

DECOLONIZATION OF EDUCATION AND AFRICAN QUEST FOR SUSTAINABLE DEVELOPMENT

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Abstract

The brand of education introduced by the colonialists is part of the reasons for the backwardness of the African continent in terms of sustainable development. The inability of Africa to emancipate herself socially, economically and politically manifests in her inability to contribute adequately to world Civilization. No nation grows and develops on the operationalization of foreign sciences and educational models in her educational curriculum. In this study, we reflect on what stands as suitable curriculum (content and pedagogies) for African culture and development. Our study unravels the theoretical underpinning for African functional education. The input versus output disparity vindicates the reality of a failed educational system. This is because the normal African traditional education model does not produce anyone that cannot feed him/herself. This paper advocates, therefore, a curriculum review that incorporates the psychological and cultural tools relevant to African survival. The Churches who are major stakeholders and big investors in education should also be at the forefront of patronising secular courses and placing less emphasis on foreign further studies. For Africa to meet up with the challenges of the 21st century and contribute to sustainable development and global economy, Africa must be authentic to her roots.

Keywords: Education, Sustainable Development, Decolonization.

Introduction

It is a popular knowledge that Africa is fast losing the battle against extreme poverty. Statistics from Institute for Security Studies (2023) show that before the *Covid 19 Pandemic* struck, 34% of Africa's population lived below poverty line. At this time, the Africa's 34% was almost nine times the average for the rest of the world. By 2030, an estimated 479 million Africans (28.1%) will be

living in extreme poverty. Having the largest share of extreme poverty rates globally, Africa is not likely to meet the first of the United Nations Sustainable Development Goals, which is to end poverty in all its forms for 97% of the population by the year 2030. Africa also lags behind in contributing her creative and innovative output, as she majorly exports her raw natural resources without processing to generate the cheapest value chain production. Overdependence of Africa on importation and over-reliance on natural resources for growth instead of other avenues like processing the raw materials, agriculture, innovative technology etc is contributory to the high poverty index of Africa and would remain so for a long time to come.

The first injunction of God to man after creation is “increase and multiply and fill the earth and subdue it” (Gen.1:28). With the authority to manage the affairs of the world, man is left with no other option but to galvanise the affairs of the world to serve him and give glory to God. God also gave man all the resources of the earth at creation (Gen.1:26-31). But with enormous human and material resources Africa remains the poverty capital of the world. The question that has remained unanswered is identifying the cause of this endemic poverty rocking Africa and what can be done to lift Africa out of poverty. The quest for development is a global one confirming why the United Nations took up the challenge on 1st January 2016 by adopting the 17 Sustainable Development Goals (SDGs). Progress towards SDGs will greatly depend on functional education, rooted in the culture of the people. Consequently, African development can only be attained if its education evolves from the culture of the people.

Sustainable development

An often quoted definition by Bruntland Report (1987) defines Sustainable development as development that meets the needs of the present without compromising the ability of future generations to meet their own needs. This report according to United Nations

General Assembly “provides a framework for the integration of environment policies and development strategies”. These United Nations development goals include: no poverty, zero hunger, good health and well-being, quality education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth; industry, innovation and infrastructure, reduced inequalities, sustainable cities and communities, responsible consumption and production, climate action, life below water, life on land; peace, justice and strong institutions and partnerships for the goals.

According to Willsher (2022), the UN's sustainable development goals are a universal call to action to end poverty and social inequality while tackling climate change. It is an approach to development that is positioned to balance different needs against an awareness of the environmental, social and economic limitations we face as a society. Consequently, the three underlying pillars of sustainable development are social inclusion, environmental sustainability and economic prosperity. Sustainable development calls for the adoption of more responsible consumption and production patterns. Willsher continued that sustainable development is very important as it focuses on improving human-environment interaction by prioritizing the management and protection of the earth's natural resources for future generations, as well as for the millions of other species who live on our planet. The entire effort of sustainable development is to create and reinvent creativity and innovation to solve humanity's problem without exploiting the environment. This is to ensure development that would be a win-win for humanity today and generations unborn, alternatively called intergenerational equity. According to Emas (2023), the key principle of sustainable development underlying all others is the integration of environmental, social, and economic concerns into all aspects of decision making in the quest to improve our world. Every precautionary measure must therefore be taken

through full and adequate scientific certainty to ensure that there are no serious or irreversible damage.

