

STILL IN SEARCH OF A FULLY DECOLONIZED AND TRANSFORMATIVE PEDAGOGY IN AFRICA

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Abstract

Before colonialism, there existed in Africa, indigenous knowledge and indigenous ways of knowing. These indigenous ways of knowing and living include- child-rearing practices, traditional rites of initiation, age-grade institutions, conflict resolution and judicial methods, agricultural and food systems, a life rooted in moral and communalistic values, etc. Africans were socialized to value the community, respect elders, worship the Supreme Being, value human labor, show radical hospitality and generosity, etc. While many of these values are still subsisting in many African communities, especially in rural places, these values are endangered and threatened by the global capitalist system and an educational system that is rooted in Eurocentric and Western values and ideas. While it is true that some positive and healthy values come from the West, we should not abandon the authentic and theistic-humanistic aspects of African culture that enabled our African ancestors and forebears to navigate through their own times. This paper uses critical analytic and hermeneutic methods to argue for a radical decolonization of all forms of pedagogy in Africa. Decolonization is not a rejection of good values from Europe, rather it is dethroning those aspects of Western culture and education that privileges Eurocentric ideas over African ways of knowing. All forms of pedagogy in Africa should be authentically indigenous and also transformative. We are critical of negative aspects of African culture that are hostile to genuine human flourishing. The paper finds that the educational systems in Africa are still suffering from the effect of colonialism. It concludes that Africans should reconstruct all forms of pedagogical endeavors to foster the transformation of African societies and promote human well-being.

Keywords: Colonialism, decolonization, pedagogy, transformation, Africa.

Introduction

Always remember that the people are not fighting for ideas, nor for what is in men's minds. The people fight and accept the sacrifices demanded by the struggle to gain material advantages, to live better and in peace, to benefit from progress, and for the better future of their children. National liberation, the struggle against colonialism, and the construction of peace, progress, and independence are hollow words devoid of any significance unless they can be translated into a real improvement in living conditions.
-Amilcar Cabral

From the education that the present author has received from infancy until now, it seems that most forms of knowledge are footnotes to European-based knowledge. This author's personal experience is likely to be the experience of many persons in Africa. Waghid writes: "It has been seven years since students in South Africa began protesting in a bid to "Africanize" the country's university curricula. They viewed what they were learning as too neoliberal—characterized by Western values pushing the marketization of education. They wanted universities to become more relevant to students in an African country and more connected to their own lives" (par 1). In Nigeria and much of other African countries, 70% of the knowledge transmitted in the curriculum is Eurocentric. This paper argues that we need to thoroughly Africanise our curriculums and pedagogies.

Conceptualizations

Key concepts on which this study revolves are decolonized, transformative, and pedagogy. To decolonize is to break radically from colonialism. Belfi and Sandifold state that:

Decolonization is about "cultural, psychological, and economic freedom" for Indigenous people to achieve

Indigenous sovereignty — the right and ability of Indigenous people to practice self-determination over their land, cultures, and political and economic systems. Colonialism is a historical and ongoing global project where settlers continue to occupy land, dictate social, political, and economic systems, and exploit Indigenous people and their resources. It is a global endeavor (par 7).

Though generally, the dictionary definition of concepts is limited but they can strike at some dimensions of what that concept is. The Oxford Dictionary states that decolonization is to “free (an institution, sphere of activity, etc.) from the cultural or social effects of colonization; eliminate colonial influences or attitudes from.” (1). Decolonization refers to the process of colonization that has come to its conclusion. It will remain a continuous process as far as the negative effects and influences of dominating and oppressive powers remain in the world. McLean and McMillan opine that colonialism refers to a strong power through policies and practices asserting and extending control over the territories of weaker people or nations (92). In its classic form colonialism has come to an end in many formerly colonized countries such as Nigeria, Ghana, South Africa, the Democratic Republic of Congo, etc. But its influence, values, systems, and principles still pervade the former colonies. This is why people still speak of neo-colonialism, internal colonialism, etc. To decolonize is to wane off these continuing influences and the negative impact of colonialism. Whether the influences are in politics, economics, education, social life, etc. Coggins states that decolonization refers to a regime shift, the change of relationship between the colony and colonizing power that occurred in bringing to an end the European empires after the Second World War (137). There are no univocal definitions of the terms colonialism and decolonization. Decolonization includes the emancipation of indigenous cultures from destructive forms of global capitalist cultures. IGI Global states that decolonization: “Involves valuing and revitalizing

Indigenous knowledge and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being. For non-Indigenous people, decolonization is the process of examining your beliefs about Indigenous Peoples and culture by learning about yourself in relationship to the communities where you live and the people with whom you interact”(1). Shahjahaw, Estera, Surla, and Edwards write that decolonization has meant different things in different historical epochs. Its meaning includes- independence from colonial powers, indigenous peoples struggling against dispossession and trampling of their values, cultures, and spiritualities by settlers, struggling for economic independence and against underdevelopment and exploitation, striving for cultural autonomy, and overcoming Eurocentric value systems imposed on the rest of the world (7).

