948).

This statement emphasizes the importance of promoting character development. Character education has been seen as a primary function of educational institutions. For example, English philosopher, John Locke advocated education for character development (Huitt, 2004). This theme was continued in the 19th century by English philosopher John Stuart Mill who argued that development of character is a solution to social problems and a worthy educational ideal (Miller & Kim, 1988). Although there seems to be universal understanding of what character is, need still remains to establish a level of common understanding.

### *3.2.1 What is character?*

There are many definitions of the term “character”. It is not our interest in this paper to examine many such definitions. According to Wynne and Walberg (1984) character is engaging in morally relevant conduct or words, or refraining from certain conduct or words. According to this paper this definition is rather incomplete. We subscribe to a definition of character that refers to a much broader constellation of attitudes, behaviours, motivations and skills and it is more than simply avoiding involvement in socially undesirable behaviours (Lumpkin, 2008). Character includes attitudes such as the desire to do one’s best and being concerned about the welfare of others; intellectual capacities such as critical thinking and moral reasoning; behaviours such as being honest and responsible, standing up for moral principles in the face of injustice; interpersonal and emotional skills that enable us to interact effectively with others in a variety of circumstances; and the commitment to contribute to one’s community and society (Miller & Kim, 1988). Stated simply, character is the realization of one’s positive development as a person intellectually, socially, emotionally and ethically.

### *3.2.2 Schools and teachers as key to character building*

Debate on character formation extends at least as far back as Aristotle's Nichomacean Ethics and Socrates' Meno and it continues to modern times (Nucci, 1989). One of the functions of schools is to help learners develop socially and this is only achieved when they are given chance to interact

with each other. As learners interact with each other together with their teachers they need to tackle issues of real life which are beyond math, scientific facts and grammar rules (Gurley, 2011).

Character education therefore allows students and their teachers to share life experience, rather than book experiences (Lumpkin, 2008). Students are expected to shape the society in future as adults. While it is important that they graduate intellectually and professionally, their value in becoming citizens who interact in the world with kindness, respect, integrity and moral behavior is also more important. Hence the need for them to have education that can develop their character (Gurley, 2011).

#### **4. Guiding Principles to Teacher Training using DMM**

One of the principles of adult learning is that adults are internally motivated and self-directed and that they resist learning when they feel others are imposing information, ideas or actions on them (Fidishun, 2000 in DNS in Africa 2006). As such, the role of the teacher is to facilitate students' movement toward more self-directed and responsible learning as well as to foster the students' internal motivation to learn. This is what DMM as a teaching and learning method promotes.

Freire underscores that educational practice that excludes alternative interpretations of a particular reality reinforces the power of the teacher and encourages noncritical analysis by students (Freire in DNS in Africa 2006). Freire saw the agency of the learner and her/his prior knowledge as central to the learning process, maintaining that the learner must take on 'full responsibility as an actor with knowledge and not as recipient of the teacher's discourse' (Freire in DNS in Africa 2006). As basis for instructional strategies the approach focuses much on empowering the student in getting information for a particular subject rather than relying solely on the teacher.

In a DMM system, students are put into small groups called micro groups which become their family in the school. They are responsible to all members of the micro group in terms of class work and social life at the college. Each micro group consists of four or five members. The difference with the conventional group work is the way groups are utilised in DMM. They are used as a way of organising all students in their different areas of responsibilities. This entails that such groups are not only for academic work but also cater for other responsibility in the

institution. For example, the groups may be responsible for entertainment, sports or catering. As a teaching method, DMM promotes the spirit of teamwork in every aspect. In short, the students are not only attached to each other for academic work, but for other aspects of their life in the college, as well.

### **5. How Definition Modern Method Applies in Training Teachers**

There are three main pedagogical foundation stones of a DNS teacher training philosophy;

- the student should be the driving force in the learning process;
- learning takes place in a social context and that knowledge can be constructed (Vygotsky in Moore, 2000); and
- education must liberate the way people think and turn them into change agents (Freire, 1985).

In line with promoting the above foundation stones, DMM teacher training is rooted in nine pedagogic principles but, for purposes of this paper, six of them are considered (DNS-Malawi, 2008, pp. 32-37).

**(i).** *The student has to go exploring to acquire new ideas and to explore further to form better ideas:* This principle encourages students to interact with what is happening in different places. In addition to exploring within Malawi, Dowa DAPP TTC students travel to other countries as well. For example, in 2014 students toured Zambia for about two weeks. As a result of such explorations they become well informed that they can make meaningful contribution to the many challenges the world is facing, such as climate change and materialism.