Africa essentially is being ravaged by gross economic quagmire and environmental degradation. Nicknamed “Mother Continent”, Africa holds about 15.68% of global forest, coming after Europe with 25.07% and South America with 20.08%. Surprisingly the exploitation and deforestation happening in Africa more than in every other continent is quite alarming. This is coming on the heels that Africa is very vulnerable to foreign invaders, poachers and illegal mining activities orchestrated by her hungry and fastidious leaders in connivance with some multinationals and other institutionalized invaders. This informs the new book by the Roman Pontiff, Pope Francis who in his book “Hands Off Africa”, which preface was written by the international author and highly decorated African daughter Chimamanda Adichie, called on the Western Powers to leave Africa alone to be the protagonist of their own destiny. Chimamanda Adichie herself in her Preface decried the level of exploitation and conflict-driven exhaustion that Africa has suffered even while the world remain silent. The cry of the book “Hands Off Africa” vindicates the reality that Africa is still under colonial rule, or maybe, what may now be called neo-colonialism. As Africa still suffers vestiges of slave trade and colonialism which has rendered her bereft of good, creative and innovative thinking, it must be stated that only Africa can effectively take responsibility to preserve and secure her environment and end every challenge that has rendered her incapable of contributing to world civilization. It calls for local solution which can only come when Africans take their destiny in their hands.

It must be stated that government and democracy are still considered by majority of Africans as a colonial instrument of domination and remains alien to the African consciousness. African leaders have performed abysmally in their delivery of democratic dividends and protection of the constitutions of their countries.

They have also betrayed the trust which rightfully should belong to them. Technocrats are of the opinion that sustainable development can only be evolved through localised initiatives. The society begins at the nucleus of the family to the nuclear and larger extended family, to the community and the larger society. Africa is still a continent that operates on the local society with norms, customs and taboos that are held sacred by all and sundry. Local initiatives towards a local solution to the challenges posed, are paramount to achieving the Sustainable Development Goals.

Decolonization and Mental Emancipation of Africa

The lingering impact of the brutal force of slavery and colonialism is the creation of Africans who do not believe in themselves. This inauthentic life showcases itself in the low mentality and inferiority complex of Africans who are often considered to be incapable of spiritual abstraction and auto-transcendence. Emil Ludwig loathing comment; “how can the untutored Africa conceive God” is symptomatic of the condescending positioning of Africa by the West. At this time, the Africa has lost the poise to conquer and rule his world. Outside the damage done to his psyche, the slave masters and colonialists did not believe that any good thing would come from Africa. Unfortunately, this only changes when it comes to the exploration of the natural resources in African soil. Many have alluded the happenstance of Africa’s inability to explore his world to inferiority complex, the loss of the persona of the Africa and the loss of self-confidence that would engender the can-do spirit to conquer and rule the African world. This is exemplified when the African himself always consider goods and products from the West as superior to those made in Africa. The popular saying is that *bekee bu agbara* (the whiteman is a spirit/superior). This is what Bob Marley calls ‘mental slavery’. There is therefore an urgency for emancipation from this mental slavery. This article envisions that the journey to this emancipation entails emancipation of the mind of the Africa, alternatively called decolonization.

Decolonization is a process of deconstruction and reconstruction of the mind of the Africa which already has been stuffed with strange and unfamiliar ideas and categories, and eroded by white supremacy syndrome, occasioned by the impact of the centuries of slave trade, colonialism and missionary enterprise.