The next major term that requires explication is transformative. To transform is to change or alter the form or shape of a thing or reality. Something is transformative when it can have the capacity and potential to cause positive and healthy changes and lifestyle. What is transformative is empowering and enhancing better life. IGI Global writes about transformative practice as: “An intentional commitment over an extended period with the purpose of empowering change....The act of absorbing theory and research to do more than replace or simply amplify learning, but rather to heighten learning in ways previously unimagined” (1). From the notion of transformative practice, you gain insight into the meaning of transformative. Transformative is an intentional process and involves reaching greater heights in learning, education, life process, and the human purpose. Transformation goes beyond mere conservation and a “museum” of past cultures. Whatever is transformative is critical of past human experience to promote authentic human and social development. It is critical of past practices that are hostile to human and cosmological well-being.

Peel states that: “pedagogy,” is “... the study of teaching methods, including the aims of education and how such goals may be achieved” (1). Top Hat defines pedagogy as: “Pedagogy, pronounced “peh-duh-gow-jee,” is a term that refers to the method of how teachers teach, in theory, and practice. Pedagogy is formed by an educator’s teaching beliefs and concerns the interplay between culture and different ways to learn” (1). The word, pedagogy comes from two Greek words, *paeda*, and *agogos*, meaning child and leader respectively. Henry Giroux writes that: “pedagogy is not about training, it is about critically educating people to be self-reflective, capable of critically addressing their relationship with others and with the larger world.” The word, “pedagogy” will be used here in a broad sense. It includes traditional and modern pedagogical methods and platforms. Pedagogy is the transmission and passing on of particular ideas, values, norms, mores, principles, ideals, knowledge, insights, stories, technical know-how, cultures, etc from teachers to those being taught. The whole process of socialization is pedagogical. Pedagogy is not only what takes place in classrooms, schools, universities, colleges, etc. It is inclusive of what happens in businesses, the economic world, the Ambo, churches, mosques, the online world, etc. Every form of human communication involves pedagogy.

Palmer writes that one’s pedagogy depends on one’s epistemology. Pedagogy always involves transmitting one’s ideas, ideals, concepts, beliefs, etc. Africa will not be fully transformed and weaned from colonial negative influences if the epistemologies, anthropologies, sociologies, theologies, philosophies, biology, etc taught in Africa conservatively perpetuate non-sustainable patriarchal values. Pedagogy in Africa must be examined. The concerns of this paper about pedagogy are not with the methods and processes of teaching but especially with the content and outcome of pedagogy. The paper argues that what is taught should be decolonized and the outcome should be transformative to make

Africans creators of cultures that heal, liberates, and enable them fully fulfil their destinies. The word pedagogy will be used synonymously with education in many places in this research. Top Hat lists the following as forms of pedagogy. They are social pedagogy (focused on discussing social issues and problems and how they affect human well-being), constructive pedagogy (focused on how students can acquire knowledge through direct experience, instead of merely reading textbooks), critical pedagogy (focused on treating issues from a social justice dimensions), culturally responsive pedagogy (focused on acknowledging diverse cultures and ethnicities and being inclusive in treating multicultural issues), and Socratic method (focused on continuous discussions and questioning, collaboration, and self-discovery). Twinkl states that there are five pedagogical approaches. There is the constructive approach that states that learners create their understanding of the world through previous experiences that they have acquired. The collaborative approach states that learners collaboratively create knowledge together. The reflective approach encourages analysing and evaluating teaching and learning continues to get knowledge and improve the process. The integrative approach emphasizes how learners can connect their present learning with what they will learn later in the curriculum. There is also the inquiry-based approach. This approach emphasizes investigation, exploration, study, research, and critical thinking through the presentation of problems, questions, etc.

In the pedagogical process, there is the teacher (the leader), the student or pupil and there is the subject matter or content to be offered in the teacher-learning experience. All of these are crucially important. Pedagogy presumes that there are educational aims and goals. There can be conservative goals and there can be transformative goals. The teacher has to prepare the subject matter to be engaged. It can also be constituted democratically and

progressively by getting the student involved in creating the subject matter depending on the age of the student.

