

The 21st Century Educated African Person and the Loss of Africans' Educational Identity: Towards an Afro Education Model

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Abstract

Africa like other parts of the world strongly believes in the axiom of education per excellence, that is, African nations share in the vision of education as a pivot for social change and integrated development. However review of literature shows a discontent from some African scholars over the practice of Western formal education on the Continent of Africa. This discontent stems from the belief that Western formal education destroys Africa; resulting into the loss of Africans' educational identity, underdevelopment, moral decadence and cultural erosion. Several concerns emerge in the light of this discontent: 1) What is Education? 2) Who is an educated person? 3) Who is responsible for Africans loss of educational identity? This paper engages a critical appraisal and review of this discontent with the intentions of arriving at an understanding of the 21st Century educated African Person and proposes an educational model for Africa in this regard.

Key Words: Africa, Colonialism, Culture, Development, Education, European, Schooling

I. Introduction

The praxis of education being a condition for social change and development can only cease to be a mirage in Africa, if the African connotation of an educated person can be disseminated and made ingrained in our living consciousness. Such an African orientation will bring about an attitudinal behaviour change that will aid developmental drive. In fact, such an understanding will set Africa nations on the pace of catalyzing, sustaining and consolidating their developmental efforts in the 21st Century (Balogun, 2008). However, survey of literature shows that Africans seem to make dismal contributions, not only to the Continent of Africa, but to the world at large with blame on what is argued as improper practice of education on the continent.

Nsameng (2009), notes that the African school, the social institution officially mandated to deliver relevant education, has been responsible for Africa's inability to ensure a good life, renew and strengthen its own culture and worse yet to generate and share its culture's knowledge and know-how. Hirsh (2010), informs that in Africa, education is creating poverty throughout the continent in which

the “culprit” is the school system itself, which is more suitable for foreign than national labor markets. Consequently, increasing numbers of African school leavers, graduates and professionals now imagine their futures away from their countries, depriving their countries of human resources as many are part of brain drain statistics around the world. According to Nsamenang, (2008), there is little continent-wide evidence to show for the expressed wish of the then Organization of African Unity (OAU) and UNESCO that African educational authorities revise and reform the content of education in the areas of the curriculum, textbooks, and methods, so as to take account of the African environment, child development, cultural heritage, and the demands of technological progress and economic development, especially industrialisation. This implies that the problem of educational relevance persists in Africa.

This paper proposes an account of understanding the 21st Century educated African person and proposes an Afro educational model that would facilitate African’s educational identity and contributions to development. The Afro Educational model proposed is not merely an aspect of educational practice in place, but it is, in fact, a completely different way to approach gaps in educational practice in Africa. It utilizes the critical, analytic and speculative methods of philosophizing coupled with documentary review. The literature reviewed sets forth as an indicator of educational concerns in Africa.

The ineffectiveness of education in Africa as unearthed from the review of literature and the need for development in Africa towards improved quality of life serves as evidence for the timeliness and relevance of an Afro Educational model. However, there are some limitations of the literature reviewed as basis of this paper: First, the literature is based on arguments raised by Africans and this may fail the objectivity test. The discontent among the African scholars may be seen as mere subjective opinions as they are not supported by scientific findings. Second, the dissenting scholars have all been trained in Western Educational model and as such, it may be argued that they are not propagating anything new but gaps in their lives. Considering the population, varied educational practice and cultures in Africa such opinions may call into question whether education in Africa is as ineffective as the reviewed literature would indicate. Nonetheless, this discontent provides a jumping-off point for this discussion and an Afro educational model would be successful even if the discontent is only but subjective opinions.

This paper has four main parts. The first part makes an exploration of the conceptualization of education and the case against schools, while the second part concentrates on the idea of an educated person. In its third part, this paper discusses the loss of Africa’s educational identity and in its last part the paper presents the 21st century educated African person and proposes an Afro educational model.

2. Conceptualization of Education

Deciding how to care for and educate the next generation is an old matter to which individuals and cultural communities the world over have evolved various approaches. By revealing that Africa is home to the earliest humans, scientific evidence informs us that the continent has had the longest experience with the care and education of children. (Callaghan, 1998). So, what is education? What is it to educate? Scholars provide a variety of the definition of education. Peters (1967) argued that to lay claim to education, first the learner must possess the capability to understand what he is being taught. Second, the process must be done in a manner that is morally acceptable and third, it must be a conscious effort to bring about a positive change in the state of the mind of the recipient which must be directed at achieving a desirable goal. Boyd and King (1977), consider education to be the training and instruction of the young for the business of life. Gwanfogbe (2006) supports this definition of education as given by Boyd and King (1977) and argues that this definition is appropriate because since the beginning of

human civilization each human society has been interested in training the future generation to improve on their social, economic, cultural and political life of their society.

Mohanan (<http://www.cdtl.nus.edu.sg/publications/educated/intro.htm>) disagrees with the definition of education as training and observes that education is not the same as training, even though training may be one of its ingredients. He argues that for instance, a person who has been taught to repair refrigerators, drive an automobile, or play basketball can be said to have received training, but such training per se does not constitute education. Similarly, even though learning is a necessary ingredient of education, not all forms of learning lead to education. Monkeys, birds, and rats can learn from experience, and they can even be trained, but it cannot be said that they can be educated. Mohanan (ibid) then defines education as the process of actualizing what is unique to the human mental potential. Education enhances the human mental capability because it is a preparation for future life, and a good way of preparing individuals for future life is to enhance their mental capability so that they can cope with the challenges of life more effectively.

According to Balogun (2008), in its etymological derivation, education comes from the Latin word "educere" meaning to "lead out" or "to bring out." Balogun (2008) argues that this definition is sterile as another school of thought has denied that education comes from "educere", to "lead out", but rather from "educare" which means to "form" or "train". This way Balogun (2008) maintains that education refers to the act of developing knowledge, skills or character of a child. It may also be defined as the act of bringing up, rearing, guiding or directing a child. *The 1828 edition of Noah Webster's An American Dictionary of the English Language* (<http://modernedfailedus.blogspot.com/2005/12/times-have-changed.html>) presents the definition of Education as the bringing up, as of a child; instruction; formation of manners. However, Omona (1998) argues that education is not only tied to children because adults or persons beyond the connotation of a child continue to be nurtured through education. Indeed, to conceptualize education with focus on a child pays no respect to the present day reality of continuing and adult education.

With the coming of industrialism and increase in demand for knowledge and skills, education became increasingly associated with schooling and with sort of training and instruction that went on in special schools. According to Hirst (1990), this has culminated in the development of compulsory schooling for all, and may well have brought about such a conceptual tightening up that education is used with a connotation of knowledge and understanding. Within this purview, UNESCO (1995) defines education as comprising organized and sustained communication designed to bring about learning. This definition associates education with schooling or literacy. Indeed in its part of definition of education, the 1983 edition of Webster's *New Twentieth Century Dictionary Unabridged Edition*, provides that it is the process of 1) training and developing the knowledge, skill, mind, character, etc. especially by formal schooling; teaching; training. 2) Knowledge, ability, etc thus developed, 3) formal schooling. This perceived association of education and schooling has seen several cases brought against the school as discussed below.

3. The School's Anti-Educational Effect: a Case against Schools

Three scholars have criticized the school for not promoting education and being counter-productive to the society. Everett Reimer (1971) argues that the school is dead; Ivan Illich (1970) calls for deschooling society while Paul Goodman (1964) propounds compulsory mis-education. This section makes an overview of each of the cases brought against the school by these three scholars.

3.1 School Is Dead: Everett Reimer

Everett Reimer (1971) observed that Schools are supposed to educate. This is their ideology and public purpose of which they have gone unchallenged. He argued that different schools do different things, but increasingly, schools in all nations, of all kinds, at all levels, combine four distinct social functions, custodial care, social-role selection, indoctrination, and education as usually defined in terms of the development of skills and knowledge. Reimer (1971) held that:

It is the combination of these functions of the school: social functions, custodial care, social-role selection, indoctrination, and education as usually defined in terms of the development of skills and knowledge, which makes schooling so expensive. It is conflict among these functions, which makes schools educationally inefficient. It is also the combination of these functions, which tends to make school a total institution, which has made it an international institution, and which makes it such an effective instrument of social control (Reimer, 1971:13)

Reimer (1971) noted that Custodial care is now so universally provided by schools that it is hard to remember earlier arrangements. He argued that children must be cared for, if they really are children, that is, and not just young members of the community taking part in its normal productive and social affairs. To Reimer (1971), child care costs money, money, however, is the least of the costs of providing custodial care in schools. The really important consequence of packaging custody with the other functions of the school is the extension of childhood from age twelve to twenty-five, and from the sons and daughters of the rich to the youth of the whole society. This, in turn, is only one aspect of the division of modern life into school, work and retirement. So long as children remain full-time students they remain children, economically, politically, even legally.

According to Reimer (1971), the social-role selection function of schools is directly in conflict with their educational aims than custodial care. Schools sort the young into the social slots they will occupy in adult life. Some of this sorting occurs at the high-school and college level, when students begin to opt for this or that profession or trade and enter special curricula of one to a dozen years in length for vocational preparation. In this regard, Reimer (1971), held that:

The results of even this accepted aspect of job selection in school are wasteful and often disastrous. Part of the waste is in the high proportion of dropouts, not only from professional and trade schools but from the professions and trades themselves, frequently after long and expensive investments have been made. (Reimer, 1971: 16).

Reimer (1971), points out that the major part of job selection is not a matter of personal choice at all, but a matter of survival in the school system. Age at dropout determines whether boys and girls will be paid for their bodies, hands or brains and also, of course, how much they will be paid. This in turn will largely determine where they can live, with whom they can associate, and the rest of their style of life. Reimer (1971), argued that:

The school system has thus amazingly become (...) the major mechanism for distributing values of all kinds among all the peoples of the world, largely replacing the family, the church and the institution of private property in this capacity. (...) schools confirm rather than replace the value distribution functions of these older institutions. Family, religion and property have such an important influence on access to and success in school that schooling alters only slowly and marginally the value distributions of an earlier day. (...) by this means we shall each year rake a score of geniuses from the ashes of the masses. The result of such a process, (...) is to keep the elite alive while depriving the masses of their potential leaders (Reimer, 1971: 17).

As Reimer (1971), discusses, betrayal of the hopes of schooling is implicit in the selection function which schools perform. Selection implies losers as well as winners and, increasingly, selection is for life. Furthermore, school is a handicap race in which the slower must cover a greater distance bearing the growing burden of repeated failure, while the quicker are continually spurred by success. Nevertheless, the finish line is the same for all and the first to get there win the prizes. Consistently punishing half of the children who are trying to learn what society is trying to teach them is not the worst aspect of combining social role selection with education. Reimer (1971), held that:

Such punishment is an unavoidable result of the relative failure, which half the school population must experience while climbing the school ladder in competition with their more successful peers. Such punishment can scarcely help but condition this half of the school population to resist all future efforts to induce them to learn whatever is taught in school. But this is only the lesser evil. The greater is that school necessarily sorts its students into a caste-like hierarchy of privilege (Reimer, 1971: 18).

If schools continue for a few more generations to be the major means of social-role selection, Reimer (1971) observed that the result will be a meritocracy, in which merit is defined by the selection process that occurs in schools. Schools define merit in accordance with the structure of the society served by schools. Reimer (1971), maintained that:

This structure is characterized by the competitive consumption of technological products defined by institutions. Institutions define products in a way, which is consistent with the maintenance of a dominant hierarchy of privilege and, as far as possible, with the opportunity for members of the currently privileged class to retain their status in the new 'meritocracy'. What schools define as merit is principally the advantage of having literate parents, books in the home, the opportunity to travel (...) merit is a smoke screen for the perpetuation of privilege (Reimer, 1971: 19).

According to Reimer (1971), all schools teach the value of childhood, the value of competing for the life prizes offered in school and the value of being taught; not learning for one's self of what is good and what is true. Reimer (1971) maintained that all schools indoctrinate in ways more effective than those which are generally recognized. By the time they go to school, children have learned how to use their bodies, how to use language and how to control their emotions. They have learned to depend upon themselves and have been rewarded for initiative in learning. However, the school destroys these values. Reimer (1971), points out that:

In school these values are reversed. The what, when, where and how of learning are decided by others, and children learn that it is good to depend upon others for their learning. They learn that what is worthwhile is what is taught and, conversely, that if something is important someone must teach it to them (Reimer, 1971: 20).

Children learn in school not only the values of the school but to accept these values and, thus, to get along in the system, they learn the value of conformity and, while this learning is not confined to school, it is concentrated there (Reimer, 1971). Reimer (1971), held that:

The school is the first highly institutionalized environment most children encounter. For orphans and children who are sick or handicapped this is not the case, and the retarding effects of institutionalizing infants is impressively documented. Orphans learn so well not to interfere with institutional requirements that they seldom become capable of making a useful contribution to society. The argument for schools, according to Reimer is that they strike the balance between conformity and initiative, which the institutional roles of adult life will require (Reimer, 1971: 20f).

Reimer (1971) argued that schools both reflect dominant values and maintain a stratified world. They make it seem natural and inevitable that hierarchies are inherently correlated and cannot be independent of each other. Schools do not have to teach this doctrine. It is learned by studying an integrated curriculum arranged in graded layers. Reimer (1971) observed that after performing childcare, social screening and value-teaching functions, schools teach cognitive skills and both transmit and at graduate levels; create knowledge. Schools rest much of their case on their claim to teach skills, especially language and mathematical skills. Schools teach the grammar of language, the theories of mathematics, science and the arts. Thus Reimer (1971) wrote:

Undoubtedly they do; but the real question is whether these things are learned in school more than they would be otherwise (...)(Reimer, 1971: 22).

The pernicious effect of schools on cognitive learning, according to Reimer (1971) is best seen by contrasting the impact of schooling on privileged and underprivileged children. The underprivileged, whose home environments are lacking in the specialized resources schools provide, are relatively unsuccessful in school and soon leave it with an experience of failure, a conviction of inadequacy and a dislike for the specialized learning resources of which they are subsequently deprived. The privileged, whose home environments are rich in the specialized resources of the school, who would learn on their own most of what the school has to teach, enjoy relative success in school and become hooked on a system which rewards them for learning without the exercise of effort or initiative. Reimer (1971) concluded that:

Thus, the poor are deprived both of motivation and of the resources, which the school reserves for the privileged. The privileged, on the other hand, are taught to prefer the school's resources to their own and to give up self-motivated learning for the pleasures of being taught (...) no country in the world can afford the education its people want in the form of schools (...)(Reimer, 1971: 23).