Though the 1960 UN General Assembly Declaration on the Granting of Independence to Colonial Countries and Peoples demonstrated an international anticolonial consensus and asserted the necessity of bringing to a speedy and unconditional end to colonialism in all its forms and manifestations (Adebisi, 2016), the situation leaves much than is desired. Africa indeed has not moved beyond mere rhetoric in her quest to extricate herself from the vestiges of colonialism or neocolonialism. The colonial masters are yet to truly let go of Africa due to the attraction to her raw materials and natural resources and the power syndrome associated with colonialism. In the educational sector, the curriculum has not changed much, but this could be, partly, due to the laziness of our educational curriculum developers and the government ineptitude to make the giant leap out of the colonial structure.

The colonial masters saw education as an effective tool for domination and ideological warfare. They thus introduced their model of education geared towards raising a crop of compliant civil servants for their continued execution of the colonial project. As Adebisi noted, the quality of colonial education was also intentionally poor. He continued that the spending of the colonialist on education was low. For instance, in 1935 in Nigeria, only 3.4 % of colonial tax was spent on education. Criticizing their dubious intent, Adebisi contends that the distribution of schools reflected the areas exploited for agricultural produce. That is to say that the qualification to have more schools cited in a particular area was to be rich in some agricultural produce and natural resources. To buttress more the disingenuity of the colonial masters, the content of education will reflect the purposes of education which was to

stifle resistance, provide local support staff who could communicate in the required European language and elevate a select few.

Adebisi (2016) laments that, “despite post-independence attempts to reverse this, vestiges of postcoloniality in contemporary education remain and perpetuate a myth of inferiority of indigenous knowledge and methods” (p. 434). Adebisi sees the psychological damage as that that can be undone through mental or thought re-education/decolonization. Indeed Mbembé (in Adebisi, 2016) holds that “that colonisation was an enterprise of appropriation, familiarisation and utilisation’ (p. 435). The overall result, according to Adebisi, was to effectively silence African history, knowledge and autonomy. To control the human mind, the colonial masters needed to have control over the education of the colonies. This was effectively done. To highlight how deep the damage was that took place Mudimbe (cited in Adebisi) laments that we cannot speak of decolonisation without understanding the psychology of colonisation; yet decolonisation cannot achieve a return to precolonial Africa. Indeed education builds on the very foundation of the human person.

Freire argues in his book (*The Pedagogy of the Oppressed*, 1968) that “education was usually structured as a system of knowledge ‘banking’ – collection and regurgitation” (Adebisi, p. 440). Freire contends that going by the ethnographies conducted in Kenya which showed that, despite code-mixing, the use of English as the primary language of instruction resulted in ritualistic use of language and limited epistemological access. Freire therefore holds that “knowledge is formed and reformed through persistent human inquiry about the world” (440), not mere regurgitation of prototypes and memorized models. Freire (cited in Adebisi) understood that “education had revolutionary capacities and could be used to change the course of history” (p. 440). This is why Africa

educational model should emphasize critical reasoning and originality wherein knowledge itself is put to the test and the human person queries even the content of his knowledge. Writing on the need to evolve a traditional and culturally oriented education, Freire (cited in Adebisi, 2016) contends that:

No pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption. (p. 441).

It is therefore unfortunate that our curriculum developers still live in denial of or at best treat with kid-gloves the urgency of this need to fashion out a curriculum that is truly African both in content and pedagogy. Mbembe (cited in Adebisi) holds that “mimicry of cultural ideology will never become mastery, notwithstanding sincerity of the mimic or the master” (p. 441). There is the need as Anghie (cited in Adebisi) holds, to take up indigenous tools to decolonize education and prevent reproduction of colonial ideas.

A review of our precolonial history presents us with a rural communities where moonlight stories and plays, that aided knowledge and culture transmission and learning about our ancestors and heroes past were told. This oral traditional education of telling generational legends in the humid moonlight helped to preserve a sense of community, connectivity and continuity. During this period proverbs, music and poems were also learnt. Experts are consistent in calling for the application of the same local methodology and framework to built a culture of sustainable development that will truly be African and at the same time contribute to world civilization.