**(ii).** *The students have to get close to things they want to learn about. The closer they get, the more they learn:* The principle implies that teaching should go beyond the classroom. For instance, they take local and international tours to selected places to supplement what they learned in class. Twenty five percent of their education time is set aside for experiential learning that is broken down to common experiences and personal experiences. The idea is to trigger and create a number of feelings and experiences. This brings an individual to new levels of enrichment. Examples of topics on common experiences include “special days and celebrations on the school



calendar, travel experiences, international and national events celebrated at the college”. For personal experiences the topics include “my emotional self, what changed my life, what is surprising and overwhelming”, to mention a few.

**(iii).** *Together with their fellow students, they must be the driving force in the work in order to learn more:* Teachers’ force alone will not do much to put them on their toes. Life in college is organized around permanent micro groups. A group is also the support system for one’s academic activities. They encourage and assist each other in initiating and completing academic and other similar assignments.

**(iv).** *The students should be forewarned that once they get into stride they will want to do more and more.* The deeper they go into a question, the more they will want to know: experience shows that given proper structures and decent conditions, young people are capable of taking charge of their own learning, learn much more and contribute to dealing with problems facing humanity. In DAPP colleges, students are also encouraged to study independently. They have good access to computers, which are loaded with work that they are expected to do. In fact, 50% of their education time is dedicated to independent study. However, when they really need assistance, they can ask from their group members.

**(v).** *The students should be made to appreciate the need for collectivism:* Collectivism does not exclude the individual. On the contrary, it makes him/her the decisive link in the chain of relationships. However, collectivism recognizes that development is brought about only through the influence of great numbers of people. Most of the manual work in college is assigned to various groups. For example, a group may be responsible for sanitation in the college for a specified period. Teamwork is essential for a group to function well. From teamwork members can learn useful lessons and life skills, such as coexistence, tolerance and organising.

**(vi).** *The students should be helped to appreciate that the things they learn should be put to use:* DMM also believes that the things they learn should benefit others as well. They must learn in order to be able to take a stand and to improve life, and that they and others must jointly decide what would be useful to learn and how to go about it (Freire, 1985). The students are involved in several practical activities in which they can apply theories they learned in class.

DMM uses the above principles as guides in formulating training content. The training of student teachers is divided into eight periods. A period may range from three to 44 weeks. For purposes of this discussion we will look at five periods and include only selected headlines (topics) that will be taught (DNS Malawi, 2008, pp. 83-99):

*Period 1: The world in which we live:*

- Understanding why some countries are poor and people live in hunger and why some countries are rich,
- Understanding how the world has become divided and polarized,
- Brainstorming in groups to identify issues of importance to investigate more deeply, and
- Teaching community lessons in the local community and primary school about the world we live in.

*Period 2: Malawi-our country:*

- Training in interviewing methods and conducting investigations,
- Interviewing authorities, teachers, priests, policemen, medicine men, and policymakers in the country,
- Examining the reasons for poverty in the country and learning about the fight for survival of the poor, and
- Investigating the state of the primary schools throughout the country.

*Period 3: We continue building our college:*

- Extending and/or improving the buildings and the physical surroundings of the teacher training college,
- Developing a sound attitude to physical work,
- Discovering the joy of physical work,
- Training in physical skills,
- Being in charge of the process,
- Training to work together in groups and how to obtain a good result with high quality,
- Improving the boarding school life by organizing the practical duties, and
- Experiencing how to organize a common action with speed and good result.

*Period 4: Consolidation and charter subjects (Chichewa and other local languages in Malawi, English, Science and Mathematics):*

- Asking questions and discussing in groups why the subjects are important and how to use gained knowledge,
- Learning skills to initiate improvements in the rural community,
- Planning a community project to be implemented,
- Putting up the goals and making the plans for the community project, and
- Preparing actions, materials and systems for what should be done in practice in the community.

*Period 5: The teaching profession as part of the teacher training:*

- Training the students to voice their opinions and discuss the issues with each other,
- Initiating movements and/or clubs such as evening school for adults, fundraising to start a preschool and others,
- Teaching the student teachers to make investigations in the village and the surroundings to get answers on 10 substantial questions about the community,
- Setting out to make the children socialize and to stick together as comrades, and
- The school serving as a cultural center for the community as such.

## **6. How DMM Develops Consciousness in the Learners**

The content and methods indicated above show desire to promote consciousness amongst the learners. For instance, principle number (i) is making an appeal to students to get concerned with the many problems that human beings suffer from and that their concern must translate into action to relieve people of some of the hardships. Principle (ii) is asking students to recognise that learning does not end. They must therefore endeavour to keep up with the latest developments. This is particularly true in this day of information explosion. Principle (iv) is also calling upon students to be aware of the many challenges, especially in the poor countries, and that mitigating the effects of these challenges depends on their indulgence. Principle (v) is emphasizing the fact that students must understand that humans are social beings and that we depend on each other in many ways as the African philosophy of Ubuntu/umunthu states that “ I am because we are” (Hord & Lee, 1995). Principle (vi) challenges students to accept the responsibility of liberating

people that are still in the yolk of human-made social and economic hardship. Being educated in this context requires one to make such contribution.