The content to be offered is a great part of the curriculum. Curriculum theorists have proposed different types of curriculums such as the hidden, null, and open curriculum. About decolonization or decolonizing, the curricular content of all forms of pedagogy is important. The curriculum needs to be decolonized. Shahjahaw, Estera, Surla, and Edwards cite Dutta stating that: “Decolonizing the curriculum is not only about disrupting and dismantling normativity of the Euro-American vantage point; it is also about nurturing capacities to imagine alternatives” (9). A decolonized pedagogy is free from negative colonial influences and effects. It promotes authentic indigenous African values, ethics, and ways of life. A decolonized pedagogy in Africa asserts authentic Afrocentric values. A decolonized pedagogy must be transformative. It should not only assert the African past; it should transform present-day African practices. It is crucial that the meaning of decolonization, decolonial or decolonizing, and its other variants are clearly understood concerning educational, curricular, and pedagogical realities. Cherrington, Botha, and Keet propound that:

Decolonisation, despite its conceptual slipperiness, is emerging as a productive framework for critiquing and renewing the education transformation project. It petitions for a more radical transformational praxis within our schools and universities, here and elsewhere. In a useful piece by Sabelo J. Ndlovu-Gatsheni....the argument is made for appreciating decoloniality as a process of enabling liberatory thought and practices that invite possibilities of other knowledge and worlds. He states: At the epistemic level decoloniality is about epistemological disobedience premised on three domains of power, knowledge, and being. At the political level, it

is working in areas of new critical theory, new meaning-making, and action. At the methodological level, it rebels against knowledges of equilibrium and those methods that operate as part of colonial matrices of power that prevent transformation (1).

Omodan has argued that decolonial pedagogy rages against chauvinistic discourses, ethnocentric approaches to knowledge production, and the marginalization of local populations as it uses a critical lens to see how knowledge is produced (96). Omodan states further that: “the decolonial theory of pedagogy can be defined as an epistemological framework where decolonial approaches are used to assess education phenomena, where western knowledge and power systems are being challenged to empower those often marginalized silenced by western forms of imperialism” (96). UNESCO International Institute for Capacity Building in Africa propounds that: “Transformative pedagogy is an innovative pedagogical approach that empowers learners to examine critically their contexts, beliefs, values, knowledge, and attitudes with the goal of developing spaces for self-reflection, appreciation of diversity and critical thinking. Transformative pedagogy is realized when learning goes beyond the mind and connects hearts and actions, transforming knowledge, attitudes and skills “(9).

Overview of the State of Pedagogy in Africa

Let me tell you my own story. A story like this may also likely be yours. When I was growing up at school, I was taught Mongo Park discovered the river Niger. It was as if no people were living across the length and breadth of the River Niger. The agency of the different people that showed Mongo Park and paddled him in a canoe across the River Niger was completely forgotten. I grew up being taught that the first person to climb Mountain Everest is one Edmund Hillary. But this is not true. I was taught that Africans had no knowledge of God before the coming of the Whiteman. They

taught us that we were fetish and evil. The painful thing is that many of these erroneous ideas are still being taught in schools in Africa. The history I learned was often focused on the activities of White people and Europeans. The African agency in civilization is often neglected. I was taught that Moses was a Jew, but little attention was paid to the fact that he was born in Africa. I do not deny that he was a Jew, but the African aspect of his identity needs to be fully uncovered. He was born, nurtured, nourished, and matured in Africa. I was taught about Jesus with little regard for the African influence on his development. When Herod treated to kill him, his parents took him to Egypt. I was taught the bible as a monolithic book, neglecting the multicultural voices in the bible. In much of Africa even until the present day, educational pedagogy is rooted in Eurocentric paradigms. Khuzwayo writes about South Africa,

Fees Must Fall campaign, which was the voice of the disgruntled and frustrated generation of students, in all its manifestations, indicated resistance to the philosophical beliefs that underpin the design and development of curricula in universities. In students' perceptions, the curricula display no recognition of other cultural backgrounds, portrays knowledge systems of the subordinate class and cultural groups as insignificant, and promotes the supremacy of a Eurocentric worldview at the expense of indigenous and minority groups (1).