The Strength of the Crocodile is in the Water (Socio-Cultural Environment)

One notable proverb in the Democratic Republic of Congo and Tanzania is that the strength of the crocodile/fish is in the water. This proverb entails that people are most flexible and capable in the environment they are familiar with. Literally speaking, a fish can be effective and survive only in water that suits its nature and reality, same way you know the capacity and dexterity of the eagle only in the sky. Though Ngara (2023)'s interpretation of this proverb fell short of proper contextual meaning, yet he was right to note that "inspiration in stone sculpturing art is initially triggered by exposure to the art through kinship or friendship association through social and vicarious learning" (p.13). At the basic level, social learning involves learning through observation, imitation and modeling. In essence, social learning entails reciprocal interactions between cognitive, behavioral and environmental influences. This informs the basis for the socio-historical psycho-philosophy of Vygotsky. Vygotsky holds the opinion that every man is a product of his environment and can only be effective within the confines of his environment. According to Vygotsky (cited in Cherry, 2022) believed that parents, caregivers, peers, and the culture at large are responsible for developing the brain's higher-order functions. He maintains that human development relies on social interaction and, therefore, can differ among cultures. Vygotsky contended that children are born with basic biological constraints on their minds and that culture, however, provides tools of intellectual adaptation to their respective cultures.

Traditional tools of knowledge and local content therefore remains the prelude to a strong African sustainable development. This is against importing strange and foreign models that never align with the natural born abilities and consciousness of the African person. This natural born ability is Africa's areas of strength. John C. Maxwell says: "if you send your dogs to eagle's school, you will

frustrate the dogs. If you send your dogs to eagle's school, you will frustrate the eagles. And if you send your dogs to eagle's school you will frustrate yourself". This is because dogs swim but eagles sower. And each are very capable and perform at optimum only in their areas of strength. John C. Maxwell advices that people can go out of their comfort zone but not out of their strength zone. Africa can do well when she concentrates on her areas of strength.

Traditionally Africans have a worldview and thought pattern that creates and espouses the African world and reality. Any appreciation of the African world must necessarily be midwived through the traditional African thought pattern. Horton (cited in Ngara, 2023) demonstrated how African traditional thought is a fully-fledged theoretical model for understanding the world. This holds true even for the Africa artistic, skill or even scientific model. According to Ngara, African traditional thought process uses personal idiom (of spirituality centered wisdom) whereas the West uses impersonal idiom (of science) to explain reality. These personal idioms are philosophical ideas that stands the African spirit and commands her thought pattern. It is her worldview. According to Olumbe (2008), worldview is the set of assumptions and presumptions that a person holds consciously or unconsciously about how they perceive reality. It provides the much-needed foundation for behaviour, thought and assumptions which govern how we live. It provides us with the basis of how we perceive our world. It breeds in our originality and authenticity to our immediate world and reality. Our worldview guides our understanding and interpretation of the nature of reality.

The early philosophers engaged themselves with the question of how people learn. While Plato was a rationalist who had acknowledged that truth and knowledge is to be found within us (rationalism), Aristotle was rather an empiricist who believed that truth and knowledge was to be found outside of ourselves by using our senses on the world around us. Various philosophers had busied

themselves with solving the problem of knowledge and the essence and purpose of learning. According to Hammond, Austin, Orcutt & Rosso (2001) the Romans were concerned more with developing a citizenry that could contribute to society in a practical way like building roads. The Romans emphasized education as vocational training, rather than as training of the mind for the discovery of truth. Continuing they observed that this concern of Romans was evident in the predominant structure and force of the Roman Catholic Church in European daily life between 500 AD and 1500 AD. This was when learning took place through the churches, monasteries, and the school system (universities inclusive) throughout Europe. Indeed, knowledge was transmitted through the priest and the church. It is still evident today how the Roman Catholic Church wields great impact in the education sector of the nation and the world in general. The question that remains to be asked is what is the quality (in terms of content and pedagogy) of the current education being engineered by the same Roman Catholic Church today? If a review is not made of content and pedagogy of the modern education, Africa would continue to churn out same un-employable school products that are good only for the colonial days. These quality of graduates would be incapable of querying and fashioning solution to the sustainable development goals.