3.2 Deschooling Society: Ivan Illich

Ivan Illich (1970) called for the disestablishments of schools. He argued that many students, especially those who are poor, know that they are schooled to do (...) "to confuse process and substance (...)". Illich held that once these become blurred, a new logic is assumed: the more treatment there is, the better are the results; or, escalation leads to success. "The pupil is thereby schooled to confuse teaching with learning, grade advancement with education, a diploma with competence, and fluency with the ability to say something new. His imagination is schooled to accept service in place of value. Medical treatment is mistaken for health care, social work for the improvement of community life, police protection for safety, military poise for national security, the rat race for productive work (...)" (Illich, 1970: 5).

According to Illich (1970), the school polarizes a society and grades the nations of the world according to an international caste system. This way, the school divides the society and undermines the social fibre. Illich (ibid) maintained that:

Countries are rated like castes whose educational dignity is determined by the average years of schooling of its citizens, a rating which is closely related to per capita gross national product. The very existence of obligatory schools divides any society into two realms: some time spans and processes and treatments and professions are "academic" or "pedagogic," and others are not. The power of school thus to divide social reality has no boundaries: education becomes unworldly and the world becomes non-educational (Illich (1970: 10).

Illich (1970) held that the school is recognized as the institution which specializes in education. Its failures are taken by most people as a proof that education is a very costly, very complex, always arcane, and frequently almost impossible task. School appropriates the money, and good will available for education and in addition discourages other institutions from assuming educational tasks. Work, leisure, politics, city living, and even family life depend on schools for the habits and knowledge they presuppose, instead of becoming themselves the means of education. Simultaneously both schools and the other institutions which depend on them are priced out of the market.

Illich (1970) observed that the school was meant to give everybody an equal chance to any office. Many people wrongly believe that the school ensures the dependence of public trust on relevant learning achievements. However, instead of equalizing chances, the school system has monopolized their distribution. Illich (1970) held that:

(...)The school system rests on the assumption that most learning is the result of teaching. Teaching, it is true, may contribute to certain kinds of learning under certain circumstances. But most people acquire most of their knowledge outside school, and in school only insofar as school, has become their place of confinement during an increasing part of their lives (...) (Illich, 1970: 12).

In Illich (1970)'s view, the school system performs the threefold function common to powerful churches throughout history. These Illich (1970) identified as: the Myth of Institutionalized Values, the Myth of Measurement of Values and the Myth of Packaging Values. According to Illich (1970), School initiates the Myth of Unending Consumption. This modern myth is grounded in the belief that process inevitably produces something of value and, therefore, production necessarily produces demand. School teaches us that instruction produces learning.

The existence of schools produces the demand for schooling. Once people have learned to need school, all their activities tend to take the shape of client relationships to other specialized institutions. Illich (1970) argues that once the self-taught man or woman has been discredited, all nonprofessional activity is rendered suspect. In school learners are taught that valuable learning is the result of attendance; that the value of learning increases with the amount of input; and, finally, that this value can be measured and documented by grades and certificates. Illich (1970) maintained that:

Once young people have allowed their imaginations to be formed by curricular instruction, they are conditioned to institutional planning of every sort. "Instruction" smothers the horizon of their imaginations. They cannot be betrayed, but only short-changed, because they have been taught to substitute expectations for hope. They will no longer be surprised, for good or ill, by other people, because they have been taught what to expect from every other person who has been taught as they were (Illich, 1970: 28).

This transfer of responsibility from self to institution, Illich (1970) observed, guarantees social regression, especially once it has been accepted as an obligation. He points out that; "the man addicted to being taught seeks his security in compulsive teaching (...) the woman who experiences her knowledge as the result of a process wants to reproduce it in others" (Illich, 1970: 28). Illich (1970) discusses that the school initiates young people into a world where everything can be measured, including their imaginations, and, indeed, man himself. But personal growth is not a measurable entity. It is growth in disciplined dissidence, which cannot be measured against any rod, or any curriculum, nor compared to someone else's achievement. In such learning one can emulate others only in imaginative endeavor, and follow in their footsteps rather than mimic their gait. Illich (1970) puts it that:

(...) the school pretends to break learning up into subject "matters," to build into the pupil a curriculum made of these prefabricated blocks, and to gauge the result on an international scale.

People who submit to the standard of others for the measure of their own personal growth soon apply the same ruler to themselves. They no longer have to be put in their place, but put themselves into their assigned slots, squeeze themselves into the niche which they have been taught to seek, and, in the very process, put their fellows into their places, too, until everybody and everything fits (...) (Illich, 1970: 29).

In Illich (1970)'s belief, people who have been schooled down to size let unmeasured experience slip out of their hands. To them, what cannot be measured becomes secondary, threatening. They do not have to be robbed of their creativity. Illich (1970) puts it that under instruction, such people have unlearned to "do" their thing or "be" themselves, and value only what has been made or could be made (Illich, 1970: 29). Once people have the idea schooled into them that values can be produced and measured, they tend to accept all kinds of rankings. Illich (1970) rests that:

There is a scale for the development of nations, another for the intelligence of babies, and even progress toward peace can be calculated according to body count. In a schooled world the road to happiness is paved with a consumer's index (Illich, 1970: 29).

While calling for the disestablishment of schools, Illich (1970) maintained that the School sells curriculum; "a bundle of goods made according to the same process and having the same structure as other merchandise. Curriculum production for most schools begins with allegedly scientific research, on whose basis educational engineers predict future demand and tools for the assembly line, within the limits set by budgets and taboos. This way, Illich (1970) held that the distributor-teacher delivers the finished product to the consumer pupil, whose reactions are carefully studied and charted to provide research data for the preparation of the next model, which may be ungraded, student-designed, team-taught, visually-aided, or issue-centered" (Illich, 1970: 29).

Illich (1970) observed that the result of the curriculum production process looks like any other modern staple. "It is a bundle of planned meanings, a package of values, a commodity whose balanced appeal makes it marketable to a sufficiently large number to justify the cost of production. Consumer-pupils are taught to make their desires conform to marketable values. Illich (1970) rests that thus they are made to feel guilty if they do not behave according to the predictions of consumer research by getting the grades and certificates that will place them in the job category they have been led to expect (Illich, 1970: 29). Illich (1970) argued that the school pushes the pupil up to the level of competitive curricular consumption, into progress to ever higher levels. Expenditures to motivate the student to stay on in school skyrocket as he climbs the pyramid. This way, Illich (1970) puts it "that on higher levels they are disguised as new football stadiums, chapels, or programs called International Education (...) if it teaches nothing else, school teaches the value of escalation (...)" (Illich, 1970: 30).

According to Illich (1970), school programs hunger for progressive intake of instruction, but even if the hunger leads to steady absorption, it never yields the joy of knowing something to one's satisfaction. Each subject comes packaged with the instruction to go on consuming one offering after another, and last year's wrapping is always obsolete for this year's consumer. The textbook racket builds on this demand. Educational reformers promise each new generation the latest and the best, and the public is schooled into demanding what they offer. Illich (1970) held that:

(...) Both the dropout who is forever reminded of what he missed and the graduate who is made to feel inferior to the new breed of student know exactly where they stand in the ritual of rising deceptions and continue to support a society which euphemistically calls the widening frustration gap a "revolution of rising expectations." (...) (Illich, 1970:30).

Illich (1970), propounded that the school serves as an effective creator and sustainer of social myth because of its structure as a ritual game of graded promotions. Introduction into this gambling ritual is much more important than what or how something is taught. Illich (1970) held that (...) "It is the game itself that schools, that gets into the blood and becomes a habit. A whole society is initiated into the Myth of Unending Consumption of services (...) this happens to the degree that token participation in the open-ended ritual is made compulsory and compulsive everywhere (...)" (Illich, 1970: 31).

According to Illich (1970), the School directs ritual rivalry into an international game which obliges competitors to blame the world's ills on those who cannot or will not play. Illich (1970) concluded that:

(...) the school is a ritual of initiation which introduces the neophyte to the sacred race of progressive consumption, a ritual of propitiation whose academic priests mediate between the faithful and the gods of privilege and power, a ritual of expiation which sacrifices its dropouts, branding them as scapegoats of underdevelopment (...)(Illich, 1970: 31).

3.3 Compulsory Miseducation: Paul Goodman

Paul Goodman (1964), observed that education is a natural community function and occurs inevitably, since the young grow up on the old, towards their activities, and into (or against) their institutions; and the old foster, teach, train, exploit and abuse the young. Even neglect of the young, except physical neglect, has an educational effect. This way, Goodman (1964) maintained that formal schooling is a reasonable auxiliary of the inevitable process, whenever an activity is best learned by singling it out or special attention with a special person to teach it. Yet it by no means follows that the complicated artifact of a school system has much to do with education, and certainly not with good education. According to Goodman (1964), schools play a non-educational and an educational role. On non-educational, schools are a baby-sitting service. The educational role is, by and large, to provide, at public and parents' expense; apprentice-training for corporations, government and the teaching profession itself, and also to train the young, 'to handle constructively their problems of adjustment to authority'.

Goodman (1964) observed that people had to be taught in order to multiply the sources of citizenly initiative and to be vigilant for freedom. Everybody had to become literate and study history, in order to make constitutional innovations and be fired to defend free institutions, which was presumably the moral that history taught. And those of good parts were to study a technological natural philosophy, in order to make inventions and produce useful goods for the new country. By contrast, the citizenly reasons for which we compel everybody to be literate are to keep the economy expanding and to understand the mass communications. Goodman (1964) however noted that:

The schools less and less represent any human values, but simply adjustment to a mechanical system. Pedagogically, a teacher must try to teach each child in terms of what he brings, his background, his habits, the language he understands. But if taken to be more than technical, it is a disastrous conception (Goodman 1964:10).

According to Goodman Goodman (1964), the philosophic aim of education must be to get each one out of his isolated class and into the one humanity. However, the most important strengths of human values are flouted by the schools: independence, initiative, scrupulous honesty, earnestness, utility, and respect for thorough scholarship. Goodman (1964) maintained that (...) "rather than bourgeois, our schools have become petty bourgeois, bureaucratic, time-serving, gradgrind-practical, timid and *nouveau riche* climbing. For many poor children, school is orderly and has food, compared to

chaotic and hungry homes, and it might even be interesting compared to total deprivation of toys and books. Besides, the wish to improve a child's lot, which on the part of a middle-class parent might be frantic status-seeking and pressuring, on the part of a poor parent is a loving aspiration" (Goodman 1964:11).

Goodman (1964), argued that schools present a gloomy irony. The school that for a poor child might be a great joy and opportunity is likely to be dreadful; whereas the middle-class child might be better off not in the 'good' suburban school he has. Other poor youths herded into a situation that does not suit their disposition, for which they are unprepared by their background, and which does not interest them, simply develop a reactive stupidity very different from their behavior on the street or ball held. They fall behind, play truant, and as soon as possible drop out. Goodman (1964) puts it that:

The school situation is immediately useless and damaging to them, their response must be said to be life-preservative. They thereby somewhat diminish their chances of a decent living, but we shall see that the usual propaganda – that schooling is a road to high salaries -- is for most poor youths a lie; and the increase in security is arguably not worth the torture involved (Goodman 1964:11).

In Goodman(1964),’s belief, it is in the schools and from the mass media, rather than at home or from their friends, that the mass of (...) all classes learn that life is inevitably routine, depersonalized, venally graded; that it is best to toe the mark and shut up; that there is no place for spontaneity, open sexuality, free spirit. Trained in the schools, they go on to the same quality of jobs, culture, and politics. Goodman (1964) concludes that:

This education is, miseducation, socializing to the national norms and regimenting to the national needs'(Goodman 1964:11).

4. The African’s case against schools

Formal schooling and European mode of education has been criticized as a key factor that has led to the creation of a smothered African person. In this regard, various scholars have generated several arguments against schools and maintained that European mode of education is unsuitable for the African people and the continent at large. The case against schools in Africa could be examined within four broad points: Deculturalisation, Acculturation, Peripheralisation of the self (Seasoning) and the Paradox of Schools in Africa.

4.1 Deculturalisation

According to (Marks, 1996) based on the historicity of colonial education and their current neo-colonial African representatives, schools in Africa play the role of cultural transmission of a particular class orientation without critical approaches. This is because colonial education was specifically about cultural imperialism and class transplantation. Gutek (1993), says that the differences were only those of degree of such imperialism and transplantation. Neo-colonialist still defined education in these narrow terms in which the key element in this kind of education, is first about the process of deculturalisation. According to Spring (1997) and Asante (1994), deculturalisation becomes the process whereby the natives are culturally impoverished, made to hate themselves, and made to feel that only that which is metaphysically, epistemologically, axiologically, (i.e., ethically and aesthetically) other, or outside of themselves, is worthy of respect and thereby of being learned. This deculturalisation goes as far as asking students to change their names, dress code and/or religious beliefs; punishing students for speaking their native language within the school premises; and pressuring students to avoid eating local delicacies or

using African names (Jagusah, 2001:8). Asante (1994) observes that it has gotten to the point that some 'educated Africans' will not let their children speak any African language as a reinforcement of the school's conditioning mission. This simple linguistic act alone cuts these young ones off from a wealth of cultural capital needed for all contextual, personal and societal development.

4.2 Acculturation

Pai & Aldler (1997) observed that schools in Africa play the role of acculturation. This is when the desired values are administered to the students. The students are required to spend an inordinate amount of time acquiring European languages and knowledges at the expense of real critical academics. Some of these European languages are basically useless outside of their immediate context. The most important aspect of education, that is, the enculturation (Pai & Aldler, 1997) of African student, is left unattended. This is because the first phase of African education, the pre-colonial phase, which should have tied the students to their respective communities as a basis for critique and reform, are eliminated or easily dismissed (Makgoba, 1997: 14). This makes educated Africans good for every other community but not the African community. The educated Africans are total strangers to their own African context. This is educating for export, not for home development. In the field of technical knowledge, the educated African is given modules and textbooks based on little of what they are familiar with. Neither is there any room or provision for practical demonstration in the immediacy of such a context.

4.3 Peripheralisation of the self (Seasoning)

Schools, as agents of education in Africa put learners on the periphery of development through the process of seasoning. According to Spring (2000), seasoning is the method by which Africans worldwide are made to be subordinate to Europeans. The first approach this method uses is to make the slave, the colonised or the neo-colonised obey by instilling fear of the owner through threats of death and torture for disobedience. The second aspect of seasoning is that of making the slave, the colonised or the neo-colonised loyal to the master, even when the master is not physically present. The master's economic blueprint, which such a master will never even think of implementing at home, will be shoved down the throats of the slave, the colonised or the neo-colonised, using a neo-colonised general or politician. The third aspect is that of making the African slave, colonised and neo-colonised believes in the superiority of the white race over the black race. Everything humanly or divinely good is from the white race. Their gods are the only ones that can save, their currency the only real currency acceptable, their facts, no matter how distorted, the only acceptable facts. Then, the final aspect becomes very easy: the slaves, colonised, and neo-colonised thoroughly hate themselves. As result of seasoning the Africans, like the African slaves, hate Africa, and lose pride in their heritage (Spring, 2000:199).