Periods 1, 2, 3, and 4 are promoting consciousness amongst the students. For example, Periods 1 and 2 bring to the attention of the student's issues that not many people give thought to, let alone try to solve. The issues in question are; why is Malawi poor and its people starving? And why is the World divided along economic, racial, political lines, among others? According to Marxist theory this is usually the machination of the bourgeoisie trying to perpetuate their positions at the expense of the proletariat (Rummel, n.d.). Similar practices are observed in capitalism, as well, where violations of principles of social justice are common and forms of human suffering are perpetuated. For instance, a study in a garment industry in Los Angeles showed that immigrant workers were working under appalling conditions, including low wages, and health and safety standards (Bonacich, 1989-90). In such cases, Marx advises that such oppressive practices can be changed through forming common interest groups to confront the oppressor (Rummel, n.d.). Period 2 also brings to the fore the poor state of primary schools in Malawi (Wamba & Mgomzulu, 2013). As people whose consciousness, research and thinking skills have been sharpened, they should be able to investigate and analyze the reasons why primary education is in such a state. According to the principle of consciousness, they should go further to contributing to the solution of the problems, at least at a local level. Period 3 is asking the students to take responsibility for their own problems, such as broken school building and also improve their life in the boarding. Period 4 is challenging the students to question why they should study the subjects given to them. Of what use are or will they be? Will they be able to use the knowledge to deal with problems communities face or the content is imposed and its value is limited to classroom?

The six pedagogic principles and the exact content in the Periods that is supposed to be taught demonstrate that the DMM is trying to advance critical pedagogy. Critical pedagogy sees society as fundamentally divided by relations of unequal power as a consequence of social relations, social institutions and social traditions that create and maintain conditions of oppression (Burbules & Berk, 1999). According to Dewey (in Garrison, 1995) this state of affairs is unacceptable and someone with a critical consciousness needs to address it. A person with a critical consciousness is one who is empowered to seek justice, to seek emancipation. He/she should not only recognize

injustice, but should be moved to change it (Morris, n.d.). These views by Dewey resonate with Freire's who also believed that the duty of education was to sharpen the consciousness of the students and that change in consciousness should link with concrete action (Burbules & Berk, 1999).

In support of practical work, Deweyan and Freirean philosophy advocated for the view that knowing was a form of engaging with the world. They believed that students should acquire a hands-on understanding of the world (Ryan, 1998). In brief, there is clear emphasis on the need to engage in physical work. For instance, principle (iv) and Period 3 are unanimous about promoting a sound attitude to practical work, especially that which is physical and involves getting dirty. This is quite a departure from the understanding that education is about preparing students for white color jobs.

#### **7. How DMM Develops character in the learners?**

With regard to character development, principles (iii) and (iv) challenge students not to shy away but to take charge of their own destiny. This calls for toughness of character.

Period 2 promotes the spirit of being methodical in investigating issues. Persons with such skills can be characterised in society as people who ask intelligent questions or make meaningful contributions. They may also be characterised as people who can think critically and/or can exercise moral reasoning. Period 3 promotes positive attitude to physical work. Valentine's (2007) observation of her children reveals that physical work makes them appreciate hard work their parents do and they, in turn, become more helpful when someone is working. To be able to see the need to help someone demonstrates several aspects of positive character, such as concern about the welfare of others also known as emotional intelligence, and moral reasoning (Goleman, 1995). Period 3 highlights the value of cooperation if people are to achieve much. Spirit of cooperation demonstrates interpersonal and emotional skills that enable humans to interact effectively so that they can achieve a common goal. Period 5 encourages students to be courageous to speak out their minds if they have something worthwhile to communicate. It also encourages the spirit of humility to accept that other people too have rights and that people should be tolerant of each other.

In brief, the DNS model seeks to develop emotionally intelligent students with character of high calibre so that they can lead by example the communities they will be working in. Among the many tasks, they will be expected to contribute to the welfare of the communities, including opposing all forms of oppression. They are also supposed to be hardened physically and in character so that they can survive the usually challenging environment in rural areas.

### **8. Sample of consciousness and character building at Dowa DAPP TTC**

The following are respondents' views on whether the DMM indeed promotes consciousness and character in the students. The results are extracted from a Master of Education research by Blessings Kambewa, a student at Mzuzu University. The study looked at hard working, development of personal hygiene and desire to care for the environment, and development of kindness and fairness towards each other.