The Human Learning Process

Zimbabwe's acclaimed stone sculptor, Dominic Benhura, interviewed in Ngara's study, revealed how exposure to other people's fascinating ideas of art inspires one's creativity. Ngara contends that "No matter how talented one is, one has to start from somewhere" (p. 13). The Latin adage is right that "*nihil est in intellectum quod non prius fuerit in sensu*" (there is nothing in the intellect that does not first reside in the senses). The process of learning begins with observation. According to Kerry (2022), learning is a relatively lasting change in behavior that is the result

of experience. It is the acquisition of information, knowledge and skills. This is built on the receptability of the learning subject as well as the resources available to the environment (input). Psychologists approach learning from the perspective of cognitive, educational, social, and developmental psychology. Learning can be passive or active. In the case of the passive learning, a child sits to listen to instructions dished out by significant persons without being involved in the process. Active learning is seen where hands-on experiment may be provided to actively engage the subject with the object of knowledge to create a lasting change on the subject in attitudes, knowledge, or behavior. It must be stated that the result of the learning in each of these cases may be negative or positive. Learning could take place through classical conditioning, reinforcement and punishment, or through observation and imitation. According to Kerry, some of the challenges to learning could be environmental, motivational and cognitive. In all, learning is a continuous process that last till the end of life. And at each point the subject keeps improving on what it earlier had acquired.

Hammond, Austin, Orcutt & Rosso (2001) postulated that for learning to be effective, the teacher must be abreast with the ideas about the learning process which includes the realization that,

1. the human brain plays a role,
2. the learning environment makes a difference,
3. learning is based on associations,
4. learning occurs in cultural and social contexts,
5. there are individual differences in learning,
6. people think about their own learning, and
7. the unique feelings of the learner matter

One thing is very conspicuous to this discussion and that is the need to decolonize making use of the African environment and ideology for the effectiveness of the learning process in order to realize the sustainable development goals. Emphasis must also be made on the need for originality and creativity both in content and pedagogy.

Hammond, Austin, Orcutt and Rosso (2001) insist that people learn by making sense of the environment and of stimuli around them. Thus for a good learning process to be effective, the environment plays a key role. And this must be the Africa environment. One immediate impact this would have on the child is the building of self-confidence and quick appreciation of the content in the immediate environment.

African Traditional Source of Knowledge

According to Jimoh (2017), the African theory of knowledge postulates a cultural and situated notion of knowledge. This postulation rests on the African ontological notion of reality as a continuum in which both the subject, as the cognitive agent, and the object, as the cognized phenomenon, are part and parcel of the same reality. The African world is a world of animate, inanimate things, spiritual beings, the unborn members of the community and ancestors and even the environment. Jimoh continues that central to traditional African thought is the idea that there are ancestral spirits whose intentions we can know. Having knowledge of their intentions provides grounds for understanding physical occurrences. By implication, according to Jimoh; for the African,

There is more to reality than what is within the realm of empirical inquiry...there are spiritual components of nature that influence human experience and perception. Therefore, when a phenomenon is not readily explainable by empirical verification, it can be explained by the causal efficacy of the spiritual components of nature (p. 122).

This is the reason why the Africa nearly do not tell a story that does not feature human, animals, trees, the environment and spiritual beings. There is unity of the worlds and inclusiveness. These realities are incidentally intricately webbed into each other that the action or inaction of one has an automatic and corresponding

implication for the entire system. The African ontological epistemology according to Jimoh (2017), is the intelligence of these forces in their hierarchy, cohesion and relationships. Moral lessons, customs and taboos are smartly weaved into this consciousness. African science, geography, mathematics, environmental sciences, medicine, physics, chemistry, law, anthropology, metaphysics and indeed all branches of knowledge revolve around the same ontology and epistemological model. Ruch and Anyanwu (cited in Jimoh) states that knowledge comes from the co-operation of all human faculties and experiences. This is because man sees, feels, imagines, reasons, or thinks and intuitively all at the same time.