4.4 The Paradox of the African School

Nsamenang (2009), noted that paradoxically, the African school, the social institution officially mandated to deliver relevant education, has been responsible for Africa's inability to ensure a good life, renew and strengthen its own culture and worse yet to generate and share its culture's knowledge and know-how. African education is not improving quality of life, but this is baffling in the light of rising continent-wide school enrollments and the students' enthusiasm to learn. Hirsh (2010), claims that in Africa, education is creating poverty throughout the continent in which the "culprit" is the school system itself, which is more suitable for foreign than national labor markets. Consequently, increasing numbers of African school leavers, graduates and professionals now imagine their futures away from

their countries. A resultant massive youth and expert exodus is depriving their countries of human resources and causing problems in recipient Western countries and beyond as many are part of brain drain statistics around the world, many of them illegal immigrants in very precarious conditions (Nsamenang 2009).

Herzog (2008) regrets that the African school, the social institution now assigned the role of preparing children for life, is responsible for Africa's inability to regenerate itself. The school education most Africans have received is inadequate to usher them into a productive and hopeful way of life. In general, education in most African countries is more suitable for foreign than national labour markets because it offers mainly incoherent chunks of Western knowledges and skills repertoires and is deficient in local wisdom and situated intelligences, which Africa's agrarian economies require most. In fact, a good number of institutions in Africa can be seen actively advertising training programmes for Euro-Western employment agencies and labor markets. School leavers and graduates are thus alienated from their cultural roots by dint of education and are mostly ignorant of their status quo because they have been educated not to reflect the factors that create and sustain their sorry state.

Ojiaku (1974) argued that the nearly universal conviction from the advent of formal education in Africa was that it would provide a good life and develop the society. Of course, education in Africa produces experts, but ever since the early 19th century when the Euro-America presence in Africa began to be noticeably felt in the interior, Africa's knowledge has increasingly ceased to be rooted in the African soil. Conclusions on African scholarship are significantly influenced by Western ideological perspectives, value systems and interpretative frames. The African school is aggravating the situation because it is detached from the social thought, cultural traditions and livelihoods of African societies. As such and despite a huge and growing number of Africans with impressive academic and research credentials, indigenous scholarship of a kind to be considered truly original remains sporadic, in relative short supply, and essentially imitative of, or largely patterned after, contributions by Western scholars (Kashoki, 1982). In addition, pedagogy and the educative sciences have mainly been imported from the industrialized societies of Europe and North America and remains overly Euro- American in character (Dasen and Akkari, 2008).

According to Nsamenang, (2004), schooling and the mass media deepen a sense of alienation in Africans by suggesting that they should be like Westerners, but there are neither resources and avenues nor any need to achieve it. Africa's overriding educational challenge is to mold Africa's children into African identity productive citizens, who are adept and adaptable to the requirements of a global era. Foundation skills (reading, writing, math, science, etc), communication skills, adaptability skills, Personal management skills, group effectiveness skills, and influence skills are essential for academic success and adaptation in a global community. These academic and workplace skills should be worked into school curricula. In addition, African schools poised for the competitiveness and knowledge-driven global marketplaces must integrate into school curricula basic skills in organizational and communicative effectiveness, creative thinking and problem solving, leadership and team spirit, and interpersonal negotiation, and above all else future career visions. The question of development is also viewed entirely as a question of material acquisition, through whatever means. Education becomes commodified and is viewed only as a gateway to stealing. No moral imperatives are considered. Teaching and learning to transgress boundaries, and to become creative for the larger good of humanity, are dismissed. There are no longer conscious efforts to make a distinction between wants and needs. The soul is sacrificed for the material.

5. The Idea of an Educated Person

According to Schofield (1972), in ancient Greece, an educated person was one who was mentally and

physically balanced while in Rome an educated person was one who was a good orator and also excelled in military training. In the Middle Ages England, an educated person was either a lord or priest. Aubrey (1999) avers that the educated person (man) is to be discovered by his point of view, by the temper of his mind, by his attitude towards life and his fair of thinking. He can see, he can discriminate, he can combine ideas and see whether they can lead, he has insight and comprehension. He is more apt to contribute light than heat to a discussion and will oftener than not show the power of uniting elements of a difficult subject in a whole view. Peters (1972) held that an educated person is one who possesses a considerable body of knowledge together with understanding. He/she has developed capacity to reason to justify his/her beliefs and conduct. The educated person is one who is capable; to certain extend, of doing and knowing things for their own sake.

Mohanan (<http://www.cdtl.nus.edu.sg/publications/educated/intro.htm>) argues that to be considered educated, a person should have undergone a process of learning that results in enhanced mental capability to function effectively in familiar situations in personal and intellectual life, as well as to adapt to novel situations. This way, an educated person should possess knowledge needed for making informed rational decisions and inferences on familiar and novel situations in personal and intellectual life. In addition an educated person should be able to do certain things. When faced with familiar as well as novel situations, an educated person should be able to perform required tasks, make informed decisions and arrive at informed conclusions. An educated person should have the capability to enhance and modify his/her knowledge and thinking abilities on an ongoing basis so as to cope with novel situations and to cope with them in a more successful manner. An educated person should be capable of independent learning that facilitates coping with and adapting to the changing environment and be capable of using language clearly, precisely and effectively for epistemic purposes.

Michigan State University (www.msu.edu/unit/provost/Educated_Person.htm) in asserting that it is committed to graduating an educated person posts that an educated person is someone who has learned how to acquire, analyze, synthesize, evaluate, understand, and communicate knowledge and information. An educated person has to develop skills that respond to changing professional requirements and new challenges in society and the world at large. He or she must be able to take skills previously gained from serious study of one set of problems and apply them to another. He or she must be able to locate, understand, interpret, evaluate, and use information in an appropriate way and ultimately communicate his or her synthesis and understanding of that information in a clear and accurate manner. Harvard University Graduate School of Education ([http://www.gse.harvard.edu/news-impact/2012/04/watch-the-askwith-forum-live-defining-the-educated-person/Defining the Educated Person](http://www.gse.harvard.edu/news-impact/2012/04/watch-the-askwith-forum-live-defining-the-educated-person/Defining_the_Educated_Person)) posts that to be considered educated students should leave school with a deep understanding of themselves and how they fit into the world, and have learned what some call “soft skills” – complex problem-solving, creativity, entrepreneurship, the ability to manage themselves, and the ability to be lifelong learners. According to the American Council of Trustees and Alumni (ACTA) (2003), becoming an educated person requires an understanding of one’s place in the world—cultural as well as natural—in pursuit of a productive and meaningful life. And it requires historical perspective so that one does not just live (...) born one day and gone the next, but as part of that “social contract” that binds our generation to those who have come before and to those who are yet to be born.

6. An Educated Person in the African Context

Balogun (2008) observes that in Africa, the notion of an educated person has been largely patterned after the Western conception. Thus, it is no surprise that such conceptual model fails to achieve its purpose in African societies. This increase on the emphasis of education has failed to bring about a commensurate increase to individual and national development. Balogun (2008) points out that

although today in Africa, there is more enrolment of pupils in educational institutions at different levels, more funds disbursed into that sector by governments and private initiatives, these still have resulted into low evolution of educated personnel in Africa. Balogun (2008) puts it:

Enmeshed in this predicament, scholars and those who care about the future of Africa education have written volumes, indicating and attributing the failure to personnel factors. However, unknowingly to them, they do not suspect that the Western model of education, which they have uncritically assimilated, cannot facilitate the development and evolution of educated personnel in Africa (Balogun, 2008:9).

According to Balogun (2008) an educated person in the context of contemporary African understanding shows evidence of well-integrated personality; he or she is morally conscious of his or her actions and shows evidence of responsibility in the social welfare of others. He or she is a person of all season, who is cultured and broadminded; socially sensitive of his or her crucial role in the developmental process, and embraces socialism rather than individualism stressed by Western idea of educated person. Such a person is thus related with society and is an evidential embodiment of societal values with his or her physical body, mind and spirit fully developed to the fullest capacity to ensure the survival of his or her society. In this regard, Balogun (2008) maintained that:

(...) the educated person in the African context is one who shows evidence of a well integrated personality, meaning being economically prudent, socially and politically competent, morally acceptable and intellectually and culturally sophisticated. Being economically prudent means being economically efficient in the sense of possessing skills and knowledge that earns a means of survival as well as making a contribution to the common good. Hence a socially and politically competent person is one who has the ability to participate and does participate in decisions as affecting his or her life and others in his or her community. And being ethical, is a function of behavioural dispositions in which makes a person act morally in line with cultural values and norms of society, thus intellectual and cultural sophistication are meant to make the person socially aware of not only the developments in the environment, but also to observe the cultural norms of the society. And thus, a synthesis of all these qualities makes for a true African understanding of the idea of educated person (Balogun, 2008:9)

In the African conception, an educated person according to Akinpelu (1969) can be described as one who combines expertise in some specific economic skills with soundness of character and wisdom in judgement. One who is equipped to handle successfully the problems of living in an immediate and an extended family; who is well versed in the folk-lore and genealogies of the ancestors; who has some skills to handle minor health problems and where to obtain advice and help in major ones; who stands well with the ancestral spirits of the family and knows how to observe their worship; who has the ability to discharge social and political duties; who is wise and shrewd in judgement; who expresses self not in too many words but rather in proverbs and analogies leaving hearers to unravel his or her thought; who is self controlled under provocation, dignified in sorrow and restrained in success; and finally and most importantly, who is of excellent character.

7. The Loss of Africans' Educational Identity and the Blame Game

According to Zulu (2006), in a rush to negatively judge Africa and its contributions to human civilization, some scholars have continued to circulate incorrect information to give support to false assumptions. For instance, Zulu (ibid) observed that Nwomonoh (1998) mistakenly stated that before the introduction of Western style schooling the only formal schooling received by millions of people in

Africa was the Islamic system. In debatable contrast, Zulu (2006) argued that Africa is not the historical or educational stepchild of Islamic or Western education. History verifies that an African process of education was transmitted and accumulated throughout the continent before the advent of invasion or colonialism. Olufowobi (2006) avers that if education means the bringing up of individuals in the society, then every society has a system of training its youth for good living and in this regard, Africans had developed their communal patterns which guaranteed consistency and peace in their societies before the coming of the Europeans. On an almost same wavelength, Oluwole, (2000) argued that the curriculum from primary through secondary to tertiary institutions is based on the false belief that Africans never developed any form of knowledge, science, technology or democracy. Thus, the faculty theories of the Greeks, the Romans, the Germans, French and more lately the Americans are all taught to African youths as absolute truths. It is under this ideology that Africans both as scholars and youths remain mentally bound to Western intellectual culture, and what is more baffling perhaps is the continued belief that there is no way to ever amass evidence for the existence of an indigenous African intellectual culture in pre-colonial times.

Amoda (1978) (1964) mentioned that the precise problem of education of the African is to develop his/her powers as an African. The method which had been pursued has been absurd because it has been carried on without the study of the man and his intellectual possibilities. In the long run it produces, as a rule, only caricatures of alien manners, who copy the most obvious peculiarities of their teachers, with all their draw-backs and defects. Amoda (1978) noted that the problems of the black and African world are seen as caused by the experiences of Western civilization. A clash of civilization, African and Western, is assumed as the hegemonic level. The African civilization defined in this formulation as black, maintains its integrity while its authority is denied through the imposition of alien will; its existence and legitimacy remain implicit in the people. At the social level, Western values are incorporated into traditional values leading to cultural confusion and alienation of the colonized. Afolabi and Isiquzo (2000) stressed that traditional rites and customs have lost their living content. Thus, contact with colonialism deprived them of their original functions. The African then became more uncertain of which culture to adopt; he/she became a lost person without identity, the basis which Afolabi and Isiquzo (2000) concluded that Western education did not generate the true essence of African education and therefore there is need to either redefine the essence of education or redefine the kind of education needed to achieve desirable results in Africa.

7.1 Emancipation: The Essence of Education

In the *Republic*, Plato maintained that the essence of education is to lead a person from the dark cave of ignorance into the limelight of knowledge by turning the eyes of the soul from darkness to light. This implies that freedom should be the end product of education. According to Fafunwa (1974), education should proceed to emancipation, since no form of freedom can be enjoyed in the absence of education. As reflected in African indigenous knowledge system; no one can be respected in the society except when they have undergone adequate trainings that expose them to the values that make self useful for personhood, and relevant to society. Majasan (1967) maintains that the goal of African education prior to Western education, was the production of an individual that is responsible and capable of taking care of himself/herself and contributing positively to the development of his society. In the African context, education has resulted into "negative emancipation". In the search for formal education, Africans naively acquired the wrong type of education. Most African nations were exposed to educational programs that maintained white superiority by distancing students from their own culture and history.

Rodney (2000:264) argued that colonial schooling was education for subordination, exploitation; the creation of mental confusion and the development of underdevelopment. Therefore, rather than

having a society full of educated and enlightened members, African society has a population who are 'illiterates' as a result of cultural diffusion established by the colonial imposition. Conversely, today African nations are in a struggle to overcome depressed economies and antiquated class systems. Oluwole (2000) observes that Western education cannot be rejected in its totality because of how much it has permeated into the African knowledge system, more so that the world is gradually growing into a global village within which all kinds of cross cultural activities are taking place, and African people are not excluded. However, it is an urgent task for to raise indigenous knowledge system such that it competes favourably with any other knowledge system. Oluwole (2000) noted that Africans today do not know who they are because they never studied nor tried to discover who they were yesterday. Through Western education, African youth have been misled and in doing so, they have an inadvertently hopeless future designed for them. The twenty-first century offers an unparalleled opportunity to correct the basic error of African education in general and African studies in particular.

Balogun (2008), argued that Africans have been conceptually decolonized into believing that it is only formal education that can afford a person to be successful, rather than emphasizing being a person of value, as successful. In view of the crass for formal education without due consideration of the ethical dimension, social vices have escalated at a geometric progression rate. Thus, all eyes are on paper qualification without concession for moral probity, intellectual creativity or problem solving capacity, thus the resultant effects of these are obvious: examination malpractices, nepotism, mediocrity at the expense of meritocracy in public, private and corporate corruption, unemployment, and high crime waves with the long-run effects of all these anomalies leading to political instability, social disorder and stunted development. Balogun (2008) maintains that:

When viewed critically, and if the idea of an educated person is to be taken to its logical conclusion, it would be no surprise to say that only a few people in Africa can claim to be educated. Even person of the seemingly "educated elites" who are on the corridors of power today are in the real sense of the word, uneducated. In short, the values attached to Western model of education has encouraged Africans to uncritically embrace the idea of an educated person as one who is associated with being bookish, prowess, paper qualification focused and bestowed with academic appellations. Marred in this conceptual distortion, contemporary African emphasis has been on formal education at the expense of other ethical qualities that make an educated person in traditional African culture. The belief is that the more the numbers of formal educational institutions, the higher the level of educated personnel in the continent (Balogun, 2008:9f).