This point is also stressed by Adebisi when he writes: Essentially, people in Africa have inadequate knowledge of Africa because the inherited colonial systems were not designed to enable them to acquire such knowledge. And people who are outside Africa, who determine what amounts to good knowledge, know even less. Decolonial thought requires us to build global structures that allow all knowledge to equally complete our understanding of

the world. At the moment, in the implementation of the right to education within International Human Rights Law, there is a lack of self-awareness and self-critique about the history of epistemicides and the coloniality of power (par. 7)

One of the grave weaknesses of much of the current pedagogies in Africa especially in its educational curriculum is that it privileges Western and Euro-centric forms of teaching and learning over indigenous/aboriginal ways. Much of the content that is taught in both Philosophy and Theology for instance is focused on Western experience. Take the curriculum on philosophy, only very few courses are devoted to African philosophy, while Western philosophy takes more than 80% of the curriculum. What if we reverse it to make African Philosophy 80% and because we live in a globalized world we make the other 20% non-African forms of knowing? In this reverse, we will have-Introduction to African Philosophy or Introduction to Igbo Philosophy, an Introduction to African ethics, an Introduction to African metaphysics, an Introduction to African epistemology, African Bioethics, African Environmental Ethics, Ancient African Political Thought, Contemporary African Political Thought, African Theism, etc. If we were to go into the curriculum of theology in many African countries the story may be the same. Much of the theology I was taught in life is mainly an echo of Western or European theology. It is only recently that we are trying to mainstream African theology.

The present curriculum is filled with Western responses to Western problems. The negative effects of colonial education on African pedagogy and self-assertion are still around and on the continent. Acunye writes that colonial education was an instrument of dehumanization, exploitation, violence, and alienation, making African fearful of freedom and putting them in a state of dilemma

whether to be true to themselves or be partly African and partly European (47-48). Somebody may question why we continue to speak of decolonization or discuss the colonial question long after colonial rulers had gone. It must be continued to be discussed because it is still affecting Africans. While should it not be discussed when most of the content in education in Africa is European content? Take your philosophy, theology, or Religious Studies curriculums for instance. Many African countries have developed European languages more than their indigenous languages. A great deal of financial resources is devoted to non-African languages but very little to African languages. African leaders have failed to fully decolonize African leadership, governance, and policies. Tragically, while they waste resources in medical tourism abroad, and swallow hook, line, and sinker Western economic policies; African infrastructures are dilapidated or underdeveloped as a result of corruption. If you have not read the works of Professor PLO Lumumba you need to do so. Is it not painful that after more than 60 years of independence, many African countries still resolve conflicts through judicial principles from Europe? What about developing and fully overhauling the system to make it fully indigenous? I am presently researching “The Role of Elders in Conflict Resolution: A Case Study of the Urhobo People of Olomu Kingdom of Nigeria.” The research is an eye-opener. This paper agrees with Lumumba that the judicial system in Africa needs to be fully decolonized.

Features of a Decolonized Pedagogy for Africa

The power of education extends beyond the development of skills we need for economic success. It can contribute to nation-building and reconciliation. Our previous system emphasized the physical and other differences of South Africans with devastating effects. We are steadily but surely introducing education that enables our children to exploit their similarities and common goals, while appreciating the strength of their diversity. We need to

educate our young people to become adults who cherish the values of respect for women and children.-Nelson Mandela

The kind of pedagogy that we need in Africa is the one that is decolonized. This type of curriculum does not privilege Western forms of knowing over African forms of knowing. This type of pedagogy is critical of all forms of Western-inspired knowledge. Critical does not mean that it rejects all Western forms of knowledge. It does not shallow Western knowledge hook, line, and sinker. A decolonized pedagogy is collaborative and open to viable non-African forms of knowledge.

(1) It should foster our indigenous technologies and sciences. One of the greatest devastations caused by Colonialism is the degrading and demonization of African indigenous technologies and sciences. It is painful to note that at the same time that the Whiteman was demonizing our aboriginal technologies, they were carting away African artifacts, cultural products, etc. Recently some European countries have begun to return works of art that were looted from the Benin Empire, etc. There are still many other works of art and culture that fill British and other Western museums. Until all are returned or they have the genuine consent of the original owners for them to be elsewhere, the journey and movement of decolonization will not be complete. Decolonization should involve the repatriation of cultural artifacts to their place of origin unless there is a genuine agreement to the contrary.

Speaking of African indigenous sciences and technologies, the place of African traditional herbalism, African traditional environmentalism, and agricultural systems should not be discountenanced. Unfortunately, after more than 60 years of political independence for many African countries, African traditional medicine is still poorly underdeveloped.