This informs the reason why Jimoh maintains that African epistemology is essentially and necessarily rooted in African ontology. This African reality is at times expressed in sacred symbols of culture. According to Ezenweke and Ogada (2012), “human society is characterized by inter-personal relationship and communication... Symbolism has thus, been a subject of study in literature, arts, religion and other disciplines because of its inherent relevance to the various branches of knowledge” (p. 147). All cultures thrive in cultural symbolism. And as Turner (cited in Ezenweke and Ogada) put it, “each society’s ritual symbols constitute a unique code and each society provides a unique key to that code” (p. 148). This code is represented in the symbolic things employed by Africa and indeed all people in relationship to their reality. These symbols are represented in myths and mythologies, rituals and other sources. Some of these sources which include oral sources like myths, proverbs, pithy saying, meaning of God’s name, personal theophoric names, liturgy, songs or non-oral sources like arts and sculpture, masks, totems and other beliefs like the use of charms, amulets and herbs in the medicine and healing, command great influence in the description of the real African ideological and empirical world. Indeed, science builds on this reality of originality of our empirical world. This is why Ngara sees cultural wisdom as a good basis for conducting scientific research. Ngara continues

that the “clues for solving some of the problems of the world exist unexplored in some cultures of the world” (p. 14). This is why it has become imminent that the solution to the myriads of Africa’s problem must evolve locally for sustainability and acceptability. These form the content of African world and epistemological process.

Surely epistemology is about the claims we make concerning the facts of our experience and these facts are always interpreted within certain assumptions, concepts, theories and worldviews. Otherwise as Ruch and Anyanwu (cited in Jimoh) put it, researchers would merely impute emotive appeals to cultural forms and behaviour suggested by some unknown minds. Consequently, the real journey to African personhood and liberation lies within the African borders. It requires a local solution to solve myriads of African problem especially considering also that after so many years; European civilization in Africa has failed to reproduce in Africa what it achieved in Europe and America. Unfortunately, as Ngara laments that African indigenous knowledge systems has been denigrated and relegated to the dustbins of curriculum planning in Africa and the cultural hegemony of colonialism systematically destroying indigenous systems of survival. Consequently, the African’s self-esteem and efficacy collapsed and Africa degenerated into a dependence syndrome as a helpless receptacle of both pity and charity from the West.

African Renaissance: Towards Creativity and Innovation

There is an urgent need to recreate the Africa spirit to the consciousness of the African true reality and world. Africa is a richly blessed continent with an unbeatable human and material resources. According to Goldstone and May (cited in **Stuart, 2023**), with fertility in Africa at 4.3 children per woman; roughly twice that of the rest of the world, Africa is home to the world’s last great harbor of young people. The most recent UN study report

estimates that Africa's population, driven by both falling mortality and high fertility, will grow from 1.4 billion today to 2.5 billion by 2050. This year, one out of every three children born in the entire world will be born in Africa. Continuing, this study holds that with China, Japan, Korea, and European countries all likely to experience a sharp decline in young workers, the world economy is set to slow sharply unless it receives a productivity boost from the billion young people being added to Africa's population in the next quarter century. With Africa's fertility rate roughly double that of the rest of the world, the entire world's prime-age working population will increase by 428 million between 2020 and 2040. Of that increase, 420 million will be in Africa; 8 million will be the net increase in that age group in the entire rest of the world. If statistics is to go through, in the coming era, African youth will account for 98 percent of all the net labor-force growth in the world. Surely the dynamism of Africa's youth is central to the future of the global economy. A youthful continent can drive growth.

However, this prospect of a vibrant continent of youthful people faces a challenge of lack of or deficient education. The advent of western education with the coming of the colonial masters heralded the beginning of Eurocentric education whose main objective was to train a breed of service men and women for the civil service and colonial government. It was an education bereft of critical thinking, creativity and innovation. It was focused on grammar and other courses that were duty and service oriented. Consequently, the civil servants became the big boys and women in town as they worked with the colonial government and in offices. The system was satisfied with the brand of education that gave them needed civil servants in the offices and workers in the mines, train stations and post offices. Soon this very civil service became saturated and even less lucrative as population of the educated continued to hit the roof. Civilization took Africa a step further after the colonial masters left and Africa needed indigenous professionals to man the mines, drill the ridges and other mineral resources.