Balogun (2008) argued that an increase in the emphasis on formal education has failed to commensurate with an increase in educated personnel, thus education has always been taken to be a pivot for social development. But in a situation, where there is a dearth of a "a truly educated" as we have in Africa, the pace of development cannot be accelerated but only remain stagnant as it is, and as a result of the superimposition of the Western model of education on Africa, a distorted notion of education and educated personnel has become pervasive in Africa. The contemporary neglect of the African notion of an educated person has made literacy education a basis for the cultivation of an abysmal of ignorance, greed, individualistic acquisition, and sorts of social vices. Yet, the products of such an education in African context do not totally qualify as educated personnel without fulfilling the cultural and ethical dimension of being educated. Thus, the absorption of only Western model of education without ethical education will continue to be a clog in the wheel of progress and development in contemporary Africa.

Rodney (2000) argues that education is crucial in any type of society for the preservation of the lives of its members and the maintenance of the social structure. Under certain circumstances, education also promotes social change. The greater portion of that education is informal, being acquired by the

young from the example and behaviour of elders in the society. Under normal circumstances, education grows out of the environment; the learning process being directly related to the pattern of work in the society. Rodney (2000) emphasizes that:

Indeed, the most crucial aspect of pre-colonial African education was its relevance to Africans, in sharp contrast with what was later introduced. African education can be considered outstanding: its close links with social life, both in a material and spiritual sense; its collective nature; its many-sidedness; and its progressive development in conformity with the successive stages of physical, emotional and mental development of the child. There was no separation of education and productive activity or any division between manual and intellectual education. Altogether, through mainly informal means, pre-colonial African education matched the realities of pre-colonial African society and produced well-rounded personalities to fit into that society. Reliance on memory alone placed severe limits on education of that type (Rodney, 2000:377)

7.2 Western Imperial-Christian Education in Africa

According to Nsamenang (2008), the declared objective of both the Missionary and imperialist education was to bring enlightenment to save African souls from damnation hence, the growth of European activities on the African continent reflected the expansion of European trade and political influence in the world. Similar motives and values justified their commercial, political and cultural expansionism. The technical, industrial and military superiority of the West came to be taken as signs of corresponding moral and spiritual superiority. It is therefore no accident that the early Europeans whether Christian Missionaries or colonial administrators did not consider African culture or environment in planning educational curricula. As a result, Western education intended to alienate the learners from their own culture and people; and to a large extent succeeded in many parts of Africa. Nsamenang (2008) discusses that:

Since the scope of education taught was very inadequate, it also became difficult for education to transform the society. Africans were not involved in the formulation of the educational policies. The acceptance or denial of the school system by Africans depended largely on the attitude of the colonial administrators. When they were sympathetic and amenable to the Africans, they attracted many school children. But when they were harsh and brutal, many Africans were reticent of Western education (Nsamenang (2008:48)

The adaptationist education policies introduced by the British indirect rule policy, for example, was invariably aimed at maintaining Africans in European servitude, a state of education that has not changed much today. The scope of curricula reduced the hope for scientific and technological education considered essential for acquiring Western knowledge for development. (Nsamenang, 2008). In this regard, Nsamenang says that:

It can therefore be argued that the African perception of education was shaped by the introduction of the relationship between educational achievement and socioeconomic advancement. The demand for educated Africans to serve in the colonial services also required the acquisition of a more literary education than that offered by adaptationist and assimilationist education. Accordingly, any insistence on adaptation was a constraint on development. As such, there was a conflict between the British concept of colonial education and African perceptions of education. Missionary societies also required educated Africans to eventually take over the responsibility of local Christian Churches in their communities. The type of education given to them differed from that proposed by the colonialists, which was a replication of the metropolitan practice meant to ensure the suitability of the

recipients for colonial service, since those who had colonial education enjoyed economic mobility. (Nsamenang (2008:48)

Colonial agents saw their 'burden' as one of enlightening and civilizing Africans and their societies; they adopted education as the right way to relieve their yoke. Given this self-imposed responsibility, one might expect colonial governments to have made major efforts to introduce schools throughout the African colonies. Regrettably, most colonial governments did little to support schools and educational development. Nsamenang (2008) notes that:

Colonial Europe did not want to spend their own resources to build, maintain and administer African colonies; they insisted that each colony supplies the revenue to develop and govern it. Colony-specific interests did not prioritize education, as universal basic education for Africans was not in colonial policy. Colonial strategies and efforts to achieve the twin goals of generating wealth for the coloniser and achieving a stable administration of the colony left destructive legacies visible today in Africa's educational efforts. In fact, at the end of colonial rule, no African colony could boast that more than half of its children had completed elementary school, and far fewer attended secondary school (...) Thus, at independence, African governments were torn between creating more higher education spaces for leadership needs and addressing the equally challenging need for more basic education. The situation has not changed much today, as most African countries are still struggling with this education dilemma, hence liberalization of education into private interests across the continent (Nsamenang, 2008:48).

The colonisers needed mainly subordinates – a few clerks and sub-administrators to do 'back work' not 'head work' (Pence and Nsamenang, 2008). Such tactics may be inherent in some development cooperation partnerships with African governments. The low education levels which most colonial governments provided to sustain elementary structures of governance, law, and order, have contributed to postcolonial difficulties to expand basic education. Nsamenang, (2008) writes that:

This has been exacerbated by remarkable disparities across countries, ethnic groups and regions of the continent. Some of the disparities in access to education in many African countries at independence persist today. Colonial educational services were thus unevenly developed and produced mixed results; a historical precedent that has been difficult to reverse in much of Africa. In spite of limited support for public education, those who were able to receive an education often became their countries' pre- and post-independence leaders. But some of the leaders were killed, imprisoned, or overthrown by the armies that the imperialists put in place to protect them (Nsamenang, 2008:50)

According to Nsamenang, (2008), at independence, three forces affected educational developments in Africa (Pence and First, colonial governments lacked not only the resources but also the goodwill and motivation to initiate universal basic education for Africans. Second, Western education was established as part of the disruptive process of colonisation and acquisition of African spheres for European states. Third, the establishment of institutional education or schooling in much of Africa was by Christian missionary societies who believed in the ability of Africans to read the Bible in their own languages as important to the conversion process. In addition, the curricula of Christian schools not only focused on the Bible and denominational liturgy but were broad to take in secular or non-religious content. This way Nsamenang notes that:

(...). As most Missionary societies were poor, they could not support their preferred number of schools and therefore, they did not extend their education outreaches as far as they desired. The overarching message from this historical sketch is schisms—disconnects which alienate Africans from their cultures, particularly their indigenous roots regarding the care and education of the young. But

these apprehensions are largely muted in ongoing education discourses and educational policy development for Africa. Models of Western schooling are instead promoted in a manner that suggests both an ignorance of the coexisting education heritages and also is guided by the belief that those "others" are incapable of educating a healthy and productive adulthood (Nsamenang, 2008:51).

According to Herzog (2008), African states have tried to make their curricula and pedagogies as much like the Western Europe but less African as possible on the assumption that doing so will make their education similarly productive. Regrettably, these attempts have produced disappointing results for Africa, yet the same education models and curricula persist today. School education has not automatically brought economic growth and societal development in Africa, contrary to what was predicted by human capital theory (Dasen and Akkari 2008). Instead, education in much of Africa renders most graduates faintly literate and numerate with only a tiny minority mastering the intricacies of the Western country's knowledge and cognitive systems but with almost every educated African imitative of Western lifestyles with unsuccessful strives to be "modern" by eliminating indigenous African heritages from their behavioural repertoires. In a near wavelenth, Nsamenang (2008) noted that:

Educated Africans, especially the apparently "successful" ones, wage an endless war to reconcile within their psyches and lives the conflicts engendered in living within the twilight of fiercely competing value systems and ideologies; they are alienated from their indigenous traditions and communities of origin. It is Africans whose cultural tap roots, implying individual and collective identities, have been withering for centuries who are the citizens being called upon and expected to lead and develop Africa (Nsamenang, 2008:7).

According to Nsamenang, (2008:10), there is little continent-wide evidence to show for the expressed wish of the then Organization of African Unity (OAU) and UNESCO that African educational authorities revise and reform the content of education in the areas of the curriculum, textbooks, and methods, so as to take account of the African environment, child development, cultural heritage, and the demands of technological progress and economic development, especially industrialisation. This implies that the problem of educational relevance persists today in Africa. One facet of the inappropriateness and unproductive nature of Africa's education is pervasive insufficient training of the vast majority of teachers of all levels of education. African education does not prepare graduates satisfactorily for productive personal life and the world of work in public services and the private sector and in the increasing rates of school dropout, the disconnect between the curriculum's European ideals and the training relevant to a rural economy, hence the teaching of unemployment (Hirsh, 2010). Although there is worldwide apprehension about educational relevance, Africa's education, compared to that of the West which it copies unreflectively, does not match curricular contents with the learners' local realities.

7.3 Education for Africa's Underdevelopment: Anti-thesis from Walter Rodney

According to Walter Rodney (2000) the colonizers introduced a new set of formal educational institutions in Africa, which partly supplemented and partly replaced those which were there before. The colonial system also stimulated values and practices which amounted to new informal education. The main purpose of the colonial school system was to train Africans to help man the local administration at the lowest ranks and to staff the private capitalist firms owned by Europeans. In effect, that meant selecting a few Africans to participate in the domination and exploitation of the continent as a whole. Rodney (2000) presents that:

It was not an educational system that grew out of the African environment or one that was designed to promote the most rational use of material and social resources. It was not an educational system designed to give young people confidence and pride as members of African societies, but one which sought to instill a sense of deference towards all that was European and capitalist. Colonial schooling was education for subordination, exploitation, the creation of mental confusion and the development of underdevelopment. Africans were being educated inside colonial schools to become junior clerks and messengers. Too much learning would have been both superfluous and dangerous for clerks and messengers (Rodney, 2000:380).

Rodney (2000) argued that if independent Africa is still without the benefits of modern education (as it is) then 75 years of colonial exploitation undoubtedly have something to do with that state of affairs; and the absurdity is so much greater when one contemplates how much Africa produced in that period and how much of that went to develop all aspects of European capitalist society, including their educational institutions. Rodney (2000) maintained that:

Those Africans who had access to education were faced with certain qualitative problems as the quality was poor by prevailing European standards. The books, the methods of teaching and the discipline were all brought to Africa in the 19th century; and, on the whole, colonial schools remained sublimely indifferent to the 20th century. New ideas that were incorporated in the capitalist metropolises never reached the colonies. In particular, the fantastic changes in science did not reach African classrooms, for there were few schools where science subjects were taught. Similarly, the evolution of higher technical education did not have any counterpart in colonial Africa (Rodney, 2000:389).

Rodney (2000) discusses that some of the contradictions between the content of colonial education and the reality of Africa were really incongruous. On a hot afternoon in some tropical African school, a class of black shining faces would listen to their geography lesson on the seasons of the year — spring, summer, autumn and winter. They would learn about the Alps and the river Rhine but nothing about the Atlas Mountains of North Africa or the river Zambezi. Rodney (2000) observes that:

To some extent Europeans thoughtlessly applied their own curricula without reference to African conditions (...) but very often they deliberately did so with intent to confuse and mystify. Whatever little was discussed about the African past in colonial schools was about European activities in Africa. The paradox was that whoever had an opportunity to be educationally misguided could count himself lucky, because that misguidance was a means of personal advance within the structure created by European capitalists in and for Africa Rodney, 2000:391f)

Rodney (2000) informs us that during the colonial epoch and afterwards, criticism was justly levelled at the colonial educational system for failing to produce more secondary school pupils and more university graduates. And yet, it can be said that among those who had the most education were to be found the most alienated Africans on the continent. Those were the ones who evolved and were assimilated. At each further stage of education, they were battered by and succumbed to the values of the white capitalist system; and, after being given salaries, they could then afford to sustain a style of life imported from outside. Access to knives and forks, three-piece suits and pianos then further transformed their mentality. Unfortunately, the colonial school system educated far too many fools and clowns, fascinated by the ideas and way of life of the European capitalist class. Some reached a point of total estrangement from African conditions and the African way of life, and they chirped happily that they were and would always be 'European'. This way Rodney (2000) maintained that colonial education corrupted the thinking and sensibilities of the African and filled him with abnormal complexes. It

followed that those who were Europeanised were to that extent de-Africanised, as a consequence of the colonial education and the general atmosphere of colonial life.

According to Rodney (2000), the small amount of education given to Africans was based on eliminating the use of local languages by the pupils and on instilling in their hearts 'the holy fear of God'. Schools in colonial Africa were usually blessed with the names of saints or bestowed with the names of rulers, explorers and governors from the colonising power. Genuine technical education was ruled out, because the fundamental purpose of the colonial economy did not permit the development of industry and skills within Africa. Therefore, when educational advisers suggested agricultural education relevant to African needs this meant no addition to African knowledge. In many colonial schools, agriculture became an apology for a subject. It was part of the drudgery of the institution. The teachers received no agricultural education, and, therefore, they could not teach anything scientific. Children acquired nothing but distaste for the heavy labour of shamba work, and in fact it was used as a form of punishment.

Rodney (2000:413) argues that educational systems are designed to function as props to a given society, and the educated in the young age groups automatically carry over their values when their turn comes to make decisions in the society. In Africa, the colonialists were training low level administrators, teachers, NCOs, railroad booking clerks (...) for the preservation of colonial relations; and it is not surprising that such individuals would carry over colonial values into the period after independence was regained. Rodney (2000) informs that:

The colonialists meanwhile took action wherever possible to ensure that persons most favourable to their position continued to man African administrations and assumed new political and state police powers (...) colonial education called into question the very humanity and essence of African people. Also called into question were many institutions and cultural practices. African religion, medical practice and the family as an institution were regarded as "traditional" and hence, were also regarded as "backward". On the other hand, orthodox western medical practices, European ways of thinking, speaking, eating and dressing were regarded as 'modern' or "progressive". Generally, "progress" was defined by how closely traditional institutions and practices were adapted to the European ways of life (Rodney, 2000:413)

8. Colonial Education legacy

From Mimiko (2010), we are informed that colonization distorted and retarded the pace and tempo of cultural growth and the trend of civilisation in Africa. The consequences of colonization have resulted in an unbridgeable cultural gap between the beneficiary nations and victims of the practice. The era of colonization pillage and plunder led to the relative stagnation and often decline of traditional cultural pursuits in the colonies. Mimiko (2010) asserts that the social fabric was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and, in their places, nothing was given. The democratic process, rudimentary though it was, but with great potential as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of elites was created, nurtured, and weaned on the altar of violence and colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of the people in the service of colonialism.