Underdeveloped in the sense that Africans have not been able to mainstream, and integrate it fully into African healthcare systems. The privileging of modern orthodox medicine over traditional medicine is unacceptable. Globally, China has been able to integrate its traditional medicine into the modern world without any sense of shame. Take for instance the whole area of mental health. In many places, traditional herbal doctors are very effective in treating and curing “mentally challenged people,” etc. While in some states in Nigeria, the Ministry of Health, or Social Welfare does recommend people to traditional healers, the attitude of many in society is just that of tolerance. The author of this paper has a personal experience of having to call social welfare to come and evacuate a lady who was mentally challenged and had refused to go home from the place of her schooling. With the permission and support of social welfare, she was evacuated to a traditional place of psychiatric treatment. Many so-called born-again or bible believing Christians would not even hear of the fact that church members or others want to go to a traditional healer for treatment for mental cases. Immediately it is mentioned they condemn everything associated with it as idolatry and demonic.

(2) It should tell the story and history of our ancestors in full and more than other non-African stories. It should be recognized that in every form of formal educational curriculum, there is a null and hidden curriculum. Through what is taught and what is not taught, students are taught what is important and what does not matter. When the educational curriculum in Africa is filled with the promotion of Western and European values and systems; the African student is being taught that African values and systems are not important. When a student in the seminary is taught more of the theologies of Western theologians than African theologians, a statement is being made. There are seminary students who know more of the theologies of Karl Rahner, Edward Schillebeeckx, Leonardo Boff, Dermont Lane, etc than the theologies of Charles Nyamiti, Bolaji Idowu, John Mbiti, Kwesi Dickson, Justin S

Ukpong, Modupe Oduyoye, Kanu Ikechukwu Anthony, Josephat Oguejiofor, Luke Mbanefo, B.A. C Obiefuna, Ogbu Kalu, etc.

For too long the presence of Africans in the creation of human civilization has been glossed over or not given enough attention. Some African authors create textbooks and online papers and fill the books and papers with images of Western people. People tell Bible stories and even when they want to portray Simon of Cyrene they paint him like a Whiteman. Ask many people in the Parish which image or painting of the Blessed Mother Mary will they prefer. They will tell you the one painted depicting her as a white person. The Bible should actually be seen as a multicultural book, not just a story of a single people. The multicultural stories in the bible, especially those of blacks and Africans are often hidden. The Bible needs to be decolonized. When it comes to the study of the history of Western Philosophy, the West has appropriated St Augustine as a Western philosopher or Western theologian. While the West is free to appropriate those they think have contributed to their heritage, the fact remains that St Augustine is a genuine and bona fide African Philosopher. In both George G M James' *Stolen Legacy* and Innocent C Onyewuenyi's book, *The African Origin of Greek Philosophy* you will find useful ideas on the need to decolonize our studies. Does the curriculum in Africa uncritically glorify Western economic theories and models to the detriment of African endogenous ideas and models? Yongo cites Wane to state that "...most contents of African education are borrowed pages from European, American and Oriental experiences with minimal inclination to indigenous wisdom" (130).

(3) It should tell the story in our (African) voice. African students, pupils, and people need to hear more about what Africans are saying about themselves. For too long in Africa, Africans have focused too much on what others are saying about them. Higgs rightly argues that: "The liberation of Africa and its peoples from

centuries of racially discriminatory colonial rule and domination has far-reaching implications for educational thought and practice. The transformation of educational discourse in Africa requires a philosophical framework that respects diversity, acknowledges lived experience, and challenges the hegemony of Western forms of universal knowledge” (37).

(4) It should foster endogenous African ethical-humanistic values across the curriculum. Though writing about Nigeria, what Awosika comments about the curriculum in Nigeria applies to Africa. He writes that the foundation of the curriculum is Western and orientated towards the West for it often ignores the peculiarity of the local African contexts as it favors capitalist values and liberal values that gloss over the root of underdevelopment and reducing radical economic analysis fostering intellectual dependency on the West (211). Some African intellectuals are merely regurgitating economic and political theories baked in Western pots and bakeries.