#### **a. Hard working**

Out of the 88 respondents 94.3% agreed with the statement that students develop hard working spirit. When a task is assigned to a micro group, the members have to make sure that the job is completed and well done. To achieve this they have to ensure that each one does their fair share of the work. For example, a micro group may be assigned catering responsibility. This entails that the group will be responsible for all issues relating to food for a specific period (3 months). For such a group to effectively perform well requires hard work and dedication on their part. When the students have gone through such experience, it is hoped that their mindsets will be attuned towards hardworking spirit. When similar tasks are assigned to them in future their consciousness will remind them to do the task well.

It must be mentioned that the spirit of hard work is a concept that is difficult to measure and can be subjective as well. For instance, what the respondents said may not be a true reflection of reality. In other words, it should be viewed as an expression of hope that the students learn the spirit of hard work.

#### **b. Development of personal hygiene and desire to care for the environment**

The study revealed that 83% of the respondents agreed to the statement that students develop the desire to care for their environment. Students are involved every morning in cleaning the college surroundings, and it seems they become more conscious about the state of their environment as

they begin to make sure that their surroundings, including their hostels, are always clean. As is the policy in DAPP TTCs, Dowa DAPP TTC does not employ cleaners, lawn tenders or garden workers. Instead, the college considers this as an opportunity for training students to develop a sense of responsibility to keep their environment clean. In addition, they are encouraged to conserve natural resources around the college, such as indigenous vegetation. It is assumed that through such practices, students will develop a life-long appreciation of personal hygiene and care for the environment. To get to the point where one considers personal hygiene and clean environment as essential symbolises a high level of consciousness about such values. Because such consciousness is rooted, the behavior of keeping oneself and the environment clean will probably be sustained.

**c. Development of fairness towards each other**

The study revealed a very high degree of agreement that there was fairness in allocation of manual work tasks to students (95%), distribution of sanitation materials (91%) and dishing out of food (94%). In his critique on character education, Huitt (1997) argues that modern education must promote character based on appropriate values such as truthfulness, honesty, integrity, responsibility, justice, and dependability. These values can easily be abused by someone in a position of power. In such a position one would have to be fair, dependable, honest and just if others are to trust him/her. Living in an environment where fairness was expected of all for two years, there is high probability that the behavior will not die. When that happens, it is likely that one will also develop a high level of consciousness against unfair practices and therefore will likely act against such practices. In brief, there is interplay between consciousness and character.

**9. Challenges the DMM approach may face and pause**

Right from the place of its origins in Denmark DAPP as the parent organization under which DMM operates has been accused of advancing a political agenda in that it sets parallel structures through which it operationalises its programmes. Some of the programmes have been accused of exploiting young people and enriching the founder, Petersen who fled Denmark and now living in South America (Chamberlin & Chamberlin, 1993). DAPP colleges in Malawi may be viewed as examples of such structures and programmes. For instance, the DMM approach has been accused of being culturally insensitive (Chamberlin & Chamberlin, 1993). The teacher trainees are challenged to spearhead change/development in rural areas yet they have been trained using a

system that advances Western values. The rural people may not quite appreciate the expectations of the DAPP college trained teachers.

Inevitably, teachers from DAPP colleges will be working with others from colleges that use a more traditional philosophy of teaching and learning. For example, on the one hand DAPP TTCs are using the teaching and learning philosophy of social reconstructionism. The philosophy states that the purpose of education is create new social order. The recommended teaching methods are group process, problem solving, critical thinking, creative thinking, decision making, networking and work study experiences, among others (Erkiliç, 2008). On the other hand, our personal experiences are that the other TTC colleges seem to espouse the Essentialism philosophy which advances the view that the purpose of education should be the assimilation of prescribed subject matter which can be taught through lecture, Socratic dialogue and focusing on behavioral objectives (Erkiliç, 2008). Given the stated differences, it is questionable that the two groups of teachers can work together well. It is also not clear how the school managers will manage the different sets of teachers; one that wants to promote consciousness among the learners and the other that may want to promote assimilation. Clearly, there are many questions around the issue of how the two systems can work together that need answers if the DMM approach is to grow in Malawi.

## **10. Conclusion**

The DMM education model is designed to furnish the teachers-to-be with tools, heart, courage and wisdom. To translate these ideals, the DMM in practice promotes “consciousness” and “character”. By way of trying to understand how consciousness and character are promoted in DAPP TTCs, the paper examined the theoretical foundations of DMM, the principles that guide the training of teachers in DAPP teacher training colleges, and how DMM develops consciousness and character in the trainee teachers. Based on the philosophy of analysis of the practices and the findings of a sample study of students at Dowa DAPP TTC, the indications are that the DMM approach has been effective in promoting consciousness and character in the trainee teachers.



**For full disclosure, Blessing C. K Kambewa is the Principal of Dowa DAPP Teacher Training College.**

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