Arowolo (2010) noted that Western civilization was just another concept of domination and imposition of incoming new culture over traditional values in Africa. The forced acceleration of the black populations into the new world represented the sustained assimilation of western culture by Africans, the effectiveness of colonization in changing the sphere of life in African societies is not hard to establish.. Its political effects include western civilization being submerged and with the dismantling

of indigenous institutions and cultures by instilling foreign rule. There was also the introduction of liberal democracy that did not necessarily work in Africa, not because Africa did not have its own pattern of democracy before the imposition of liberal democracy, but the typical democracy in Africa and its processes were also submerged by westernization.

8.1 Economic effects of colonialism

The economic effects of colonialism can be viewed as a progressive integration of Africa into the world capitalist system within which Africa functioned primarily as a source of raw materials for western industrial production. The colonial economy also caused agriculture to be diverted towards the production of primary products and cash crops, a situation that contributed to hunger and starvation in Africa. Africa concentrated on producing more of what was needed less and produced less of what was needed most. Africa was perpetually turned to the production of raw materials, a situation that caused unequal exchange in -- and balance of -- trade. Rodney (2000) suggests that the plunderage and systemically corrupt enterprises established in the colonies to expropriate natural resources in Africa to Europe have facilitated under-development of Africa while it engendered the development of Europe.

8.2 Social effects

According to Obadina (2010), the social effects of colonialism led to many challenges that included individualism of families in an otherwise close knit-family structures, fragmentation of family/social relations and rapid urbanization that has resulted into rural exodus and displacement of large segments of the population. Proficiency in African languages is declining in the continent because people are compelled to embrace western culture and civilization. This has caused alienation for people who cannot speak foreign languages as language has been used as a vehicle of culture which has literally created a dichotomy between the elite and the masses. Obadina (2010) argues that alien models imposed by colonialism laid seeds for a political crisis in Africa. By redrawing the map of Africa and grouping diverse people together, ethnic conflicts were created that are now destabilizing the continent. Some have argued that it was the allure of modernity with its promise of greater material benefit that subverted African societies during colonialism.

Nyamnjoh (2012), argues that education in Africa is victim of a colonial and colonising epistemology. This epistemology takes the form of science as ideology and hegemony. With rhetoric on the need to be competitive internationally, the elite have modelled education in Africa after educational institutions in Europe and North America, with little attempt at domestication. This journey, endowed with the mission of annihilation or devaluation of African creativity, agency and value systems, leads to an internalised sense of inadequacy. It has compelled Africans to "lighten their darkness" both physically and metaphorically for the gratification of colonising and hegemonic others. The future of education in Africa can be hopeful through a meticulous and systematic creative process of cultural restoration and endogenisation, in tune with the negotiation and navigation of myriad possibilities in the lives of Africans small and big, poor and rich, rural and urban, and in between. If Africa is to be party in a global conversation on knowledge production and consumption, it is appropriate that it does so with the interests and concerns of Africans as guiding principle.

According to Nyamnjoh (2012), education is the inculcation of facts as knowledge and also a set of values used in turn to appraise the knowledge in question. When the values are not appropriate or broadly shared, the knowledge acquired is rendered irrelevant and becomes merely cosmetic or even violent. In colonial Africa, the right of conquest of the colonists over Africans – body, mind and soul – meant real or attempted epistemicide – the decimation or near complete killing and replacement of

endogenous epistemologies in Africa with the epistemological paradigm of the conqueror. Nyamnjoh (ibid) says that:

The result has been education through schools and other formal institutions of learning in Africa largely as a process of making infinite concessions to the outside – mainly the western world. Such education has tended to emphasise mimicry over creativity, and the idea that little worth learning about, even by Africans, can come from Africa. It champions static dichotomies and boundedness of cultural worlds and knowledge systems. And, introduced in colonial contexts, it serves forces with ambitions of dominance. It privileges teleology and analogy over creative negotiation by Africans of the multiple encounters, influences and perspectives evident throughout their continent. It thus impoverishes the complex realities of those it attracts or represses as students. To be relevant, education must recognise Africans as creative agents, who are actively modernising their indigenous ways and endogenising their modern ways Nyamnjoh (2012:1).

Nyamnjoh (2012), discusses that the values acquired during the colonial era that teach the superiority of the coloniser set the tone for the imbibing of knowledge and continue to dominate education and life in postcolonial Africa. The result is that the knowledge needed for African development is rendered irrelevant by a limited and limiting set of values. Hence, the need for Africa to revisit the dominant colonial epistemological underpinnings that persist and that are not sensitive, beyond lip service, to the predicaments and expectations of ordinary Africans and the endogenous epistemologies from which they draw.

8.3 Dominant and Dormant Epistemologies

According to Nyamnjoh (2012), to educate in postcolonial Africa in the 21st century, without making visible the dignity, creativity and humanity of Africans, is to perpetuate Joseph Conrad's imagery of Africa as "heart of darkness", where everything is "very quiet" and where visiting "humans" – real humans from Europe, that is – feel like "wanderers on a prehistoric earth". The production, positioning and consumption of knowledge is far from a neutral, objective and disinterested process. It is socially and politically mediated by hierarchies of humanity and human agency imposed by particular relations of power (Bourdieu 2004:18-21 as quoted by Nyamnjoh, 2012:3). The colonial epistemology reduces science in Africa to the nineteenth and twentieth centuries' preoccupation with theories of what the universe is, much to the detriment of theories of why the universe is. In the social sciences, it privileges scholarship by analogy and the "ethnographic present" – hence the popularity of liberal anthropology as handmaiden of colonialism – over and above historical ethnography and continuity in the lives of the "primitive" "natives" it seeks to enlighten (Wolfe 1999:43-68).

From Hawking (1988), it is shown that by rendering science "too technical and mathematical", this epistemology has made it difficult for those interested in questions of why to keep pace with developments in scientific theories and increased the risk of branding as "intellectual imposture" the appropriation of scientific concepts by philosophers and other "non-scientists". Such a narrow view of science has tended to separate the universe into nature and culture, the physical and the metaphysical or religious, and to ignore the fact that people are ordinarily "not content to see events as unconnected and inexplicable". In other words, this epistemology has little room for popular cravings to understand "the underlying order in the world" (Hawking 1988:1-13).

Nyamnjoh, (2012), posits that this colonial and colonising epistemology has serious weaknesses, especially when compared with the popular and more endogenous epistemologies of the African continent. It tends to limit reality to appearances (the observable, the here and now, the ethnographic

present, the quantifiable), which it then seeks to justify (without explaining) with meta-narratives claiming objectivity and a more epistemologically secure truth status. Nyamnjoh remarks that:

Under this kind of epistemology, reality is presented as anything whose existence has, or can be, established in a rational, objective manner, with universal laws operating only in perceived space and time. In the social sciences, such a perspective has resulted in an insensitive pursuit of a physique sociale, informed almost exclusively by what the mind (Reason) and the hierarchy of senses (sight, taste, touch, sound, smell) tell us about yet another set of hierarchies – those of places, spaces and social relationships (Nyamnjoh, 2012:3).

The science (natural and social) inspired by such an epistemology has tended to celebrate dichotomies, dualisms, teleologies and analogies, dismissing anything that does not make sense in Cartesian or behaviourist terms, confining to religion and metaphysics what it cannot explain and disqualifying as non-scientific more inclusive epistemologies. The world is perceived and presented as dichotomous and in a hierarchy of purity: there is the real and the unreal, and the real is better. The real is the rational, the natural, the physical and the scientific; the unreal is the irrational, the supernatural, the religious, the metaphysical and the subjective. This epistemology's logic is simple and problematic: it sacrifices pluriversity for universality and imposes a one best way of attaining singular and universal truth. Those who have "seen the light" are the best guides for the rest still in search of its universal truth (Nyamnjoh, 2012:4).

Amin (2010) observed that in the social sciences, this dominant colonial epistemology has engendered theories and practices of social engineering capable of justifying without explaining almost everything, from colonialism and neoliberalism, to racism, imperialism, traditionalism and modernism. Whole societies, countries and regions have been categorised, depending on how these "others" were perceived in relation to Cartesian rationalism and empiricism. This epistemology has resulted in social science disciplines and fields of study that have sacrificed morality, humanity and the social on the altar of a conscious or implied objectivity that is at best phoney. Nyamnjoh expounds that:

It has allowed the insensitivities of power and comfort to assume the moral high ground, dictating to the marginalised and the disabled, and preaching salvation and promising "development" for individuals and groups who repent from "retrogressive" attitudes, cultures, traditions and practices. As an epistemology that claims the status of a solution, there is little room for introspection or self-scrutiny. Countervailing forces are invariably to blame for "failure". Such messianic qualities have imbued this epistemology with an attitude of arrogance, superiority and intolerance towards creative difference and appropriation. The zeal to convert creative difference has not excluded resorting to violence, for the epistemology knows neither compromise nor negotiation, nor conviviality (Quoted in Nyamnjoh, 2012:4).

Moore and Sanders (2001) have argued that popular epistemologies in Africa are different just as popular epistemologies everywhere are different. They create room for why questions, and for "magical interpretations" where there are no obvious explanations to "material realities". In them, reality is more than meets the eye. It is larger than logic. Far from subscribing to the rigid dichotomies of the dominant colonial and colonising epistemology, popular epistemologies build bridges between the so-called natural and supernatural, physical and metaphysical, rational and irrational, objective and subjective, scientific and superstitious, nature and culture, visible and invisible, real and unreal, explainable and inexplicable. Inherent in the approaches is the recognition of the impossibility for anything to be one without also being the other. Van Dijk and Binsbergen (2004) observe that:

They constitute an epistemological order where the sense of sight and physical evidence has not assumed the same centrality, dominance and dictatorship evident in the colonial epistemology and its hierarchies of perceptual faculties. The real is not only what is observable or what makes cognitive sense; it is also the invisible, the emotional, the sentimental and the inexplicable (...). Emphasis is on the whole, and truth is negotiated. It is something consensual, not the result of artificial disqualification, dismemberment, atomisation or mutilation by a science of exclusion and binaries (Quoted in Nyamnjoh, 2012:5).

According to Mbembe (1997), in popular systems of knowledge, the opposite or complement of presence is not necessarily absence, but that which is beyond the power of the senses to render observable. Understanding the visible is hardly complete without investigating the invisible. Mbembe (1997) held that:

We misunderstand the world if we “consider the obverse and the reverse of the world as two opposite sides, with the former partaking of a “being there” (real presence) and the latter as “being elsewhere” or a “non-being” (irremediable absence) or, worse, of the order of unreality”. The obverse and its reverse are also linked by similarities which do not make them mere copies of each other, but which unite and at the same time distinguish themselves according to the African “principle of simultaneous multiplicities”. Rather than draw from these popular epistemologies, however, in constructing modern society, the wholesale adoption of the colonial epistemology has ensnared the dominant class elements of African society to the point that they treat it as some kind of invincible magic. Nowhere is this more evident than in African attitudes toward the educational systems and values of the European world as transplanted to and reflected on African soils. Mbembe (1997:152).

8.4 Education as cultural violence, self-hate and mimicry in Africa

According to Jagusah (2001), practices that are taken for granted as best practices elsewhere in education have little or no place in the educational policy and processes in Africa. Issues such as the role of culture, the role of languages of instruction, the role of indigenous philosophy and the role of the community in the education of its youth and citizens, are generally given little consideration. These aspects are usually dismissed as not necessary for the education of African children. This attitude mis-educates rather than educates for personal, national and continental development. African educational policies are therefore carried out in a cultural and educational policy and developmental vacuum in terms of African people's everyday lives. In Africa, the role of culture and its relationship to educational attainment as well as to socio-political and economic developments is more easily and readily dismissed (Makgoba, 1997). This strange phenomenon is at times very difficult to explain due to the deeply ingrained self-doubt in the African psyche and as has been the case also for African Americans in the United States of America.

To educate (educate) from the conceptualization by Stanage (1987), is to bring forth what might be either innate or socialised in the individual to critical consciousness, not to bank the knowledge (Freire, 1998) in such learners. One educated in such an artificial context is only superficially at home with the self and the other, thus making good education impossible either to give or to receive. This is because all good educational theory posits progressively moving from the known to the unknown. Understanding the context of education and its planning within a psycho-social duality (Dewey, 1916, 1964) therefore becomes the key. This duality is not a matter of either/or, but of both, if effective learning and meaningful citizenship are to occur.

Mudimbe (1988) noted that being unaware of their culture leads people to lack a consciousness of their own 'self' in the educative process, or to be critically unaware of the 'other' in their context. In the understanding provided by Gollnick & Chinn (1998), every cultural and educational process, along with

its planning, has two key components: it enculturates children of all racial, ethnic and gender groups and it socialises its young. These two components operate culturally because of four other factors: (i) culture is learned, not biologically determined; the young must of necessity be introduced to their society, both formally or informally; (ii) culture is shared, and therefore embedded in human, technical, and scientific language; (iii) culture is adaptive to the challenges of context; and (iv) culture is dynamic, either taking an evolutionary or a revolutionary path. These components, characteristics and paths that culture takes are the same as or similar to those taken by educational processes and therefore by policy planning. Like culture, educational processes also target the enculturation and socialisation of the citizenry on both formal and informal levels. The aim of any education system is to prepare individuals to assume mature roles in a given society. At the heart of what is education, or educational, is the issue of whether it should be just about cultural transmission and more importantly whose culture is to be transmitted (Spring, 1997).

In colonial Africa, education was a very superficial concern. It was left in the hands of the missionaries most of the time. The missionaries strove for the complete destruction of the African worldview, thus turning Africans into little Englishmen (Chanaiwa, 1980) or into subjects of another European nation. The mission-educated generally referred to as the 'new African', suffered from three forms of ambiguity: of the state, of nationalism, and of class and class consciousness (Marks, 1996). These three adventurous ambiguities came back to becloud the post-independent elite's educational policy, especially in relation to the contextualisation of education in local African cultures.

Jagusah (2001) explains that the Malinowskian-Skokian effect theory propounds that the African elite wants to become European at all cost. However when eventually realizes that legally this is impossible, such an elite returns with a vengeance to its African ways as a psychological retreat before European pressure. Provoked by ignorance and shame in local indicators of value and beauty, Africans so educated turned to "foreign things". Jagusah (2001) wrote:

They proceeded not only to do as the white man prescribed, but to seek to impress and convert Africans still steeped in and proud of their ancestral ways and wisdoms (...) these approaches miss the key cultural questions about the first phase of African education. They still confuse the indigenous knowledge question with their epistemological ethnocentrism. While they deal with the conditioned behaviour of the African as he or she confronted Europe, concentrating the discourse on just this impact of Europe on Africa, or on the African reaction alone, does not explain the ease with which these Africans returned to their previous cultural ethos. This characterisation, while serving the 'epistemological ethnocentrism' (...) of the proponents, does not address the question of the African 'gnosis' (...) (Jagusah (2001:5).