(5). True decolonization will not fully take place when Africans continue to conceptually and epistemologically carry out knowledge production in foreign languages while neglecting their languages. African children from infancy should be schooled in their native/local language and later on in other languages to enable communication with the wider world. Bolarinwa writes that: “....using the backdrop of conceptual decolonization, that having education systems and pedagogies in Western modes of thoughts, language, and concepts is a disservice to true development in Africa especially in the area of education” (25). Take your mind back and imagine if the Whiteman did not come to Africa. And no other group of people came to interfere in our social and cultural affairs. Africans would have been well versed in their different languages, and along the way learned the language of the people that they interact with and communicate with them. There is a need for the full restoration of African languages. One of the most remarkable human rights declarations is on indigenous rights. The United Nations states that: “. Indigenous peoples have the right to

revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures, and to designate and retain their names for communities, places, and persons” (art 13). Decolonization will remain an unfinished project unless it includes “de-linguization” from foreign languages. It does not mean Africans should not speak foreign languages. They should be spoken as second and third, etc languages and not as first or official languages.

Features of a Transformative Pedagogy for Africa

A pedagogy that transforms should have the following features.

(1) It should be socially engaged. Any form of teaching and learning situation that has no relevance to the social and cultural contexts in which it takes place, leaves much to be desired. The human being is a social being. The human person cannot live his/her fullest life outside of society. Whatever he is taught should enable him to meaningfully live in that social context. Even spiritual pedagogy should not remain in the sacristy or sanctuary and be cut off from the streets in which people live their lives. Pedagogy should be liberating and free people from mental and socioeconomic and political oppressions. The Catholic Bishops (1965) rightly taught that the joys, hopes, pains, struggles, and concerns of people are those of the church. Bible studies, liturgical preaching, catechesis, etc should be relevant or applied to social issues frequently. Even when people are studying biology, physics, economics, health education, chemistry, English, Linguistics, etc, they should be socially engaged. Every form of pedagogy should be socially engaged and the topics in the curriculum should be applied to help people live a better life.

(2) Transformative pedagogy should be entrepreneurially focused and inculcate in people life skills to enable them gainfully live meaningful lives. It is painful to note that by and large, colonial education was white-collar based. It was not aimed at empowering

our people in Africa. It was aimed at enabling the colonial rulers to exploit our natural resources and cart them to Europe and elsewhere. Till today in Africa, many people go through formal schooling and come out without the basic skills to take responsibility for their lives. This is one of the reasons why there is so much unemployment and joblessness. People's minds need to be transformed to realize that they have the capacity and potential to fulfil their destinies. Some people go to school to study Home Economics, Fine and Applied Arts, Music, Theatre Arts, Agricultural Science, Vocational courses, etc and they come out of the universities, they cannot create enterprises for themselves. They sit and wait for the government to employ them. Ogakwu writes:

The current programs of the universities do not prepare students to secure jobs after graduation, unfortunately, white-collar jobs are not available. The 21st century education should change the students from taking a job mentality to making a job mentality. Without proper mentors they will never learn the values of entrepreneurship and consequently may never realize their entrepreneurial dream. Incorporating entrepreneurial education in the programme of the 21st century education is absolutely essential to help these youths create successful businesses from their abundant talents and resources (19)

It is true that currently there are many forms of entrepreneurial education and centres in universities in Nigeria and across Africa. There are many skill acquisition centers in many African countries. The problem remains that the colonial mentality that many were born into is so ingrained that many people still see no value in practical entrepreneurship education. Many youths in universities just do it to get a grade and graduate. There is still a need for radical re-orientation to enable people fully benefit from this education. The African apprenticeship system that was prevalent in Igboland

and among Igbo and other Africans needs to be revamped and mainstreamed. Africa needs more than ever before, a pedagogy that revolutionarily fosters African aboriginal work ethics, apprenticeship, communal labor, etc. African pedagogy should transform Africans to be cultural workers of their destiny, not spectators, social producers of goods and services not merely consumers of foreign goods and services.

(3) Transformative pedagogy should transform the African mind. In still many places many Africans feel they are inferior to the White race and that Europeans are superior to Africans. The works of racist philosophers like Kant, and Hegel, need to be critically engaged. No matter what Africans study whether philosophy, theology, religious studies, biology, Mathematics, etc they should be made to engage the works of great Africans such as Bob Marley, Fela Anikulapo Kuti, etc. All these Africans fostered the ideology of mental liberation for Africans. Speaking of engaging the works of these great Africans is not an endorsement of all that they stood for. The moral weaknesses that were aspects of their lives should be rejected. We still study the philosophy of racist Europeans like Kant, Hegel, etc. Even in the Bible, there are many flawed characters but we still study these characters in the bible. So, there is no justification not to study the works of Fela, Bob Marley, Lucky Dube, Malcolm X, Louis Farrakhan, and Marcus Garvey. Africans still need mental transformation and transformative pedagogy should help Africans achieve this.