Nature blessed African enormously beyond measure with a lot of resources in minerals, rich and valuable vegetation and other natural resources. Africa is a resource-rich continent specializing in fuel, mineral and agricultural exports. According to **Stuart (2023)**, statistics show that Africa exports proportionally more primary products than most other regions. *According to Stuart (2023)*, other countries get to enjoy the benefits of the value they add to these raw materials. These benefits can range from higher profits for their corporations to a more diversified industrial base and consequently better insulation from economic shocks, as well as a more highly skilled, higher-earning workforce. But little did Africa prepare to launch into the innovative and creative world that was evolving. Little wonder then, Africa did not know what to do with the mineral resources in her soil and has continued to export same to Europe and America for the finished products which are in turn imported back into Africa at an exorbitant cost as foreign made. With about 8years left for the deadline for the Millennium Development Goals, Africa is still not anywhere near the score table.

For Africa to be relevant on the global table of great achievers, for Africa to evolve a development that would be sustainable, a new education model must be born. This brand of education must take into cognisance the unique Africa world and consciousness. It must be education geared towards awakening the true Africa can-do spirit and enable her create a solution that would be acceptable both in spirit and letters to the Africa ontology.

Pedagogy of Liberation

Pedagogy of Liberation as the name suggests means liberating learners through education. Championed by Paulo Freire and Ira Shor, Cortina and Winter (2021) observes that Pedagogy of Liberation looks at the role of education in various cultural and political sectors of a people. This pedagogy has to be

conversational and dialogical to be able to midwife the natural born intelligence of the educated. True liberation comes also by deconstructing whatever that led to the problem to be solved. Consequently, teachers and students must be active participants in the entire learning process. The teacher must empower students to think critically about themselves and in relation to the society and her needs. It more often than not entails putting the students at the centre of the learning process than the teacher. It is about a classroom where the teacher would not be a dictator but a moderator of the quest for knowledge. This entails liberating the classroom from its traditional constraints and opening it up to a more self-evolving model and as Greenwood (2020) would say to free themselves of the system created by the oppressor.

With this Africa should be able to evolve original and traditional solutions to solve her problems ranging from health related to poverty to environment, etc. Such traditional solution has the capacity to offer the world a unique and invaluable resource. According to Ngara (2007) “African ways of knowing constitute invaluable aspects of African heritage that harmonize Africa’s past broken story of development with its modern realities of globalization” (p. 11). Africa’s contribution to world civilization would be a gargantuan pool of resources that is not only original and natural but add to the frequency of the world development. Africa has a vibrant and formidable youth ready and willing evolve to the world stage.

Conclusion

African education must be domesticated towards creating a new and authentic model of the Africa to enable the Africa solve African indigenous problems. To achieve this, the Africa must be made to begin to appreciate his unique world through traditional learning process and tools of learning. These psychological tools according to Vygotsky in his socio-cultural theory include language, signs, symbols, texts, formulae and all other traditional tools that are

peculiar to the subject environment. Any education that is not productivity oriented is mere rhetoric. Africa need more of skills and career oriented education to enable her contribute to world civilization.

The government should provide the enabling environment and develop enough policy framework to enable curriculum developers evolve curriculum that will decolonise our educational sector through content and pedagogy. The church has an advantage of being missionary as well as an investor and stakeholder in the education sector. Church leaders who have the penchant for Oversea further studies where courses that have no relevance to the African reality are studies, should be made to know the urgency of decolonising Africa. Thus the church should send many of her priests and missionaries to study such relevant courses as African Traditional Religion, Anthropology, Igbo, Education, etc, and such other courses that will not only help to rebuild the Africa battered spirit but also provide the categories and framework for decolonization. These will help the church come to terms with the truth of human reality and to sincerely contribute to the quest to decolonise Africa.

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