Educational practice, according to Makgoba (1997) is either about cultural transmission or cultural transformation. Be such transmission or transformation of certain skills or a body of knowledge, the end result is to make one a good person and an effective member of one's society. The individuals so equipped have the power to transform themselves and their societies. The lack of a transformative theorisation (Strouse, 2000), however, leads to a deficit educational orientation, its effects being a population that is desperately undereducated and, in many respects, miseducated. These undereducated and miseducated individuals suffer from a lack of centredness (Asante, 1994).

According to Fonlon (1965), colonialism is essentially a violent project. In Africa such violence took the form of brute force and hegemony through a particular form of education – "the simulacrum of an education system". It repressed where it should have fostered, tamed instead of inspired and enervated rather than strengthened. It succeeded in making slaves of its victims, to the extent that they no longer realise they are slaves, with some even seeing their chains of victimhood as ornamental and the best recognition possible (Fonlon 1965:21-28). Colonial education is full of "cultural contradictions

that exist between the informal education of family life, with its grounding in indigenous languages, customs, and social values, and the formal education of school systems, which is conducted in metropolitan languages, managed largely by the state, and oriented toward values and jobs that have little direct relation to life in local communities” (Maclure: 1997). As Nyamnjoh (2012) puts it:

It puts Africans in contradiction with themselves. It is an education to mimic and celebrate white men who package and presented themselves as the “future” and their land and ways as having a glorious past and an enviable present. The colonial subjects recruited as students are commanded to uncritically ignore and disparage things held dear by the Africans they are groomed to insult, laugh at and term “primitive” and “pagan” and to unquestioningly champion and glorify the ways, deeds and dreams of white men and Europe (Nyamnjoh 2012:7).

Malusi and Mphumlwana (1996) argue that limited to an elite few colonial education was ultimately an education at bifurcation, dichotomisation, teleology, zero sum games and caricature. It was an invitation to Africans to empty themselves of their creativity, achievements, traditions and self confidence, and be filled afresh with European ideas, practices, traditions and prescriptions of what it meant to be human, and forced to accept a position as the scum of that humanity. In this regard, it was an education to belittle things African and to reproduce mediocrity and myopia, thereby further alienating the very masses colonial education was sought, in principle and rhetoric, to liberate). It was an education for self deprecation, pleasure and sterile consumption, which is no surprise, for colonial conquerors everywhere. Fonlon (1967:19) puts it that this inflationary investment in pleasure and mimicry by the emerging elite gives the impression of struggle merely as a vehicle for articulating elite interests and negotiating conviviality between the dominant and dormant amongst them. Nyamnjoh (2012) remarks that:

An education that transforms people into unthinking zombies, kills their sociality, and numbs their humanity even for their own children can hardly be relevant to social reproduction, let alone social transformation. It is an education for keeping up appearances, for self-delusion and self-belittlement, and for talking without listening. Those who embrace colonial education fully soon become like slaves, doing the bidding of capricious and whimsical masters, and looking ridiculously foolish in the eyes of those who have stood their ground in the face of the violence of conversion (Nyamnjoh 2012:9).

Fonlon (1967) argued that education in Africa has been and mostly remains a journey fuelled by an exogenously induced and internalised sense of inadequacy in Africans, and one endowed with the mission of devaluation or annihilation of African creativity, agency and value systems. Such “cultural estrangement” in the place of cultural engagement has served to reinforce in Africans self-devaluation and self-hatred and a profound sense of inferiority that in turn compels them to “lighten their darkness” both physically and metaphorically for the gratification of their colonial and postcolonial overlords. This culturally uprooting of Africans has been achieved literally by uprooting children of the well-off from their communities and nurturing them in boarding schools. In the long run, neither the children of the lowly and poor, who in effect cannot afford the same chance to excel in this type of xenophilia, nor the children of the well-off schooled in such appetites are in a position to contribute towards reflecting the complexity, dynamism and creativity in being African.

As globalization, modernity and new technologies have reached all the parts of the world, Africa included, western education has not only managed to overtake any other form of education in Africa, but it has also become a building block for any developing country to improve its people’s living conditions through the knowledge students acquire throughout the process. In the current socio-economic context, developing countries need an educated population which can understand the

mechanisms that govern the global market and skilled labor in order to be more competitive and hopefully reach development at a faster pace. However, it is important to note that the adoption of western style education by African countries has been a direct consequence of colonialism and the introduction of the capitalist system. Children are no longer educated to become responsible community members but to find a job other than farming in most cases; and, above all, the contents of what is taught has thoroughly changed. Traditional values and socio-economic skills transmitted from fathers to sons, elders to youth, and mothers to children are replaced by general-knowledge teaching, specific knowledge such as mathematics, sciences, grammar, etc. and skilled knowledge basing more on foreigners' culture, history and economics. Gradually, the pride gained through hard work on farms was replaced by degrees earned at school.

9. The 21st Century Educated African Person

To discuss the Twenty-first Century educated African person, an understanding of the predecessor is necessary. In this regard, this section rolls out by making an analysis of the pre-twenty first Century educated African person. From this understanding, the ideals of African educated person in the 21st Century are endeavoured that in turn inform educational aspirations that could move the continent many steps forward into the future.

9.1 Pre-Twenty first Century Educated African Person

From the literature reviewed in this paper, several descriptions of the pre-twenty first Century educated African person arise. In general such is someone in crisis,' or even a 'rot., in 'new age primitivism and suffering from maldevelopment. This is an anti-thesis of the aspiration of the nations of Africa that have seen education as a tool for development. It follows that the pre-twenty first Century educated African person received knowledge, skills and attitudes (This adopted from the definition of education by R.S. Peters (1967 and Balogun (2008) that led to the acquisition of undesirable behavior. This way, and from the discontent among African Scholars a Pre-twenty first educated African person could have several descriptions:

10. Schooled

This is to imply that pre-twenty first Century educated African person attended school without receiving any education. Analyzed in the light of the case against schools by Everett Reimer (1971), Ivan Illich (1970) and Paul Goodman (1964) the pre-twenty first Century educated African person is schooled to confuse teaching with learning, grade advancement with education, a diploma with competence and fluency with the ability to say something new. His/her imagination is schooled to accept service in place of value. Medical treatment is mistaken for health care, social work for the improvement of community life, police protection for safety, military poise for national security, the rat race for productive work. The pre-twenty first Century educated African person is a person whose childhood was extended from age twelve to twenty-five, suffers from effects of social stratification. By remaining schooled, the Educated African person of the pre-twenty first century could be seen as someone that instruction smothered the horizon of his/her imaginations and in whom, schools less and less represent any human values, but simply adjustment to a mechanical system thereby mis-educated.

From the African case against schools, the Pre-twenty-first Century educated African person is decultured, accultured and seasoned to feel inferior to the white people. Such a person hates himself and has no admiration of others. The Pre-twenty-first Century educated African person is good for every

other community but not the African community. The educated Africans are total strangers to their own African context and have been schooled (educated) for export, not for home development. Consequently, increasing numbers of African school leavers, graduates and professionals now imagine their futures away from their countries (Nsamenang 2009). As discussed by Herzog (2008), it appears that the Pre-twenty-first Century educated African person has received inadequate education to usher him/her into a productive and hopeful way of life. He or she is detached from the social thought, cultural traditions and livelihoods of African societies.

11. Negatively Emancipated

Majasan (1967) points out that in the search for formal education, Africans naively acquired the wrong type of education. Most African nations were exposed to educational programs that maintained white superiority by distancing students from their own culture and history. From Rodney (2000:264), it emerges that the Pre-twenty first Century educated African person has been educated for subordination, exploitation; the creation of mental confusion and the development of underdevelopment. Therefore, rather than having a society full of educated and enlightened members, African society has a population who are 'illiterates' as a result of cultural diffusion established by the colonial imposition. Conversely, today Africans are in a struggle to overcome depressed economies and antiquated class systems. Oluwole (2000) noted that Africans today do not know who they are because they never studied nor tried to discover who they were yesterday. Through Western education, African youth have been misled and in doing so, they have an inadvertently hopeless future designed for them.

As discussed by Balogun (2008), the Pre-twenty first Century educated African person is conceptually decolonized into believing that it is only formal education that can afford a person to be successful, rather than emphasizing being a person of value, as successful. The values attached to Western model of education has encouraged Africans to uncritically embrace the idea of an educated person as one who is associated with being bookish, prowess, paper qualification focused and bestowed with academic appellations.

12. Underdeveloped and Mal-developed

According to Walter Rodney (2000), the main purpose of the colonial school system was to train Africans to help man the local administration at the lowest ranks and to staff the private capitalist firms owned by Europeans. In effect, that meant selecting a few Africans to participate in the domination and exploitation of the continent as a whole. It was not an educational system that grew out of the African environment or one that was designed to promote the most rational use of material and social resources. It was not an educational system designed to give young people confidence and pride as members of African societies, but one which sought to instill a sense of deference towards all that was European and capitalist. Colonial schooling was education for subordination, exploitation, the creation of mental confusion and the development of underdevelopment. Africans were being educated inside colonial schools to become junior clerks and messengers. Too much learning would have been both superfluous and dangerous for clerks and messengers.

13. Socially deprived

As observed by Lebakng and Phalare (2001) colonial education called into questions the very humanity and essence of African people. Also called into question were many institutions and cultural practices. African religion, medical practice and the family as an institution were regarded as "traditional" and

hence, were also regarded as “backward”. On the other hand, orthodox western medical practices, European ways of thinking, speaking, eating and dressing were regarded as ‘modern’ or “progressive”. Generally, “progress” was defined by how closely traditional institutions and practices were adapted to the European ways of life.

From Mimiko (2010), we are informed that colonization distorted and retarded the pace and tempo of cultural growth and the trend of civilisation in Africa. The consequences of colonization have resulted in an unbridgeable cultural gap between the beneficiary nations and victims of the practice. The era of colonization pillage and plunder led to the relative stagnation and often decline of traditional cultural pursuits in the colonies. Mimiko (2010) asserts that the social fabric was completely devastated and a new culture of violence was implanted. Traditional African systems of conflict resolution were destroyed and, in their places, nothing was given. The democratic process, rudimentary though it was, but with great potential as accompanies every human institution, was brutally uprooted and replaced by the authoritarianism of colonialism. A new crop of elites was created, nurtured, and weaned on the altar of violence and colonialism armed with the structures of the modern state to continue to carry out the art and act of subjugation of the mass of the people in the service of colonialism.

According to Obadina (2010), the social effects of colonialism led to many challenges that included individualism of families in an otherwise close knit-family structures, fragmentation of family/social relations and rapid urbanization that has resulted into rural exodus and displacement of large segments of the population. Proficiency in African languages is declining in the continent because people are compelled to embrace western culture and civilization. This has caused alienation for people who cannot speak foreign languages as language has been used as a vehicle of culture which has literally created a dichotomy between the elite and the masses. Obadina (2010) argues that alien models imposed by colonialism laid seeds for a political crisis in Africa. By redrawing the map of Africa and grouping diverse people together, ethnic conflicts were created that are now destabilizing the continent. Some have argued that it was the allure of modernity with its promise of greater material benefit that subverted African societies during colonialism.

I4. Epistemologically dormant

The colonial epistemology reduces science in Africa to the nineteenth and twentieth centuries' preoccupation with theories of what the universe is, much to the detriment of theories of why the universe is. In the social sciences, it privileges scholarship by analogy and the “ethnographic present” – hence the popularity of liberal anthropology as handmaiden of colonialism – over and above historical ethnography and continuity in the lives of the “primitive” “natives” it seeks to enlighten. From Hawking (1988), it is shown that by rendering science “too technical and mathematical”, this epistemology has made it difficult for those interested in questions of why to keep pace with developments in scientific theories and increased the risk of branding as “intellectual imposture” the appropriation of scientific concepts by philosophers and other “non-scientists”. Such a narrow view of science has tended to separate the universe into nature and culture, the physical and the metaphysical or religious, and to ignore the fact that people are ordinarily “not content to see events as unconnected and inexplicable”. In other words, this epistemology has little room for popular cravings to understand “the underlying order in the world” (Hawking).

Amin (2010) observed that in the social sciences, this dominant colonial epistemology has engendered theories and practices of social engineering capable of justifying without explaining almost everything, from colonialism and neoliberalism, to racism, imperialism, traditionalism and modernism. Whole societies, countries and regions have been categorised, depending on how these “others” were perceived in relation to Cartesian rationalism and empiricism. This epistemology has resulted in social

science disciplines and fields of study that have sacrificed morality, humanity and the social on the altar of a conscious or implied objectivity that is at best phoney. It has allowed the insensitivities of power and comfort to assume the moral high ground, dictating to the marginalised and the disabled, and preaching salvation and promising “development” for individuals and groups who repent from “retrogressive” attitudes, cultures, traditions and practices. As an epistemology that claims the status of a solution, there is little room for introspection or self-scrutiny. Countervailing forces are invariably to blame for “failure”. Such messianic qualities have imbued this epistemology with an attitude of arrogance, superiority and intolerance towards creative difference and appropriation.

15. Educating the African Person for the 21st Century: Towards an African Educational Model

This paper argues that from the literature reviewed and subsequent discussions, the Pre-twenty first Century educated African person could be seen as someone who is not authentic, lacks Attentiveness and Commitment to Principles. Further still, such an educated African person could be said to be prone to temptations hence lacks self-regulation and confidence. This paper maintains that the practice of education in Africa in the Twenty first Century requires a model that would promote the domains of authenticity, attentiveness and commitments as well as resistance to temptations in the African educated person. It is the thesis of this paper that the practice of Education in Africa before the onset of European influence failed to appreciate these domains. For this reason, the African person lost his educational identity and has been overtaken by Western civilization while failing in his/her own.

15.1 Authenticity

By not being authentic, the Pre-twenty first Century educated African person does not stick to his or her decisions. This implies that such a person lacks a quality of sticking to what he or she judges to be good. Sartre says that authenticity has to be earned by an individual. Sartre says that: “ I am my own authenticity only (...) under the influence of conscience. I launch out towards death with resolution and decisions, as towards my own particular possibility.” (Sartre 1958, 246). An inauthentic person lacks the seriousness that would make him or her realize his or her potentialities. On the other hand, the authentic person heeds the voice of conscience. The inauthentic one does not heed the voice of conscience. After doing what is contrary to his or her principles, he develops self-blame (Njoroge 1988, 78). Inauthentic people do not believe in themselves. They do not stick to decisions because of self-doubt. As such, they do not persevere in the face of difficulties.