(4) Transformative pedagogy should be innovative and revolutionary. While it should conserve the stories and values of the African ancestors, it should also be critical of that story. It should critique African-gendered roles. It should promote gender equality. For Africans and other indigenous people, pedagogy or education should be a struggle against whatever makes Africa underdeveloped and dehumanizes Africans. Hooks asserts that

education should be the practice of freedom, strive against domination, make people critical thinkers, and a place of promise/possibility, not prison or punishment. Freire spoke of a critical pedagogy that does not domesticate or subdue the people.

(5) Transformative pedagogy should safeguard the right to education, and the right to indigenous education and cultural values. It should safeguard the right to freedom of conscience, opinion, and expression. Transformative pedagogy should not be indoctrination, or “zombieism,” Research is a powerful instrument of domination and oppression of people. What one researches informs what one knows. It is important that more than 90% of the project topics that students take in philosophy, theology, religious studies, the social sciences, sciences, and humanities be Afrocentric and foster how to use indigenous knowledge systems to help in African social and cultural redemption. It is time to de-emphasize project topics or academic papers focusing on the West and give more attention to Africa. Comparative research dealing with Africa and other cultures is acceptable within proper limits. There can be a space for research on European and Western issues but within a proper ethical limit that does not de-emphasize our own. The right to education includes the right to be educated in one’s indigenous language. The human person can learn and be fluent in more than one language. Every human child in Africa should be taught in his/her language while learning another general language like English or French to be able to communicate with the wider world. Lumumba agreed with an author who affirmed that in human history no civilization can truly develop in the language of another. The language question is a serious question that many Africans are running away from maybe because of the gravity of the issue. But it is an issue Africans should tackle right on. The era of learning and making foreign languages our official language should be over. They should be one language among many others for the sake of communicating with other nations and peoples. The official languages of any African country should be the different languages of that country. The education needed is like the one that Paulo

Freire called for. It should not be a banking form of education but liberating.

(5) The role of the teacher or educator is a very important one in the kind of pedagogy that we are calling for. If the teacher is not decolonized or transformed, how can he transform others or help them to become decolonized? Candiss writes that: “Although teachers are believed to be education’s change agent, they are not truly taught how to transform the current system. They are not challenged to question coloniality of power’s impact on education. This causes teachers to begin educating the next generation without a deep understanding of who they are, what they believe, and the affects this has on their teaching practices” (1). This is why teacher education or formation is crucially important. By teachers, we include priests, seminarians, school teachers, university lecturers, etc.

(6) The world is no longer a village; it is now global. It should not shrink away from the challenges and problems of globalization. It should assert itself while open to authentic humanistic and theistic values no matter where they come from. It should not be isolationist and withdraw into the cave. Oranusi and Nyewusira assert that the lesson from history from the time of Hellenization is that stronger cultures have swallowed or destroyed feeble cultures (92); and Indigenous value systems, cultural industries, and indigenous agricultural and environmental technologies are all threatened by globalization (93). Painfully, they argued that Western cultural standards are now being used to measure all things. Furthermore, Oranusi and Nyewusira state that Africans should not allow themselves to be uprooted from their cultural roots. Reacting to the negative effects of globalization on African cultures, families, agriculture, character, languages, and indigenous media industry, Oranusi, and Nyewusira conclude that Africa needs an educational system that promotes cultural emancipation, erodes self-doubt,

focuses on African history, indigenous African languages, African literature, African forms of political and social sciences, and thoroughly Afrocentric.

Afrocentrism or Afrocentric is not a rejection of what is authentically and humanistic genuine. There are many things that Africans can learn from other cultures. And indeed, there are many things in existence in Africa at the present moment that are heritages from the West. With the Western languages such as English and French that Africans have learned they can communicate with the wider world. Western voices supported the movement and the end of slavery, colonialism, apartheid, etc. Western technologies have helped in the construction of roads, airports, and other social infrastructures. This paper is being produced with the computer and has equally been emailed through an invention from the West. The position of this paper is that while benefiting from the riches of human civilization from the West, Africans should not neglect what is genuinely humanistic, theistic, and African that has helped African forebears and present kith and kin to navigate through the journey of life. Whatever is human, enhances human flourishing, preserves the environment, and does not offend against the dignity of the human person, basic human rights, and the flourishing of ecosystems should be celebrated whether it comes from Africa or elsewhere. Decolonization in Africa is not a rejection of the viable and authentic aspects of Western civilization that have been transmitted to Africa. The perspective being taken here is similar to the ideas in the book edited by Emnet Tadesse Woldegiorgis, Irina Turner, and Abraham Brahimia that argues that local and global sciences are culturally equal, can be synergistically complementary and through cross-cultural dialogue and hybridity of different epistemic traditions can help in decolonized studies (1). The decolonization movement should be against all forms of beliefs and practices that deny Africans of their holistic and genuine identity or refuses to

acknowledge their contribution to the human story. Katundu argues that:

African universities need to decolonize their curricula, the sooner the better. Both the content and the teaching methods need to be evaluated. Decolonization means that Africans have both control over the process of formulating curricula and the knowledge produced through them. However, decolonization should not mean teaching only about Africa or isolating the continent from the rest of the world, but teaching what is useful to African societies under its natural environment. A key facet of decolonization must also entail the development of Africa situated perspectives on global problems, such as inequality, terrorism, and climate change. Africa must position itself as the owner, producer and user of local knowledge that also has regional and global resonance (150).

(7) Negative capitalist-based globalization is an extension of colonialism as it is a form of neo-colonialism. And so, the discourse on decolonization of more than 60 years of independence in many African countries must continue. It would not be out of place to state that much of the ideas on decolonized and transformative pedagogy align with the social theology and teaching of Saint Pope John Paul II enunciates more than 30 years ago African nations got their independence from colonial powers but tragically, the continent is still burdened by myriads of problems in economic, political, cultural, and social spheres such as abject poverty, political instability, social disorientation, mismanagement and misuse of resources (37-40). Using the story of the Good Samaritan the pope sadly enunciates that Africa is seen as irrelevant by powerful nations, Africa is injured, weak, abandoned, and marginalized. The pope argues that hope is not lost and Africa must

recoup her energies to face her present challenges. African positive values should be re-found and re-discovered. The pope writes that:

Although Africa is very rich in natural resources, it remains economically poor. At the same time, it is endowed with a wealth of cultural values and priceless human qualities which it can offer to the Churches and to humanity as a whole....Africans have a profound religious sense, a sense of the sacred, of the existence of God the Creator and of a spiritual world. The reality of sin in its individual and social forms is very much present in the consciousness of these peoples, as is also the need for rites of purification and expiation (42).

Other values the pope notes are respect for family, respect and love for life, ancestral veneration, deep respect for the life of the unborn, care for the elderly and relatives, sense of solidarity and community, etc. The pope argues that despite so-called progressive civilizations and economic systems that pride individualism, Africans are geared in line toward preserving their deep cultural heritage and not imbibing alien traditions. It will not be out of place to note that about Christianity, there are forms of Christianity brought to Africa that need to be decolonized. The authentic message needs to be separated from Western biases and prejudices that have done the Christian message harm. This is where inculturation comes into play. Pope John Paul writes that: "Inculturation includes two dimensions: on the one hand, "the intimate transformation of authentic cultural values through their integration in Christianity" and, on the other, "the insertion of Christianity in the various human cultures" (59). This paper dares say that authentic African values should be inculturated into Christianity and also globalize into the global public square to enrich other civilizations, as Africa is open to Christianity and other authentic values from global cultures.

What is decolonization if not to reclaim and retrieve African traditional religious values and ethics that have been colonized, and weakened by the forces of modern global capitalist cultures? This is where a decolonized and transformative pedagogy is imperative as discussed above. There have been success stories of decolonization of the curriculum in Africa though not without challenges. Laakso and Adu show that the political science curriculum in Ghana, Kenya, Zimbabwe, and Botswana created new courses, and revised reading lists, though in the process the faculties experienced a scarcity of research resources, difficulty in publishing research, bureaucratic obstacles, (13). It is tragic to note that as Laakso and Adu note, there is a global hegemonic academia to which African universities are subordinated that privileges western marketization in western standards of measurements and ranking and western quality assurance methodologies (13).

Conclusion

This paper has examined the need for a decolonized and transformative pedagogy in Africa. It examined the state of pedagogy in Africa and noted that most of the pedagogy that takes place in Africa is Eurocentric, Western-oriented, and mere echoes of Western experiences. It argued for the need for Africans to thoroughly speak for themselves and produce knowledge that is African-based. To do this writings, research, teaching and other forms of pedagogies should spend more time on African indigenous knowledge promotion, emphasize inculturation of religious experience, and promote transformative African experience. If this can be done, it will help in the rapid development of the African continent and its people.

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