From the discussions of this paper, Zulu (2006) shows that Africa is not the historical or educational stepchild of Islamic or Western education as history verifies that an African process of education was transmitted and accumulated throughout the continent before the advent of invasion or colonialism. Olufowobi (2006) avers that Africans had developed their communal patterns which guaranteed consistency and peace in their societies before the coming of the Europeans. Through Western education the faculty theories of the Greeks, the Romans, the Germans, French and more lately the Americans are all taught to African youths as absolute truths. It is under this ideology that Africans both as scholars and youths remain mentally bound to Western intellectual culture. Africans today do not know who they are because they never studied nor tried to discover who they were yesterday. Through Western education, African youth have been misled and in doing so, they have an inadvertently hopeless future designed for them.

From Pai & Aldler, (1997) it is shown that in schools in Africa students are required to spend an inordinate amount of time acquiring European languages and knowledges at the expense of real critical academics. Some of these European languages are basically useless outside of their immediate context.

The most important aspect of education, that is, the enculturation of African student, is left unattended. This is because the first phase of African education, the pre-colonial phase, which should have tied the students to their respective communities as a basis for critique and reform, are eliminated or easily dismissed (Makgoba, 1997). This makes educated Africans good for every other community but not the African community. The educated Africans are total strangers to their own African context.

It can be inferred from the preceding paragraphs that Africans abandoned their practice of education in favour of the Western. Whereas the blame for this has been put on colonial intentions, this paper argues that African education did not develop authenticity from their educational practice. It is the practice of Education in Africa that failed to develop uniqueness and originality in the people. Had authenticity been achieved, then Africans would have gone back to their educational practice soon after the achievement of independence. On the contrary, Africans developed a liking of the West and so abandoned their educational values. Africans did not develop further their system of writing which seem to have been in existence in some parts of ancient Africa before the onset of Western civilization. Educated or not, Africans lack authenticity that would facilitate their identity and contribute to development in the world today, a priority for Africans' educational practice in the 21st Century.

15.2 Attentiveness and Commitment to Principles

This paper argues that the Pre-twenty first Century educated African person abandons his or her principles because of lack of attention in which other things easily distract him or her. This person lacks concentration on the task at hand, and is easily distracted through lack of self control. Attention with effort is all that any case of volition implies. The essential achievement of the will is to attend to a difficult object (James 1952: 814). These states are characterized by the presence of strong feelings that distract their will from proper judgment and consequent commitment to action, that is, from engaging in the action that is consonant with sound judgment.

As discussed by Asante, (1994), Africans have been decultured and made to hate themselves, and feel that only that which is metaphysically, epistemologically, axiologically, (i.e., ethically and aesthetically) other, or outside of themselves, is worthy of respect and thereby of being learned. This deculturalisation goes as far as having students change their names, dress code and/or religious beliefs; punishing students for speaking their native language within the school premises; and pressuring students to avoid eating local delicacies or using African names. It has gotten to the point that some 'educated Africans' will not let their children speak any African language as a reinforcement of the school's conditioning mission. This simple linguistic act alone cuts these young ones off from a wealth of cultural capital needed for all contextual, personal and societal development.

The illustrations given in the preceding paragraph clearly show that Africans have failed to be committed to their principles of what is their way of life. Indeed, going to the level of having children prohibited from speaking their native language is an aspect of hating one's own language in favour of the foreign. This emanates from the seeming way of life admired by the African person. As Rodney (2000) discussed, Africans who attended school during colonial times were punished for speaking their native language in school. Today, Africans deny their children to speak native language at home. It implies that Africans are not attentive over the role of language in education. Education is done through a medium of instruction; language, in which concepts are developed and transmitted. By abandoning native language, Africans have contributed to their own epistemological dormancy as education concepts and instruction is meaningfully developed in the native language. The Africans, like the African slaves, 'hate Africa, and lose pride in their heritage' (Spring, 2000:199).

15.3 Temptations

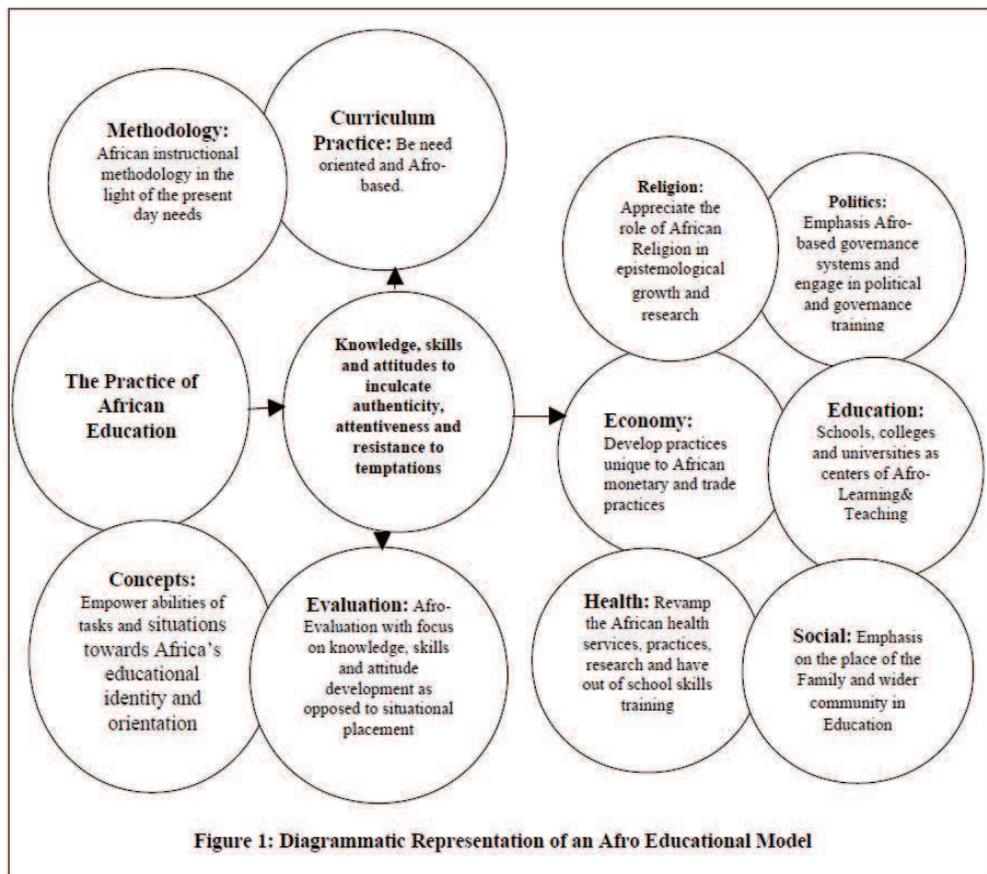
Although humankind is conceived of as rational, sometimes in the face of difficulties they have a tendency to opt for the easy course of action. If they find that the principle that they have enacted for themselves is difficult to live up to, they choose the easier course of action, rather than the hard course of action though perhaps with greater good. Aristotle says that a person who is weak goes through a process of deliberation and makes a choice; but rather than act in accordance with his reasoned choice, he acts under the influence of passion (Aristotle 2000, 1125). Coupled with the, the functionality of alternatives presenting themselves one could easily abandon commitment to principles. This could well be seen as an act of temptation. From the descending opinions of African scholars, it appears clear that the pathetic state of educated African is known, but the African is not ready to face the process and arrive at a meaningful end that will result in his identity. On the contrary, the pre-twenty first Century educated African person is tempted in even departing the continent and making himself or herself ready for European market.

Herzog (2008) informs us that education in most African countries is more suitable for foreign than national labour markets. This is because it offers mainly incoherent chunks of Western knowledges and skills repertoires and is deficient in local wisdom and situated intelligences, which Africa's agrarian economies require most. In fact, a good number of institutions in Africa can be seen actively advertising training programmes for Euro-Western employment agencies and labor markets. Nsamenang (2009) indicates that massive youth and expert exodus is depriving their countries of human resources and causing problems in recipient Western countries and beyond as many are part of brain drain statistics around the world, many of them illegal immigrants in very precarious conditions. School leavers and graduates are thus alienated from their cultural roots by dint of education and are mostly ignorant of their status quo because they have been educated not to reflect the factors that create and sustain their sorry state.

From the preceding paragraphs, it emerges that the 21st Century educated African has been unable to resist the temptations of the seeming good life that the acquisition of European skills would lead to. It is gone to the extent that there is a trade of skills in which Africans train themselves for foreign market. Exporting human beings this way implies neo-slave trade as this involves a possible selling of human beings. It is all about the Africans' notion of the seeming good life away from the continent. It is a situation where the African has failed to make his environment conducive and in turn gets a thought of the West being palatable. This may be seen either as conscious or intentional temptations.

This paper argues that an education orientation that appreciates authenticity, attentiveness and commitment to principles as well resistance temptation domains would enhance Africans' educational identity in the 21st Century and beyond. Such an orientation will make the practice of education relevant to the continent thereby making graduates of such a system suitable for home needs. It calls for a holistic dissemination and entrenchment of African knowledge and values in all institutions that form the society as illustrated in the diagram below.

The proposed model of education for the 21st Century educated African person emphasizes the role of authenticity, attention, temptation and commitment to principles towards the identity and development of Africa. Underscoring the role of education, the model favours a bottom-up approach to the practice of education in which learning is to be founded in all the institutions of the society.



The model advocates for formal learning that starts at the family and progresses through the rest of the institutions. In this model, the school is not to take prominence in transmission of knowledge, skills and attitudes, but to complement. All other institutions will create a system of teaching and learning that promote African desires with regard to education. For example, religious and health institutions should develop a system of teaching and learning just as the school does.

According to Noddings (2002), each person has a set of ideals that guide his/her behaviour. People derive these ideals from experiences, encounters, and caring relations with others. It is in this regard that this paper calls for Afro-based practice of education that helps learners to identify and develop their ideals that would guide their behaviour. The proposed model emphasizes the need for Education to cut across all the social institutions, among which are the family, politics, religion, economy and health, with the aim of fostering the domains of authenticity, attentiveness and commitment to principles as well as resistance to temptations.

16. Authenticity

Throughout the process of development, people adopt dispositions based on their experiences and societal norms, and their ideals are informed by these virtues. People attempt to live up to their ideals,

but they are not always successful. Sometimes the habitual self takes precedence over the ideal self (Noddings 2002); sometimes the ideal self is obscured by the debased ideals of others around (Taylor 2001). People's ideals form part of their self or identity, and all are frequently changing, so it can be difficult to know whether their behaviour, self, identity, and ideals are consistent. The assumption underlying authenticity is based on the need to care and be cared for, and the desire to reciprocate others' care which translates into self identity (Noddings 2002). This way, this paper argues that in the event that Africans develop dispositions to care for themselves, then their education orientation would be congruent to their needs. It has been demonstrated in this paper that educated Africans hate their continent, culture and fellow others. It has further been shown that the education Africans receive today is unsuitable for them and a worst scenario could be that in which their educational institutions now train for foreign markets. Educated Africans have been sucked into brain drain and more so even in illegal immigration acts just to get out of the continent. This trend illustrates lack of ethics of care and concern on the part of Africans. In this sense, the development of African self is cornerstone. Taylor (1989, 35) notes that one is a self only among other selves. A self can never be described without reference to those who surround it. The self is under constant negotiation, development, and change based on experiences, critical reflection and evaluation. Noddings says, "...the self *is* a relation...it is dynamic, in continual flux" (Noddings 2002, 99). Therefore, the ideal self is a construct we strive to live up to in our quest to be authentic: it is "that subset of the self regarded as best" (Noddings 2002, 108).

Noddings (2002) supports the importance of caring and authenticity in education on three counts. *First*, caring, authentic relations should encourage and cultivate dialogue, questioning, debate, and sound judgment, which are essential components of education. *Second*, teachers who base this type of encounter on an ethic of care do not attempt to wield power over students or coerce them into accepting certain points of view; rather, they are facilitators to the reflective process. It has been shown in this paper that Africans were coerced into adopting foreign cultures at the expense of their own. Further it was shown that Africans had Western education imposed on them in disregard of their own education practice. Whereas this forms a strong thesis, its anti-thesis rests on the observation that elite Africans today prohibit speaking their native languages in favour of foreign. This way, this paper argues that in order to develop authenticity, those entrusted with the practice of education in Africa should facilitate learning by allowing students to think for themselves, question their own circumstances, and create their own interpretation of what is desired. *Third*, there are certain assumptions about what is desirable in this framework, and educators must take care to "continually inspect, reflect upon, and revise their own practices and attitudes" (Noddings 2002, 136), and aspire to be as authentic as possible in the light of their role as models for learners.

Similarly, according to Noddings (2002), learning is most effective when educators and learners share the positions of "carer" and "cared-for" in the learning environment. Caring relations become paramount as each is called upon to trust the other, examine their own beliefs and actions, and support each other during this process. Just as caring relations are necessary to promote dialogue and self-reflection among friends or family, so are they necessary to promote the same actions between educators and learners of all ages. The fundamental aim of education is to help learners to grow in desirable ways. This is best accomplished by modelling, dialogue, practice, and confirmation. Modelling is very powerful, and it appears as a component in almost every form of education. To be effective it must be genuine; that is, an exemplar must not consciously exhibit one form of behaviour in the presence of the learners, and then - caught off guard - act in a way that contradicts what he or she has modelled. Modelling may be more effective in the moral domain than in the intellectual, because its very authenticity is morally significant (Noddings 2002, 287).

Teachers who care about their students and model authentic behaviour make students feel respected, trusted and worthwhile. As a result, students may be more motivated to take part in the

learning process, knowing that their participation will be recognized and appreciated. According to Vygotsky (1978), if learning is a social and cultural process, establishing a caring culture in a classroom would enable learning to occur more effectively. In certain situations, cooperative or mediated learning can often accomplish far more than individual learning; effective cooperation and mediation rely on trust and personal connection, which can be established more easily within an ethic of care.

According to Bai & Chinnery (2000), the more strongly one is interconnected with the world, the more deeply and reliably one responds to it in showing compassion and good will. Thus the prerequisite for responsibility is cultivation and realization of inter-being. From inter-being, responsibility naturally emanates:

If we consider "the world" ... to be the relationship between the teacher and student, the stronger the connection between the teacher and student, the more likely the student is to respond in the educational environment. Similarly, we can consider "the world" to mean the classroom or learning environment, so that the student, through experiencing interconnectedness with other students, is motivated to show compassion and good will to classmates. With enough experiences like these, students may extend their compassion and good will habitually to others outside the classroom as well. This feeling of interconnectedness could only be fostered by an authentic educator (Bai & Chinnery 2000, 9).

In this regard this paper argues that in the quest to achieve educational identity, Africans should not remain aloof. They need to be aware of the world around them. The world being a global village is a reality that Africans cannot ignore. In being aware of the world around them, Africans will be able to selectively borrow what is common to all human kind while developing that which would inform their self-identity and contributions to the world development. Cultural influences happen anytime different communities begin interaction. In ancient Africa, communities came together during times of trade, migration and inter-marriages in which cultural influence occurred yet communities managed to maintain their self-identity. In the world today, many communities continue to interact from one generation to another and the African educators must not overlook this. What would be important in this situation is for the African educated person to remain authentic and this is a task of educating for the 21st Century Africans for Africa.

To inculcate and cultivate authenticity, educators must demonstrate and encourage students to understand that we require fundamental connections in order to realize our selves and identities. This will encourage students to participate in the creations of the society, value the common good, and see themselves as part of African community. In this way, educators can discourage students from adopting undesirable character and the prevalent fixation with self-fulfillment and personal freedom. In this regard Bai & Chinnery (2000) note that:

(...) it is only through caring that requires self-reflective participation of the self in the other (...) that the self overcomes its private egoist intention and orientation (Bai & Chinnery, 2000 :7).

17. Attentiveness and Commitment to Principles

This paper has shown that Africans have been decultured and made to hate themselves, and feel that only that which is metaphysically, epistemologically, axiologically, (i.e., ethically and aesthetically) other, or outside of themselves, is worthy of respect and thereby of being learned (Asante,1994). It has further been shown it has gotten to the point that some 'educated Africans' will not let their children speak any African language as a reinforcement of the school's conditioning mission an act that cuts these young ones off from a wealth of cultural capital needed for all contextual, personal and societal development.

This paper has argued that this shows that Africans have failed to be committed to their principles of what is their way of life. This emanates from the seeming way of life admired by the African person. It implies that Africans are not attentive over the role of language in education. By abandoning native language, Africans have contributed to their own epistemological dormancy as education concepts and instruction is meaningfully developed in the native language. The Africans, like the African slaves, 'hate Africa, and lose pride in their heritage' (Spring, 2000:199).

Peter et al (2012) observed that an intention to stick to one's heritage is associated with actual efforts in the intended directions. However, the link between intention and behavior is modest, largely due to the fact that people, despite having formed strong intentions, fail to act on them. Given this predicament, one wonders what people can do to facilitate the translation of intentions into behavior. This paper argues that, the person who abandons his or her principles lacks attention: other things easily distract him or her. This person lacks concentration on the task at hand, and is easily distracted through lack of self control. For this reason, the practice of education in the 21st Century should underscore the need for Africans to achieve self-control. This self-control would be useful in ensuring that Africans remain committed to their values in the wake of other cultures overtures that occur in the course with human evolution and interaction.

According to (Carver & Scheier, 1982) Control Theory postulates that self-regulation is a process of comparing the current rate of goal progress (input) against the desired rate of goal progress (reference value) and acting on discrepancies as and when they arise (output). Baumeister *et al* (1994), self-control is a product of (1) social norms and standards according to which individuals should behave, (2) self monitoring and attention to one's own behaviors (i.e. comparing oneself to the standards), and (3) the individual's ability to alter his or her own behaviors (i.e. the capacity to change one's behaviors and conform to the standards). Problems in one (or more) of these ingredients leads to low self-control. Specifically, Baumeister *et al*. (1994) contend that conflicting sets of standards, the inability to monitor self-behaviors, and inadequate strength of self-stopping (i.e. the ability to exert both mental and physical resources in order to override impulses, habits or some other tendency) contribute to an individual's low self control which results in an individual's inability to control the major domains of the self, and leads to crime.

Elaborating on the causes of self control, Gottfredson and Hirschi (1990) contend that low self control is a relatively stable trait established during childhood, and that it is the product of ineffective child rearing and ineffective socialization by parents. Specifically, these authors contend that in order to teach the child self control, someone must monitor the child's behaviors, recognize deviant behavior when it occurs and punish such behaviors. Thus, a parent who cares for his/her child supervises and monitors the child's behaviors, and corrects him when recognizing deviant or dangerous acts. Parents who fail to follow these child rearing practices encourage the development of the child's low self control.

This paper contends that the practice of formal education should start at family level. Children/learners will have to learn community values at home and be required to demonstrate such an orientation. Instead of having learners begin formal education at school with simple writing and arithmetic skills, the exercise should start at the community level with learners undergoing instruction in community values, identity and pride. The focus should be on helping to exercise African values and develop such skills as to be able to exercise self-control when confronted with competing values. However, in order to ensure that people exercise self-control as discussed in this paper, there is need for paradigm shift and adopt a bottom-top approach in which education programmes should start from the family level to the government agencies. This way, parents should be empowered and encouraged to mould their children to self-control.

Gottfredson and Hirschi (1990) observed that Self-control is best realized when there is a social control mechanism within the community. Social control theories suggest that the underlying process

that narrows individuals' tendencies to engage in crime are strong bonds to society. According to Durkheim (1897 [1951]), behaviors are the product of social integration and regulation. Social integration is the intensity of the collective life that circulates within a social aggregate. Accordingly, the more active and constant the intercourse among its members, the more powerful and unified is social integration. Regulation, on the other hand, is a social mechanism aimed at restraining the savage side in human nature. Society's inability to exert regulation upon its members may result in a breakdown of standards and values (Durkheim 1951).

Hirschi (1969) propounded that all humans are motivated toward deviance but only those who are relatively free of the bonds of conventional order and social institutions actually translate their deviant motivation into illegitimate behaviors. Weak or broken social bonds to society are considered by Hirschi (1969) as the primary reason for individuals' deviance and crime. According to Hirschi, members in society form bonds with one another (for instance parents, friends, co-workers) as well as with social institutions (churches, schools). These social bonds evolve due to social ties and affection that develop between individuals and key people in their lives; commitment to social norms of behavior; involvement in social activities; and belief in and respect for the law. By establishing social bonds, individuals generate higher levels of social capital and internalize the norms of society. Deviance and crime in this sense are perceived as the consequences of individuals' failure to form social bonds and generate social capital.

The educational model developed in this paper has called for the institutions of the society to work together. In particular, it emphasizes the place of the family, religious, health, political and economic institutions in the development and practice of formal education. This way, these social institutions will work as control mechanism against each other. For instance, the family may assess if the health sector is playing its part, while the school may assess the family's performance by checking learners being admitted. The proposed model takes note of the fact that approaches used in knowledge dissemination are not the same and therefore each of the institutions of the society need to develop a methodology suitable in the realization of its aspired values.

This paper noted that although humankind are conceived of as rational, sometimes in the face of difficulties they have a tendency to opt for the easy course of action. If they find that the principle that they have enacted for themselves is difficult to live up to, they choose the easier course of action, even with its inherent evil rather than the hard course of action though perhaps with greater good. Aristotle says that a person who is weak goes through a process of deliberation and makes a choice; but rather than act in accordance with his reasoned choice, he acts under the influence of passion (Aristotle 2000, 1125). This implies that people may discount self-control in the event that they find sticking to the values they have enacted.

According to (Loewenstein, 1996), people face a self-control problem when they perceive a conflict between the short-term and long-term outcomes of an action while Rachlin (1996) observed that in general, unfulfilled immediate wishes and desires are the short term costs of pursuing long-term goals. Short-term costs may thus pose a threat to long-term goals. This way, Counteractive control theory (CCT) posits that self-control efforts serve to overcome such threats. Yaacov and Fishbach (n.d) point out that this short-term costs affect action via two paths). Directly, these costs act to decrease the likelihood of acting according to long-term goals. Indirectly, however, short-term costs elicit counteractive control efforts, which, in turn, act to increase the likelihood of this action. As a result, the actual choice of a preferred action may remain unaffected by its short-term costs.

According to Yaacov and Fishbach (n.d) CCT assumes that people exert counteractive control efforts as means to the end of achieving their long-term goals. Three hypotheses follow from this means-end assumption: First, counteractive control is goal dependent. People will exert more counteractive control when short-term motives threaten important rather than unimportant long-term goals.

Furthermore, once a long-term goal is achieved, counteractive control will cease. Second, counteractive control is flexible. Counteractive control will be exercised when it determines whether or not long-term goals will be achieved. Little or no counteractive control will be exerted when short-term motives are weak and thus easy to resist or very strong and thus impossible to resist. Greater counteractive control will be exerted when the strength of short-term motives is at an intermediate level, because at this level counteractive control determines whether long-term goals will be achieved. Third, counteractive control is substitutable. Counteractive control will be exerted when it is necessary for achieving one's long term goals. When other, external means of control are in place, counteractive self-control will cease.

The Afro Education Model proposed is tied on a wide range of self-control strategies. Yaacov and Fishbach (n.d) distinguish between strategies that change the choice situation and those that change the subjective meaning of the situation. People may change the choice situation in several ways: They may impose on themselves penalties ("side bets") for failing to act according to their long-term goals (Ajzen, 1975; Becker, 1960). These self-imposed penalties may then serve as external deterrents against failure to pursue long-term goals. Yaacov and Fishbach (n.d) give the example below:

For example, one may be willing to pay a relatively large cancellation fee for missing a painful medical test. By itself, the expected pain increases the likelihood of failing to actually take the test and having to pay the cancellation fee. Simple economic considerations (minimizing expected monetary penalties) should therefore lead people to impose on themselves a relatively small fee to the extent that the medical test is more painful. CCT predicts, however, that the more painful a test is expected to be, the higher the cancellation fee people will be willing to pay. Yaacov and Fishbach (n.d:748)

Another way in which people may change future choice situations as argued Yaacov and Fishbach (n.d) is by making rewards contingent upon acting according to their long-term interests. Instead of receiving a reward unconditionally, people may prefer to receive it only if they act according to their long-term interests. For example, people may prefer to receive a bonus for actually completing a painful but subjectively important medical test rather than for merely agreeing to do it. By making penalties and rewards contingent on performing an activity, people pre-commit themselves to the activity. People may pre-commit themselves more directly by eliminating action alternatives and thus making a decision to act according to their long-term interests irreversible (Brickman, 1987).

Other counteractive control strategies change the psychological meaning of future choice situations (Yaacov and Fishbach, n.d). People may selectively attend to, encode, and interpret information about future situations so as to bolster the value of long-term goals and discount the aversiveness of short-term costs. According to Bandura (1989) the value of long-term goals may be enhanced by linking the attainment of these goals to self-standards. Failure to pursue long-term outcomes is then construed as a violation of one's values and a threat to one's sense of self-worth and determination. In addition, people may bolster the value of attaining long-term goals by elaborating upon what makes attainment of these goals important. Yaacov and Fishbach (n.d) give the example below:

In trying to decide whether to undertake a medical test, people may think of how undertaking the test may help them detect and prevent potential health problems. Counteractive control may also aim to discount short-term costs. People may try to attenuate the anticipated aversiveness of short-term costs by focusing on the abstract, "cool" properties of these costs rather than on their concrete, "hot". People may also try to regulate their mood so as to improve their ability to cope with short-term costs. For example, people may seek mood-enhancing experiences to buffer the anticipated unpleasantness of a medical procedure Yaacov and Fishbach (n.d:749)

From the theorization on Self-Control, Social Control and Counteractive control, the proposed model of Education vitalizes the role of every institution of the society in facilitating its members to

remain committed to their principles and being attentive when performing their moral tasks. In a situation where people do not have a capacity to have several control, hence not sticking to their principles or losing attention, such behaviour seems involuntary. It is an act emanating from a poorly developed person and so it is facilitated by lack of something and not the presence of something.

18. Dealing with Temptations

From the conceptualization of the Pre-twenty first educated African person, this paper argues that the loss of Africans' educational identity hence its values and meager contributions to world development is due to several alternatives that were an available. This paper argues that should there have been no other systems of education that seemed appealing to the Africans, then they would have retained their educational practice. It is a position of this paper that Africans were lured into accepting Western education by the promises of getting white color jobs, the pride of speaking foreign language and the seeming ability to use complex machines. These opportunities have been available; the African fell in the temptation of these new features and therefore discounted his/her education value practices. The more the African gets convinced that he or she could become better off than he or she is at present in terms of status, the more he or she deviates from his or her values. To this end, lessons may be taken from the Situational prevention approach.

According to Clarke (1997), Situational prevention comprises opportunity-reducing measures that (1) are directed at specific forms of behaviour; (2) involve the management, design or manipulation of the immediate environment in as systematic and permanent way as possible, (3) make behaviour more difficult and risky, or less rewarding and excusable as judged by a wide range of offenders. Cornish and Clarke (1988), point out that Situational prevention has several features: First, it makes clear that situational measures must be tailored to highly specific categories of behaviour, which means that distinctions must be made between the different kinds of desires. Clarke (1997), argues that the need to tailor measures to particular situations should not be taken to imply that offenders are specialists—only that the commission of specific kinds of behaviour depends crucially on a constellation of particular environmental opportunities and that these opportunities may need to be blocked in highly specific ways.

In the analysis of Cornish and Clarke (1988), the second important feature of the definition of situational prevention is the implicit recognition that a wide range of offenders, attempting to satisfy a variety of motives and employing a variety of methods, may be involved in even highly specific offenses. It is further recognized that all people have some probability of committing crime depending on the circumstances in which they find themselves. The third point deriving from the definition is that changing the environment is designed to affect assessments made by potential offenders about the costs and benefits associated with committing particular crimes. These judgments dependent on specific features of the objective situation and determine the likelihood of the offense occurring. This implies some rationality and a considerable degree of adaptability on the part of offenders. According to Cornish and Clarke (1988), recognizes, fourth, that the judgments made by potential offenders include some evaluation of the moral costs of offending. We may all be prepared to steal small items from our employers, but few of us would be willing to mug old ladies in the street. Not all offenses are equally reprehensible, even in the eyes of the most hardened offenders. This means that making it harder to find excuses for criminal action may sometimes be an effective opportunity-reduction technique. It also means that differences in the moral acceptability of various offenses will impose limits on the scope of displacement. This framework could be adopted to make sure that those who may go against the wishes of adopting African values are handled.

This paper notes that in the awake of human rights and democratic practices, making people to conform to certain values in the context of African needs could be challenged. However, this should be understood within the fact that rights and freedoms have limits. For example, whereas there is freedom of choice and association, those making choices that offend the law are punished. There are outlawed groups that those who associate with them are punished. So, the same be taken for all those who transgress values entrenched in the practice of education in Africa in the 21st Century.

19. Conclusion

It is often taken for granted that an educated population is cornerstone for development and that education improves people's quality of life. However, as it has been shown in this paper, this has not obtained on the African continent. It has been shown that education which is not embedded in people's culture would be detrimental and anti-thesis of its very purpose. This has emanated from the observation that Western education was imposed on Africans who in this case have developed a sense of self-hatred and make dismal contributions towards the development of the African continent. The practice of education in the 21st Century in Africa will have to focus on the development of the domains of authenticity, attentiveness and commitment to principles as well as resistance to temptations. This would result in the development of African epistemology and value disposition that would define the identity of the 21st Century educated African person.

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